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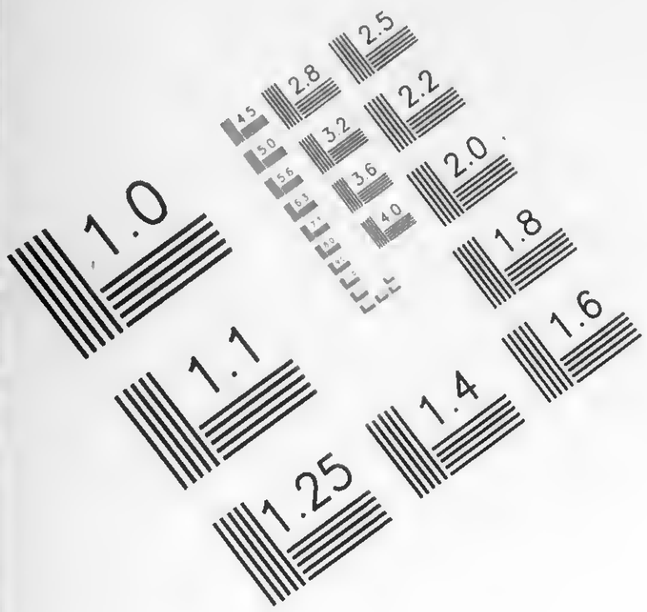
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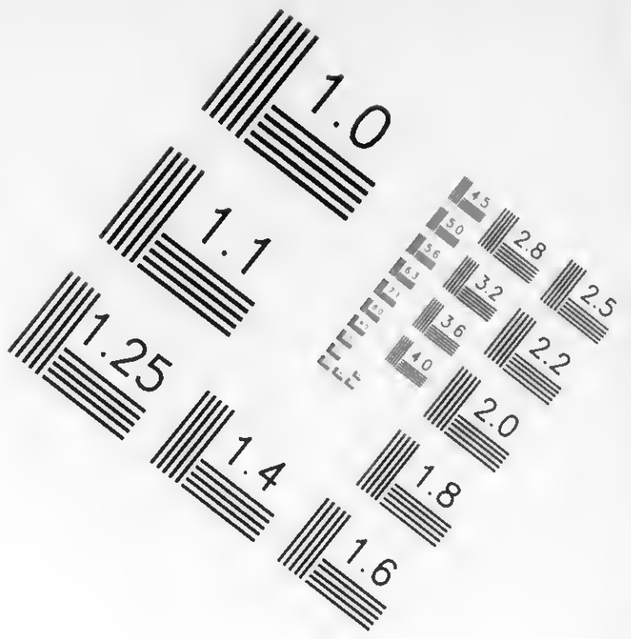
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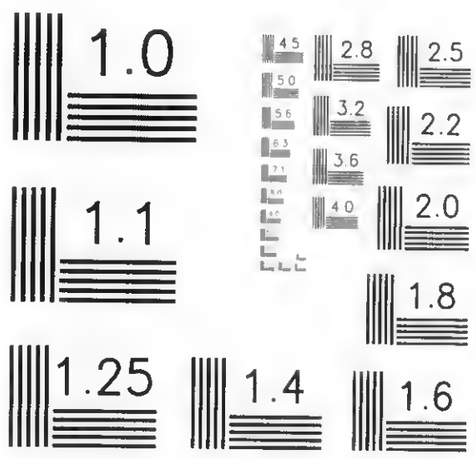
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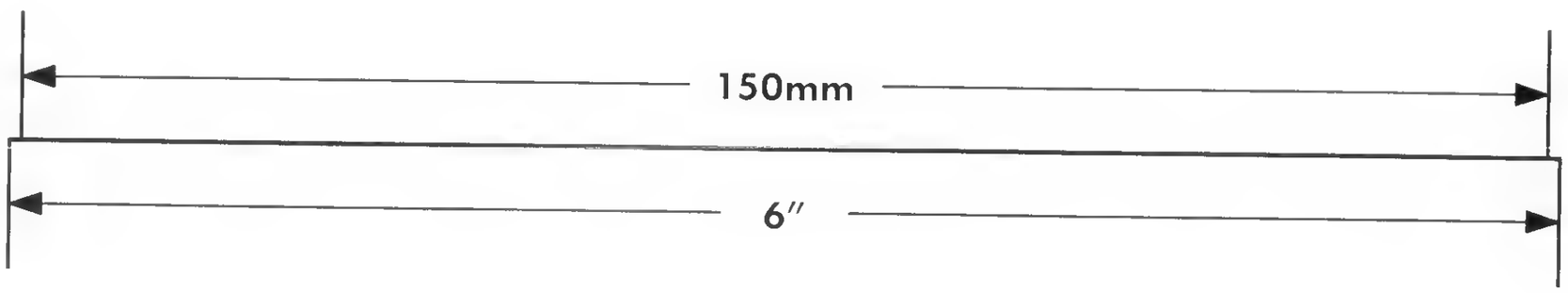
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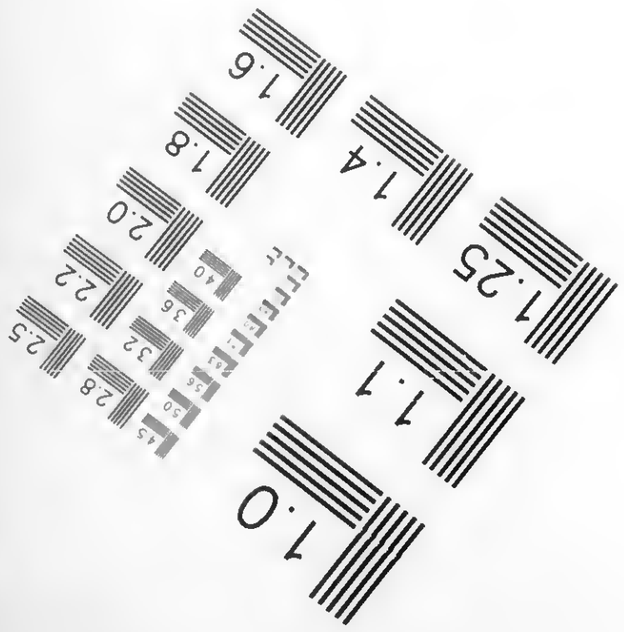
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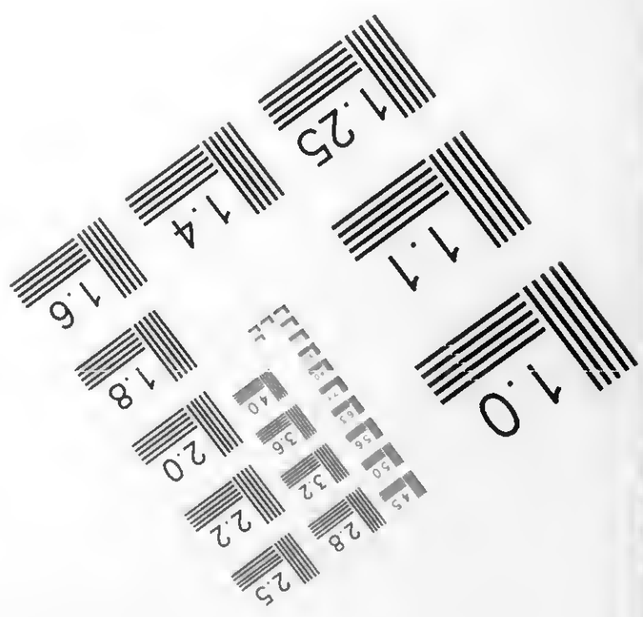




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Guide to the Papers of Rabbi Robert L. Lehman (1927-2003) 1928-2013

AR 25598

Processed by Dianne Ritchey and Jerry Lindenstrauss

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Descriptive Summary

Creator:	Lehman, Robert L.
Title:	Rabbi Robert L. Lehman Collection
Dates:	1928-2013
Dates:	bulk 1950-2002

Abstract: The Rabbi Robert L. Lehman Collection focuses on the development of a rabbi and of his role leading his congregations. The collection includes copious sermons, substantial correspondence, articles, newspaper clippings, notes, congregational and conference publications, photographs, diplomas, and a few objects.

Languages: The collection is in English, German, and Hebrew.

Quantity: 9.75 linear feet

Identification: AR 25598

Repository: Leo Baeck Institute

Biographical Note

On May 3, 1927, Horst Lazard Lehmann was born to Michael Lehmann and Toni Lehmann of Heilbronn, Germany. The Lehmann family were observant Jews, with a liberal Orthodox background. From April to May 1933 Horst Lehmann attended the Volksschule in Heilbronn until his father, director of the Dresdener Bank in Heilbronn, was transferred to his hometown of Schweinfurt, Germany on May 1, 1933.

In 1937 Toni Lehmann was asked to tend her ill uncle, Rabbi Max Freudenthal of Nuremberg. As a gesture of gratitude he granted her request and asked his son, who lived in the United States, for an immigration affidavit for the Lehmanns. In March 1938 the Lehmann family came to the United States; during immigration Horst Lehmann's name was changed to Robert L. Lehman. On May 4, 1940 he celebrated his Bar Mitzvah at the Hebrew Tabernacle of Washington Heights, a Reform congregation made up largely of fellow German-Jewish immigrants, that leaned toward traditional or conservative practices.

After graduating from Stuyvesant High School in 1945, Robert Lehman served for two years in the army. Following his army service, he attended Long Island University, graduating with honors in philosophy in 1949. He then studied at Hebrew Union College, and was a student rabbi at congregations in Oklahoma, Florida, West Virginia, and Chicago. On June 1, 1954 Robert L. Lehman was ordained as a rabbi.

His first position was as assistant rabbi at Temple Oheb Shalom in Baltimore, Maryland, where he worked under Rabbi Abraham Shaw. There his responsibilities included giving weekly sermons and overseeing the youth education program. The position was only intended to be temporary and he stayed for a little over two years.

In December 1956 Rabbi Robert L. Lehman was installed as rabbi at the Hebrew Tabernacle of Washington Heights, the congregation he had joined upon coming to the United States. He would spend the rest of his life with this congregation, serving for forty-one years and giving sermons on diverse topics. As rabbi, he led the congregation through the turbulent 1960s and the instability of the 1970s-early 1990s, when Washington Heights became known as one of the more dangerous neighborhoods of New York City, with a high crime rate and a crack cocaine epidemic. By 1972 an estimated ninety percent of the congregation had moved out of the immediate neighborhood of the synagogue due to these problems, but still attended synagogue services. For these reasons, the congregation moved in 1974 from its earlier location at 161st Street north to Fort Washington Avenue and 185th Street. The move allowed Rabbi Robert Lehman to initiate more community programs at the synagogue, such as a yearly film festival, concerts, and the Open Mind Adult Education Program, in addition to the Hebrew school and religious education classes already held for the youth. He also helped to

organize an oral history project that resulted in a book, *Reflections on the Holocaust*, published in 1978, on the fortieth anniversary of Kristallnacht. In 1980, he led the congregation in its "Boat People" project, where the congregation adopted a Vietnamese immigrant family in need.

While rabbi of the Hebrew Tabernacle, Rabbi Robert Lehman married Ilona Tucker, a fellow refugee born in Germany. They had one daughter.

In addition to leading his congregation, Rabbi Robert Lehman continued his education at Yeshiva University and earned a certificate from the Post Graduate Center for Mental Health in pastoral counseling, In 1979 he received an honorary doctorate from Hebrew Union College, and in 1985 earned a Doctor of Ministry degree from New York Theological Seminar. In addition, he was active in professional organizations, including having been a member of the executive committee of the Central Conference of American Rabbis, as well as that organization's National Committee on Ethics and its Committee on Aging. He was also on the executive committee of the World Gathering of Jewish Holocaust Survivors and was President of the American Federation of Jews from Central Europe.

In 1985 Rabbi Robert Lehman returned to Heilbronn, his birthplace, as part of memorial events for former Jewish residents from the city (its Woche der Begegnung). Theere he gave a sermon in the Kiliankirche, the first rabbi to do so, reflecting on the events of the Holocaust and the city's efforts to address its past. Later, in 1991, he participated in activities for former Jewish residents of Schweinfurt, as part of the city's twelve-hundredth anniversary. The activities included a series of interfaith talks in the St. Johanniskirche, in which he took part, as well as the installation of a memorial plaque in the Jewish cemetery.

Rabbi Robert Lehman retired from his position at the Hebrew Tabernacle in June 1997, becoming Rabbi Emeritus of the congregation. In 2000 he became a rabbi of the liberal Congregation Or Chadasch in Vienna, travelling monthly from New York to conduct services and perform other rabbinical duties. From 2001-2002 he served as part-time rabbi for Temple Israel in Lawrence, New York.

Rabbi Robert L. Lehman died in 2003.

Scope and Content Note

The Rabbi Robert L. Lehman Collection focuses on the development of a rabbi and of his role in leading his congregations, especially in leading the Hebrew Tabernacle of Washington Heights, a congregation whose members consisted largely of fellow German-Jewish immigrants. The collection includes numerous sermons, substantial correspondence, articles, newspaper clippings, notes, congregational and conference publications, photographs, diplomas, and a few objects.

The small first series holds some personal documents, primarily several folders of letters friends and congregants as well as a few articles about himself and about his uncle, Rabbi Max Freudenthal. Items from his life prior to becoming a rabbi are also included here.

The heart of the collection is Series II, which holds the professional papers of Rabbi Robert Lehman. It centers on his training as a rabbi, with documentation of his early position as assistant rabbi in Baltimore, his primary role as rabbi in Washington Heights, and work with later congregations following his retirement. The countless sermons in this series provide insight into his personal preaching style and themes over the years and with different congregations, while correspondence and congregational

papers show other aspects of his rabbinical duties and the activities of the congregations he led. Some of the personal correspondence of Series I includes letters of congregants of the Hebrew Tabernacle. One subseries of Series II documents his work with professional associations and as representative of German-Jewish Holocaust survivors.

Documentation of Rabbi Robert Lehman's rabbinical education will be found primarily among the papers of Series II. Such documents include coursework from Hebrew Union College and information on his student rabbi positions. His diplomas, including later doctoral degrees and the certificate of his ordination as a rabbi, will be found in Series III.

Arrangement

The collection is arranged in three series in the following manner:

Series I: Personal, 1928-2002
Series 2: Professional, 1942-2013
- Subseries 1: Early Career and Education, 1944-1957
- Subseries 2: Temple Oheb Shalom, Baltimore, 1952-1956
- Subseries 3: Hebrew Tabernacle of Washington Heights, 1942-2013
- Subseries 4: Late Career, 1969-2003
- Subseries 5: Conferences and Events, 1974-1996

Series III: Diplomas and Certificates, 1954-1985

Access and Use

Access Restrictions

Open to researchers.

Access Information

Readers may access the collection by visiting the Lillian Goldman Reading Room at the Center for Jewish History. We recommend reserving the collection in advance; please visit the LBI Online Catalog and click on the "Reserve" button.

Use Restrictions

There may be some restrictions on the use of the collection. For more information, contact:
Leo Baeck Institute, Center for Jewish History, 15 West 16th Street, New York, NY 10011
email: lbaeck@lbi.cjh.org

Access Points

Click on a subject to search that term in the Center's catalog.

Individuals:

Lehman, Robert L.

Organizations:

Hebrew Tabernacle Congregation (New York, N.Y.)
Hebrew Union College-Jewish Institute of Religion
Temple Sholom (Chicago, Ill.)
Union of American Hebrew Congregations

Subjects:

Fasts and feasts--Judaism
Jewish preaching
Jews, German--New York (State)--New York.
Jews--Education
Jews--Education--United States
Judaism and social problems--United States.
Judaism--Study and teaching (Higher)--United States.
Judaism--United States--Liturgy.
Judaism--United States
Kristallnacht, 1938--Anniversaries, etc.
Rabbinical seminaries--United States.
Rabbis
Reform Judaism--United States

Places:

Chicago (Ill.)
Heilbronn (Germany)
Schweinfurt (Germany)
Washington Heights (New York, N.Y.)

Document Types:

Clippings (information artifacts)
Correspondence
Essays
Lecture notes
Lists (document genres)
Notes
Photographs
Programs (documents)
Sermons
Transcripts

Related Material

A number of archival collections in the LBI Archives and books in the LBI Library relate to the German-Jewish community in Washington Heights and the Hebrew Tabernacle of Washington Heights. One of these is the book *Frankfurt on the Hudson*(st 2895); the LBI Archives hold an early manuscript of this work as well (MS 502). Included in the LBI Archives is the Berta Kuba Collection (AR 11991), which contains materials on the congregation and some correspondence with Rabbi Robert L. Lehman. The LBI Archives also hold The oral history collection of the Research Foundation for Jewish Immigration, New York (AR 25385), which contain an oral history by Robert L. Lehman.

Histories of the Hebrew Tabernacle congregation include *A history of the Hebrew Tabernacle Congregation of Washington Heights; a German-Jewish community in New York City*(F 128.9 J5 E4), which includes an introduction by Rabbi Robert L. Lehman.

The LBI Library includes the book, *Reflections on the Holocaust*, which contains histories of members of the Hebrew Tabernacle of Washington Heights (D 811.5 M27).

Separated Material

Some books and a number of publications without extensive notations were removed to the LBI Library. When removed, photocopies of the title pages and copyright information of the items were retained in the collection in the

folder where they were found.

A sewing kit used in the United States army and tefillin were removed to the LBI Art and Objects Collection.

Preferred Citation

Published citations should take the following form:

Identification of item, date (if known); Rabbi Robert L. Lehman Collection; AR 25598; box number; folder number; Leo Baeck Institute.

Processing Information

During processing of the archival collection, similar materials were grouped together to form series and subseries. Some original order was observed, resulting in the current organization of the sermons, the most prominent documentation in the collection. Some larger folders were further subdivided into multiple folders. Certificates were removed from their frames.

Container List

Series I: Personal, 1928-2002

This series is in German and English.

0.2 linear feet.

Arrangement:
Alphabetical.

Scope and Content:
Series I contains personal papers of Rabbi Robert L. Lehman, with much of the series consisting of correspondence. Other documents include articles and newspaper clippings and papers that relate to his graduation from Long Island University in 1949, prior to attending Hebrew Union College for his rabbincal studies.

Notable among the articles are documents in the first folder of the series, including Robert Lehman's Bar Mitzvah speech at the Hebrew Tabernacle of Washington Heights and a 1962 newspaper clipping regarding Catholic liturgy that demonized Jews and his recommendation, sent to the Vatican, to remove references to such demonization during the Second Vatican Council. The final folder of the series holds several essays written during the late 1940s for contests and courses on topics such as world peace and an academic paper on various philosophers' approaches to God; also included is a Sabbath Evening Service written by Rabbi Robert L. Lehman and dedicated to his Hebrew Tabernacle congregation, among other items.

Much of the series consists of personal correspondence, both from friends and family members as well as some from congregants. Such letters often impart greetings and news of their activities, mention academic politics at Hebrew Union College or news of fellow classmates, or are from friends who were also rabbis who tell of news of their positions. A few letters relate to his position at Hebrew Tabernacle. Folder 4, which holds later correspondence, includes a letter from Steven Lowenstein, author of *Frankfurt on the Hudson*, thanking Robert Lehman for his aid with the book; others are from the Leo Baeck Institute or from Long Island

University, when he received its Distinguished Alumnus Award in 1992.

Box	Folder	Title	Date
1	1	Articles about Robert L. Lehman and Bar Mitzvah Speech	1940-1962
1	2	Articles – Max Freudenthal	1928-1937
1	3	Books removed from collection	1923-1953
1	4	Correspondence	1989, 2002
1	5	Correspondence – Congregations and Personal	1956-1981
1	6	Correspondence – Congregations and Personal – Feder, Gary and Max	1963-1970
1	7	Correspondence – F-G	1954-1971
1	8	Correspondence – Jacob, Walter	1955-1969
1	9	Correspondence – Or Chadasch (Vienna)	2001-2002
1	10	Correspondence – S	1954-1970
1	11	Correspondence – W-Z	1961-1972
1	12	Graduation from Long Island University	1948-1949
1	13	Newspaper Clippings	1948
1	14	Taxes	1957-1961
1	15	Writings and Research	1947-1968

Series II: Professional, 1942-2013

This series is in English, German, and Hebrew.

7.8 linear feet.

Arrangement:
Divided into four subseries:

Subseries 1: Early Career and Education, 1944-1957
Subseries 2: Temple Oheb Shalom, Baltimore, 1952-1956, 1962
Subseries 3: Hebrew Tabernacle of Washington Heights, 1942-2013
Subseries 4: Late Career, 1969-2003
Subseries 5: Conferences and Events, 1934, 1974-1996

Scope and Content:
Series II documents Rabbi Robert L. Lehman's education and role as rabbi and comprises the bulk of the collection. Documenting his rabbinical studies, early training, and evolution as a rabbi, it includes extensive sermons, much correspondence, and other congregational and organizational papers. The first four subseries are divided by chronological period (Early Career and Education; Temple Oheb Shalom; Hebrew Tabernacle of Washington Heights; Late Career), with the final subseries relating to trips and professional conferences.

Sermons comprise the bulk of Series II, spanning the career of Rabbi Robert Lehman. His first sermons, given as a student in the chapel of Hebrew Union College, willbe found in Subseries 1, along with those given as a student rabbi. Subseries 2, his first position as an ordained rabbi, continues with the sermons he gave while a rabbi in Baltimore. The sermons from his pulpit at Hebrew Tabernacle will be found in Subseries 3 and document more than forty years of guiding his congregation with discussions of prayer, Biblical teachings, historical events, personal reflections, lessons taken from books, television and film, and on the

events of their times – local, national, and international. Subseries 4 holds later sermons from his brief time as rabbi at Temple Israel on Long Island and at the newly-formed congregation of Or Chadasch in Vienna, Austria, where his sermons were in German. Also in German was the sermon he gave at the Kilianskirche in Heilbronn, Germany, on a trip there in 1985, located in Subseries 5, along with a shorter talk given at a church in Schweinfurt in 1991.

Correspondence also makes up a large portion of the professional documentation of Series II and will similarly be found in each subseries. Much of it is organizational and administrative; there is correspondence with his congregations when he was a student rabbi, relating to trips and conferences pertaining to details such as travel and logistical information. Correspondence pertaining to his two pulpits largely refers to the running of the congregations and their programs, especially the educational programs. Hebrew Tabernacle correspondence documents many of the congregation's activities, among them the concerts and lectures, the work of committees, congregational membership, and the maintenance of the synagogue and its finances, but also including honors awarded to Rabbi Lehman and events marking the anniversary of Kristallnacht. Related to the correspondence of the congregations of Temple Oheb Shalom and the Hebrew Tabernacle are their congregational papers; the former's consists mainly of papers related to the attendance and teaching in Temple Oheb Shalom's educational program, while Hebrew Tabernacle's congregational papers relate to many of its activities. In addition, research related to projects and documentation related to Hebrew Tabernacle's history will also be found in Subseries 3.

Rabbi Robert Lehman's membership in professional organizations and attendance at professional conferences will be found in Subseries 5. This subseries also contains documentation on memorial trips to Heilbronn and Schweinfurt, Germany in which he took part. Material in this subseries includes correspondence, publications, articles, and other papers related to specific conferences and events. Notable also is the documentation on the World Gathering of Jewish Holocaust Survivors in Israel.

Subseries 1: Early Career and Education, 1944-1957

This subseries is in English and Hebrew.

1.2 linear feet.

Arrangement:

Divided topically as follows:

A) Hebrew Union College
B) Student Rabbi Holiday Positions
C) Temple Sholom (Chicago)
D) Other Papers

Scope and Content:

This subseries relates to the beginning of Rabbi Robert Lehman's rabbinical career. It includes documentation of his studies at Hebrew Union College, his experiences as a student rabbi during the high holidays, his extended time as a student rabbi at Temple Sholom in Chicago, and other papers.

Documentation of Robert Lehman's studies at Hebrew Union College include organizational papers with the college, including some from late December 1953 and early January 1954 regarding the illness of his father. Other correspondence is with his professor and thesis advisor, Ellis Rivkin, as well as two folders of letters from classmates who were friends. Their

letters primarily provide updates on their activities and news of the congregations they served; Richard Rosenthal relates some descriptions of his activities as a military chaplain at Fort Leonard Wood. Other papers related to Robert Lehman's studies consist of a number of academic papers, notes on lectures and books, and examination questions and responses. Papers from the course "The Rabbi, the Congregation, and the Community" include descriptions of case studies of advisement given and interaction between rabbis and congregants.

Three folders relate to Robert Lehman's experiences as a student rabbi during the holidays at congregations in Oklahoma, Florida, and West Virginia. These folders contain correspondence regarding arranging his arrival and preparation for participating with the congregations. The first two folders also contain Robert Lehman's sermons for Rosh Hashana, Kol Nidre, Yom Kippur, and Yom Kippur Memorial Services. The second folder also includes a sermon for the dedication of the new Temple for the Congregation of Liberal Judaism and notes on an address to its Sisterhood on the place of women in modern 1950s Judaism. The final folder consists solely of correspondence regarding arrangements for holiday services at B'nai Israel Congregation in West Virginia.

Robert Lehman worked from autumn 1952 until spring 1953 as a student rabbi at Temple Sholom in Chicago. Papers regarding this time include correspondence with the congregation's rabbi, papers relating to the teaching of youth, and sermons. Correspondence with this congregation, while including organizational details, also pertains to teaching the youth of the congregation and Robert Lehman's various ideas to increase their interest in Temple activities and make Judaism relevant to them. Related is the folder of learning materials for the children's instruction, the text of plays put on by them for Hanukah and Purim, and instruction packets for parents' workshops, which instructed parents on how to celebrate the holidays at home. Several of the sermons given by Robert Lehman were intended for children, with another comparing Hanukah and Christmas, focusing on how parents could keep children interested in Hanukah during December.

The remaining other papers of Subseries 1 include a number of sermons and articles by other as well as some by Robert Lehman. Two folders in this section of the subseries hold writings by Robert Lehman. The first "Essays and Sermons by Robert L. Lehman" date from the late 1940s and include two short stories for an English class, as well as an essay for a history class on the history of war in the twentieth century and present conditions of the post-war world. "Choose Thou Life" may be an early draft of a sermon. This folder also includes copies of various poems. The folder "Sermons, Prayers, and Talks" includes several sermon drafts from the early 1950s given at Hebrew Union College, some of which were graded, as well as others for Hebrew Tabernacle. Some of these are benedictions for weddings. Sermons and newspaper clippings by others will also be found in this area of the subseries, along with texts of radio broadcasts by the Union of American Hebrew Congregations.

A) Hebrew Union College

Box	Folder	Title	Date
1	16	Correspondence	1950-1953
1	17	Correspondence – Rivkin, Ellis	1954-1955
1	18	Correspondence – Rosenthal, Richard (Dick)	1954-1958
1	19	Correspondence – Rosenthal, William (Bill)	1954-1956

1	20	Course Notes and Essays – History 2: 333 BCE to 400 BCE (Summer 1950)	1950
1	21	Course Notes and Essays – Third Term (Fall 1950)	1950
1	22	Course Notes and Essays – Eighth Term (Spring 1953)	1952-1953 March
1	23	Course Notes and Essays – Human Relations 3: The Rabbi, the Congregation and the Community	1950-1953
1	24	Course Notes and Essays – Ninth Term (Fall 1953-1954)	1937, 1953 October-1954
1	25	Course Notes and Essays – History 13 (Spring 1954)	1954 February-April

B) Student Rabbi Holiday Positions

Box	Folder	Title	Date
1	26	Congregation Emeth (Ardmore, Oklahoma)	1950 July-October
1	27	Congregation of Liberal Judaism (Orlando, Florida)	1951 July-October
1	28	B'nai Israel Congregation (Parkersburg, West Virginia)	1953 June-1954 May

C) Temple Sholom (Chicago)

Box	Folder	Title	Date
1	29	Correspondence	1952-1954
1	30	Plays	1952-1953
1	31	Religious School – Learning Materials and Forms	1953-1955
1	32	Sermons	1952 September-1953 March
1	33	Temple Sholom Bulletins	1952-1955
1	34	Workshops for Parents	1952-1952

D) Other Papers

Box	Folder	Title	Date
1	35	Children's and Family Services – General	1944-1956
1	36	Essays and Sermons by Robert L. Lehman	1946-1949
1	37	Multiple Congregations – Shavuot, Confirmation, and Graduation Services	1955-1957
1	38	Sermons, Addresses and Articles by Others	1953-1955
1	39	Sermons, Prayers, and Talks	1949-1954
1	40	Service Programs and Bulletins	1953-1955
1	41	Synagogue Service Bulletins and Untitled Family Service Pamphlets	undated, 1951-1955

Box	Folder	Title	Date
2	1	Union of American Hebrew Congregations – Radio Broadcasts – Design for Living	1951-1952

2	2	Union of American Hebrew Congregations – Radio Broadcasts – Design for Living	1953-1955
2	3	Union of American Hebrew Congregations – Radio Broadcasts – Message of Israel	1952-1953
2	4	Union of American Hebrew Congregations – Radio Broadcasts – Message of Israel	1954-1955
2	5	Union of American Hebrew Congregations – Radio Broadcasts – Message of Israel	1956-1957

Subseries 2: Temple Oheb Shalom, Baltimore, 1952-1956, 1962

This subseries is in English and German.

0.4 linear feet.

Arrangement:
Alphabetical.

Scope and Content:
Subseries 2 contains papers from Temple Oheb Shalom, where Robert Lehman served as assistant rabbi. It focuses on his communication with the congregation's rabbi, Abraham Shaw, as well as Robert Lehman's work in organizing a youth education program.

Correspondence with Rabbi Abraham Shaw includes letters relating to the consideration of Robert Lehman as assistant rabbi and his election. A 1954 letter mentions Robert Lehman's ordination as a rabbi on June 1, 1954. Other early letters discuss the arrangement of an apartment and his first days with the congregation. Letters from 1956 mention Robert Lehman's consideration by the Hebrew Tabernacle of Washington Heights, who were seeking a new rabbi. A December 1956 letter by Abraham Shaw mentions his having installed Robert Lehman as rabbi at Hebrew Tabernacle. Other letters contain personal greetings and discuss various other subjects.

Notable are several folders of sermons, Robert Lehman's first as an ordained rabbi. Included is his sermon for September 24, 1954, when he was installed as rabbi at Temple Oheb Shalom. This sermon includes some biographical details, since it was his introduction to his new congregation. While all sermons focus on Biblical teachings, they also include varying other subjects, with occasional mentions of current events, such as anti-Semitism, fears of communism, the lack of attendance at non-holiday services, or the Korean War. One folder holds sermons Robert Lehman gave at the Baltimore Hebrew Congregation.

Three folders relate to the congregation's youth programs, in which Robert Lehman participated. These include service programs as well as texts for children's services and Passover songs. Other letters include forms and circular letters, including instructions for boys for their bar mitzvahs or confirmations and guidelines for the home celebration of Hanukah. Related is the folder of materials on the religious school. Such papers include correspondence, especially regarding the arranging of a post-confirmation course, and notes on the children's curriculum, teaching materials, and a photo of the religious school's high school graduates.

Box	Folder	Title	Date
2	6	Correspondence – Abraham Shaw	1954-1965

2	7	Correspondence – Jewish Art Exhbibition (Baltimore, Maryland)	1954
2	8	Funerals, Weddings, and Talks	1955-1956
2	9	Religious School	1952-1956
2	10	Sermons	1954 September-1954 December, 2004
2	11	Sermons	1955 January-1955 May
2	12	Sermons	1955 June-1955 December
2	13	Sermons	1956 January-1956 May, 1962 November
2	14	Sermons – Baltimore Hebrew Congregation	July 1954-August 1954
2	15	Youth Education	1951-1956
2	16	Youth Education – Passover Seder	1955
2	17	Youth Education – Purim	1954-1956

Subseries 3: Hebrew Tabernacle of Washington Heights, 1942-2013

This subseries is in [German] and [English].

5.6 linear feet.

Arrangement:

Divided as follows:

A) Correspondence
  a) Alphabetical Files of Congregational Correspondence
  b) Topical
  B) Sermons
    a) Chronological
    b) Topical
  C) Other Congregational Papers
  D) Projects, Articles, and Research

Scope and Content:

This subseries holds the papers of Rabbi Robert Lehman while he was rabbi at Hebrew Tabernacle of Washington Heights. It has been divided into four areas: correspondence; sermons; other congregational papers; and projects, articles, and research.

The correspondence of Robert Lehman as Rabbi of Hebrew Tabernacle of Washington Heights covers numerous topics. The majority focus on routine matters relating to the congregation and synagogue.

Four folders of correspondence were previously arranged alphabetically. Nearly all of this correspondence consists of copies of the correspondence of Max Hamburgh, the congregation's president during the 1970s. These letters focus on organizational matters, such as maintenance, preparation for holidays, invitations to new community members, fund-raising, events, and other such topics. Notable is a May 1978 request for police protection for worshippers departing the synagogue, evidence that reflects the changing neighborhood of Washington Heights.

The majority of correspondence was arranged topically during the

processing of the archival collection. These letters also often feature routine subjects, including circular letters and forms. Among the earliest committee correspondence are letters of Robert Lehman to and from the rabbinical placement committee as he searched for a new position when his time at Temple Oheb Sholom was coming to an end. Among these letters is his curriculum vitae. The second folder of committee correspondence includes a 1973 announcement of a meeting regarding the congregation's search for a new synagogue, which also mentions the condition of the neighborhood surrounding the congregation's previous location on 161st Street. Another folder documents the merge of the congregation of Temple Covenant with that of Hebrew Tabernacle. The folder pertaining to the fiftieth anniversary of Kristallnacht in 1988 includes information on the dedication of the Hebrew Tabernacle's stained-glass windows, as well as letters from other congregations regarding the event, the anniversary's sermon, and service program.

The folder of general correspondence from 1990-1994 contains several letters and related documents that pertain to events in the history of the congregation and to Rabbi Robert Lehman's career there. The folder includes an article by a member of the choir on his first meeting with Cantor Henry Ehrenberg and an overview of his experiences with the choir. The folder also has correspondence and a related documentation of a Kristallnacht memorial in 1993, letters regarding the celebration of Rabbi Lehman's fortieth anniversary as a rabbi, and a letter from the Vietnamese family sponsored by the congregation in 1980.

Correspondence with the Union of American Hebrew Congregations largely centers around the payment of membership dues, with information on the Hebrew Tabernacle's financial situation and its changes over the decades. Correspondence with the United States Holocaust Memorial Museum mentions the donation to the museum's collection of oral history tapes of experiences of the congregants.

The core of the material on the Hebrew Tabernacle of Washington Heights, and of the collection itself, consists of the drafts of sermons given by Rabbi Robert L. Lehman for this congregation from the late 1950s through the early 2000s. Most sermons were organized chronologically, although a smaller amount were grouped together by topic; this previous arrangement has been retained. Research material for sermons, such as newspaper or magazine clippings, correspondence, reports, fliers, programs, or other papers, are often included with the sermon for which they were used. Some sermons include index cards with brief summaries of their contents written at a later date by someone other than Rabbi Lehman; other similar index cards with sermon summaries were found together and have been included in this series. While the sermons provide ample evidence of Rabbi Lehman's preaching, they also hold many clues on the congregation's history and concerns. Most sermons relate Biblical stories or text with discussion of their relevance to modern life or events. Most sermons were typed, but some consist only of handwritten notes. Many typed sermons were written in a personal shorthand, with abbreviations for certain words; typed sermons were written on full pages of paper as well as half-sheets and index cards.

Particularly interesting are the many sermons that mention local, national, or world events, providing a historical overview of significant current events as well as imparting religious guidance to the congregation. Most prominent events in American history during these decades are addressed in the sermons. Notable are the sermons of the 1960s and 1970s that mention the Vietnam War, the growing civil rights movement and the racial tensions of the times, the space race and moon landing, the counterculture of the 1960s and 1970s, and the ideological divide between the younger and older generations. Included is mention of Jewish participation in the

civil rights movement; anti-Semitism among some of the revolutionary African-American rights organizations; events in Israel, Jewish youth and youth movements, the shift toward conservatism and the political right in the 1980s; and the effects of poverty on society. For example, sermons from 1969-1970 included a reaction to the Black Power Manifesto of James Forman; a discussion of religion in the Age of Aquarius; problems in Washington Heights and the election of Mayor Lindsay; a call for peace after the deaths at Kent State; and remarks on the first Earth Day. Another example is the folder "Turbulent 1960s and Spirituality," among the topical folders of sermons, which collects several historically-interesting sermons from the 1960s in one location; these include such topics as the 1969 protest against Columbia University's building of a gymnasium in Morningside Park, the Vietnam War, and the changes in English usage due to the growth of drug-related slang, as well as discussion of the history of Hassidim and their conflicts with Orthodox Judaism.

Other sermons, often those of the 1970s through the 1990s, mention the changing demographics of the neighborhood of Washington Heights, with reference to the reasons why the congregation moved their synagogue in 1974 from the more dangerous location of 161st Street to the congregation's location on Fort Washington Avenue. Still others, especially during the 1980s and 1990s, touch upon the congregation's role in the neighborhood, with mentions of participation in anti-drug protests and the support of local politicians. Some sermons note the changing demographics of the congregation itself as the older German-born congregants were joined by the younger generations.

Another frequent topic of the chronologically-arranged sermons are reviews of books, movies, and plays, in addition to the bulk of the sermons that focused on Biblical readings or in-depth examinations of prayers such as the Shema or the Kaddish. Although books reviewed during sermons were often books considering Judaism or Jewish history, they also included popular fiction. Among the reviews are those of television shows such as *All in the Family*, which Rabbi Lehman criticized. His Yom Kippur sermon of 1985 discussed a book by Klaus Mann on the importance of a civilized world and found fault with the then popular but uncivilized movie, *Rambo*; indicative of the times, it echoed the violence of the subways and the streets. One folder among the topically-arranged sermons consists of reviews as well.

The Holocaust was an undercurrent often referenced in passing in sermons, but was also frequently marked in November with a sermon around the anniversary of Kristallnacht, commemorating the burning of the synagogues in Germany.

In the folder of earliest sermons, those of autumn 1956, will be found the sermons related to the installation of Rabbi Lehman as rabbi of Hebrew Tabernacle. These include the sermon given by Rabbi Abraham Shaw, the senior rabbi of Temple Oheb Shalom, as well as Rabbi Lehman's response. Some sermons from the end of his career with this congregation focused on the future of the congregation. In 1993, with his retirement approaching, Rabbi Lehman asked his congregation to begin to consider the role of the non-Jew in the community. In his last holiday sermons of 1996, Rabbi Lehman spoke to his congregation on liberal Judaism and the upcoming changes the congregation might consider, such as the possibility of a female rabbi and greater attendance at services. These sermons also include his reminiscences of the congregation in addition to briefly describing its history.

Other Congregational Papers includes papers relating to the history of the congregation, as well as holding a few papers on the congregation in general.

Three folders pertain to the history of the congregation. Among these folders are a copy of a draft history of the congregation in 1985, later published; text of a service on the fiftieth anniversary of Kristallnacht with the dedication of eight stained glass windows; a newspaper article by Rabbi Robert Lehman on the history of the synagogue in 1980, and a 2005 article by cantor Frederick Herman on the one-hundredth anniversary of the building. Folder 7/15 includes a transcript of a detailed 1972 interview with Rabbi Lehman (with later 1979 additions) that mentions his own family's history but primarily focuses on that of the congregation prior to its move further north; it includes description of the changes in the neighborhood. This folder also holds a history of Kristallnacht commemorations at the Hebrew Tabernacle, among other papers. The scrapbook holds loose newspaper clippings relating either to the Hebrew Tabernacle or to Rabbi Lehman. They mention such items as community events and participation, the congregation's participation in civil rights marches, and Jewish holidays, among other subjects. The following folder includes a photograph of Rabbi Robert Lehman. The final folder holds documents from a class he gave, including attendance lists and class readings.

The final section of this subseries consists of documentation collected on various topics, often for projects undertaken by the congregation.

One project of the congregation was the support of a Vietnamese family; information gathered on the considerations of hosting a family will be found in the folder "Boat People," as well as information on the family they hosted. The "Liturgy Project" holds papers related to the examination of liturgy used by the congregation in a project conducted by the Central Conference of American Rabbis. The papers consisted of a survey by congregants on their thoughts and feelings while attending services in view of potential future changes to the liturgy. Such papers included a description of the project's goals, participating congregants' "worship diary" entries and a summation of the survey's results by Rabbi Lehman.

The folder "Anti-Semitism" relates to both anti-Semitism in America, including articles and a November 1966 sermon, and newspaper clippings on the Oberammergau Passion Play. Another folder, "Judaism in the Twenty-First Century" holds varying versions of the text of a talk by Robert Lehman in 1990 with his theories about the future; among the future events he anticipated were the return of Jews to Germany; the rise of Islamic fundamentalism and dangers to Israel; changes in Jewish communal organizations and the role of women; the future of liberal Judaism; and the role of rabbis in the future.

Several folders hold research material on varying topics. Material on the Jewish Defense League in 1969 includes newspaper clippings on the foundation of the league as well as on their position to Mayor Lindsay. The final folder of this subseries contains articles on Rabbi Robert Lehman, material on the Leadership Institute for Young German Jews, a clipping about Hebrew Tabernacle, and photographs of Rabbi Robert Lehman.

A) Correspondence

a) Alphabetical Files of Congregational Correspondence

Box	Folder	Title	Date
2	18	L-W	1974
2	19	C-J	1975-1981
2	20	K-S	1978-1979
2	21	T-W	1978

b) Topical

Box	Folder	Title	Date
2	22	Adult Bar/ Bat Mitzvah	
2	23	Aufbau – Honoring Robert Lehman	1979
2	24	Celebration – Thirty-Fifth Anniversary as Rabbi at Hebrew Tabernacle	1992
2	25	Circular Letters and Forms	1957, 1978
2	26	Circular Letters and Forms	1979
2	27	Circular Letters, Announcements, and Forms	1980
2	28	Circular Letters, Announcements, and Forms	1981-1982
2	29	Committees	1956-1969
2	30	Committees and Membership	1973-1974, 1989-1991
2	31	Covenant Temple Merge	1980-1981
Box	**Folder**	**Title**	**Date**
3	1	Fiftieth Anniversary of Kristallnacht	1987-1988
3	2	General Correspondence	1974-1981
3	3	General Correspondence	1990-1994
3	4	High Holidays	1976-1979
3	5	High Holidays – Newspaper Advertisements	1975-1978
3	6	Organizational Correspondence	1974-1975
3	7	Planning and Finances	1985-1996
3	8	Sixty-Fifth Anniversary of Hebrew Tabernacle	1971
3	9	Union of American Hebrew Congregations – Finances	1971-1978
3	10	Union of American Hebrew Congregations – Finances	1994
3	11	Union of American Hebrew Congregations - Finances and Membership	1975-1979
3	12	United States Holocaust Memorial Museum	1991
3	13	Young Married Group (Mr. and Mrs. Group)	1956-1960, 1985

B) Sermons

a) Chronological

Box	Folder	Title	Date
3	14	Sermons	undated
3	15	Sermons	1956 September-1956 December
3	16	Sermons	1957 January-1957 June
3	17	Sermons – Index Card Notes	1957-1958

3	18	Sermons	1957 September-1957 December
3	19	Sermons	1958 January-1958 May
3	20	Sermons	1958 September-1958 December
3	21	Sermons	1959 January-1959 June
3	22	Sermons	1959 September-1960 June
3	23	Sermons	1960 September-1960 December
3	24	Sermons	1961 January-1961 May
3	25	Sermons	1961 September-1961 December
3	26	Sermons	1962 January-1962 May
3	27	Sermons	1962 September-1962 December

Box	Folder	Title	Date
4	1	Sermons	1963 January-1963 May
4	2	Sermons	1963 September-1963 December
4	3	Sermons	1964 January-1964 June
4	4	Sermons	1964 September-1964 December
4	5	Sermons	1965 January-1965 June
4	6	Sermons	1965 September-1965 December
4	7	Sermons	1966 January-1966 April
4	8	Sermons	1966 September-1966 December
4	9	Sermons	1967 January-1967 May

Box	Folder	Title	Date
4	10	Sermons	1967 September-1968 June
4	11	Sermons	1968 September-1968 December
4	12	Sermons	1969 January-1969 May
4	13	Sermons	1969 September-1969 December
4	14	Sermons – Index Card Notes	1969-1970
4	15	Sermons	1970 January-1970 June, 1994
4	16	Sermons	1970 September-1970 December
4	17	Sermons	1971 January-1971 May
4	18	Sermons	1971 September-1972 January
4	19	Sermons	1972 October-1972 December
4	20	Sermons	1973 January-1973 June
4	21	Sermons	1973 September-1973 December
5	1	Sermons	1974 January-1974 June
5	2	Sermons	1974 September-1974 December
5	3	Sermons	1975 January-1975 June
5	4	Sermons	1976
5	5	Sermons	1977 January-1977 June
5	6	Sermons	1977 September-1977 December
5	7	Sermons	1978 January-1978 May
5	8	Sermons	1978 September-1978 December

5	9	Sermons	1979 January-1979 May
5	10	Sermons	1979 September-1979 December
5	11	Sermons	1980 January-1980 May
5	12	Sermons	1980 September-1980 December
5	13	Sermons	1981 January-1981 May
5	14	Sermons	1981 September-1981 December
5	15	Sermons	1982 January-1982 April
5	16	Sermons	1982 September-1982 December
5	17	Sermons	1983 January-1983 May
5	18	Sermons	1983 September-1983 December

Box	Folder	Title	Date
6	1	Sermons	1984 January-1984 June
6	2	Sermons	1984 August-1984 December
6	3	Sermons	1985 January-1985 May
6	4	Sermons	1985 September-1985 December
6	5	Sermons	1986 January-1986 August
6	6	Sermons	1986 September-1986 December
6	7	Sermons	1987 January-1987 June
6	8	Sermons	1987 August-1987 December
6	9	Sermons	1988 January-1988 April
6	10	Sermons	1988 September-December

6	11	Sermons	1989 January-1989 June
6	12	Sermons	1989 September-1989 December
6	13	Sermons	1990 January-1990 May
6	14	Sermons	1990 September-1990 December
6	15	Sermons	1991 January-1991 May
6	16	Sermons	1991 August-1991 December
6	17	Sermons	1992 January-1992 June
6	18	Sermons	1992 September-1992 December
6	19	Sermons	1993 January-1993 April
6	20	Sermons	1993 September-1993 December

Box	Folder	Title	Date
7	1	Sermons	1994 January-1994 May
7	2	Sermons	1994 September-1994 December
7	3	Sermons	1995 January-1995 May
7	4	Sermons	1995 August-1995 December
7	5	Sermons	1996 January-1996 June
7	6	Sermons – High Holidays	1996
7	7	Sermons	1997-1999

b) Topical

Box	Folder	Title	Date
7	8	Book, Movie, and Play Reviews	1957-1972
7	9	Children's and Youth Services	1978, 1991
7	10	Philosophy	1965-1966
7	11	Turbulent 1960s and Spirituality	1956-1975, 1987
7	12	Various Subjects	1956-1987

C) Other Congregational Papers

Box	Folder	Title	Date

7	13	By-Laws, Programs, and Fliers	undated, 1974, 2000
7	14	History of Hebrew Tabernacle of Washington Heights	1968-2005
7	15	History of Hebrew Tabernacle – Correspondence, Reports, Interview Transcript	1972-2013
7	16	History of Hebrew Tabernacle - Scrapbook	1962-1990
7	17	Publications, Photographs, and Programs	1948-1986
7	18	Rabbi's Class	1989

D) Projects, Articles and Research

Box	Folder	Title	Date
7	19	Anti-Semitism	1967-1970
7	20	Bible Comparisons – Birth Stories, Lord's Prayer, Passover and Last Supper, Sanhedrin and Trial of Jesus	undated
7	21	Boat People	1979-1980
7	22	Children's Services – Boy Scouts	undated
7	23	Crime Prevention Program	undated
7	24	Euthanasia	1942-1949, 1986
7	25	In the Shadow of the Tower/ Josef Nassy Art – Articles and Images	1989
7	26	Jewish Defense League	1969
7	27	Jews and Catholics	1964
7	28	Judaism in the Twenty-First Century	1990

Box	Folder	Title	Date
8	1	Liturgy Project	1994
8	2	Notes – Various Topics	undated, 1951-1970, 1984-1988
8	3	Poverty	1965
8	4	Services – Programs	undated, 1955-1958
8	5	Talks, Articles, and Research – Various Subjects	1948, 1967-1993
8	6	United States Holocaust Memorial Museum	1993
8	7	Young German Jews and the History of the Hebrew Tabernacle	1990-1999

Subseries 4: Late Career, 1969-2003

This subseries is in English.

0.1 linear feet.

Arrangement:
Alphabetical.

Scope and Content:
This small subseries contains documentation that pertains to Rabbi Robert

Lehman's later years, including his retirement from Hebrew Tabernacle, his time as rabbi in Vienna, and his time as rabbi for Temple Israel of Lawrence, New York.

The first folder holds papers regarding Rabbi Lehman's retirement from Hebrew Tabernacle as well as documents, including sermons, articles, and publications, on memorable events while he was rabbi. Documentation includes materials for the celebration of his doctor of divinity degree and the spring 1997 events organized by the congregation to honor his forty years of service. Some materials include biographical information on him.

Documentation on his time as rabbi in Vienna in 2000 primarily consists of drafts of his sermons. Most of these sermons are in German and are for holidays. Some of them mention the many converts he encountered in Vienna; one sermon is for the conversion of a congregant. The folder also holds undated sermons in English about being a rabbi in Vienna as well as a clipping on Rabbi Robert Lehman being a rabbi there.

Box	Folder	Title	Date
8	8	Retirement from Hebrew Tabernacle, Memorial, and Memorable Documents	1969-1992, 1997-2003
8	9	Temple Israel (Lawrence, New York)	2001-2002
8	10	Vienna	undated, 2000

Subseries 5: Conferences and Events, 1934, 1974-1996

This subseries is in English and German.

0.5 linear feet.

Arrangement:
Alphabetical.

Scope and Content:
This subseries holds papers relating to conferences Rabbi Lehman attended or trips he made.

The most prominent material in this series is the documentation of Rabbi Robert Lehman's two trips to Germany to participate in events for former residents of the towns of Heilbronn and Schweinfurt. Such documentation includes correspondence regarding the planning of the events, including itineraries and travel information. In Heilbronn Rabbi Robert Lehman gave a sermon at the Kilianskirche, in Schweinfurt a briefer talk at the St. Johannis-Kirche. Correspondence and the sermons from the Heilbronn visit include some biographical details on Rabbi Robert Lehman as well as the names of his family members who perished in the Holocaust. Included in the correspondence of the Heilbronn trip is an opinion on the drafts of the sermon he was to give there. Heilbronn correspondence also includes letters from Robert Lehmann's cousin, Heinz Freudenthal, in Munich. The Schweinfurt trip was part of the town's celebration of its twelve-hundredth anniversary and includes a number of clippings on the town's festivities. Its correspondence similarly relates to the planning of the trip, including correspondence with potential participants discussing attendance and the purchase of a gift for Schweinfurt. In addition, some participants' experiences of the trip are also included in the letters. Articles about the Schweinfurt trip also hold a brief history of Jews in Schweinfurt and a list of Jewish residents; after 1945 no Jews remained in the town. Folders on both trips include photographs of Rabbi Robert Lehman speaking in the two churches and participating in the cemetery memorial in Schweinfurt.

Two folders relate to the World Gathering of Holocaust Survivors in Israel

in 1981. Rabbi Robert Lehman represented the Central Conference of American Rabbis at the event; material includes organizational correspondence, notes on talks, and other information. Several letters respond to his inquiry of fellow rabbis as to what their role ought to be at the gathering.

Other documentation pertains to conferences in which Rabbi Robert Lehman participated. Material on the Holocaust and Biomedical Ethics conference at Kent State University includes a sermon draft on the questions raised by the conference, namely whether it is permissible to continue to use data gathered from Nazi medical experimentation.

Box	Folder	Title	Date
8	11	Central Conference of American Rabbis – Resolutions Committee	1974-1978
8	12	Consultation on Conscience Conference	1989
8	13	Curaçao Trip	1988
8	14	Heilbronn Visit (Woche der Begegnung) – Articles, Lists, Newspaper Clippings, Photographs	1985, 1987
8	15	Heilbronn Visit (Woche der Begegnung) – Correspondence	1983-1986
8	16	Heilbronn Visit (Woche der Begegnung) – Sermon Drafts	1985
8	17	Kent State University Conference – Holocaust and Biomedical Ethics	1989-1990
8	18	Nürnberg-Fürth Reunions (New York)	1992, 1996
8	19	Schweinfurt Trip – Articles, Programs, Itineraries, Lists and Photograph	1990-1991
8	20	Schweinfurt Trip – Correspondence	1990-1991
8	21	Schweinfurt Trip – Correspondence – Dresdener Bank to Bruno Maar	1934
8	22	Schweinfurt Trip – Sermons and Services	1990-1991
8	23	Trips – Caribbean and London	1989-1990
8	24	World Gathering of Jewish Holocaust Survivors – Articles and Other Papers	1980-1981
8	25	World Gathering of Jewish Holocaust Survivors – Correspondence	1980-1981
8	26	World Gathering of Jewish Holocaust Survivors – Texts and Notes for Talks	1980
8	27	World Union for Progressive Judaism – 25th International Conference	1990

Series III: Diplomas and Certificates, 1949-1997

This series is in English and Hebrew.

1.75 linear feet.

Arrangement:
Alphabetical.

Scope and Content:
Series III holds several diplomas and certificates of Rabbi Robert L. Lehman. Several of the diplomas have been made into laminated, permanent plaques.

Plaques consist of his Doctor of Ministry degree from the New York Theological Seminary, his honorary Doctor of Divinity from Hebrew Union College, and his rabbinical ordination. Other diplomas include his Bachelor of Arts from Long Island University and Bachelor's and Master of Arts in Hebrew Letters degrees from Hebrew Union College.

The certificates held here are for his membership on the Hebrew Union College board of overseers, for completion of a course in Pastoral Counseling at the Postgraduate Center for Mental Health, and a proclamation from the Council of the City of New York honoring him on his retirement as rabbi of Hebrew Tabernacle of Washington Heights.

Box	Folder	Title	Date
OS 161	1	Diplomas and Certificates	1949-1997
OS 161	2	Laminated Plaques - Doctoral Degrees and Rabbinical Ordination	1954-1985

Leo Baeck Institute

Rabbi Robert L. Leham Collection

AR 25598 1/37 MULTIPLE CONGREGATIONS - SHAVUOT, CONFIRMATION & GRADUATION SERVICES 1955-1957 ARCHIVES

TIKINE

ORDER OF SERVICE
HIGH SCHOOL GRADUATION, FRIDAY, APRIL 26, 1957

Opening Prayer (Original Theme).....Alan Katz

Union Prayer Book
Page 7: Lighting of Candles.....Sara Schlesinger

Page 49: Prayer "Gathered in Thy House".....Roberta Henriques

Page 50-55: "Bor'chu", "Shema","Mi Chomocho and "V'Shomru" .....Jeffrey Aaronson and Cantor Grobani

Page 56-58: "Cause us, O Lord".....Barbara Smith
Silent Prayer and May the Words.....Congregation

Page 94-97: Torah Service

Removal of the Scroll.....Howard Rubinstein

Description of the Torah Portion.....Alfred Rosenstein

Blessings and Reading of Torah
Leviticus,Chapter 19, verses 1 through 4.....Judith Goodhart*

Leviticus, Chapter 19, verses 9 through 14....Marta Hoffman*

Haftarah: "Sayings of the Fathers" (Prayerbook, page 165....
Henry Freedman

Thanksgiving Offerings.....Rabbi Shaw

Return of the Scroll.....Howard Saval

"Yimloch Adonoy".....Choir

Original Themes by the Graduates:

Symbols of the Sanctuary.....Judith Goodhart*

Symbolism of the Ner Tamid (God).....Donna Arenson*

Symbolism of the Torah.....Marta Hoffman*

Symbolism of the Synagogue.....Phyllis Goodman*

Sermon and Blessing of the Graduates.....Rabbi Shaw

Announcements

Page 93: Kiddush (With Original Introduction).....James Friedman and Cantor Grobani

Page 71: Adoration and Kaddish.....Rabbi Shaw

Closing Prayer (Original Theme).....Sara Schlesinger

Closing Hymn: "En Keolhenu".....Congregation

Benediction.....Rabbi Shaw

*: Denotes Graduate of High School Department

The 1957 High School Graduation Class is under the instruction of Mrs. Harry Ashman, having previously been instructed by Rabbi Robert L.Lehman.

Marta Hoffman

SYMBOLISM OF THE TORAH

" ' Behold, this is My covenant', saith the Lord."

The Torah, which is the covenant between God and Israel, and a primary symbol in the Synagogue, is as meaningful to us today as it was at the time it was given by God to Moses, for it serves as a pattern for living. Despite the fact that the world is constantly changing, the truths presented in the Torah are eternal. A classic example of this is the Decalogue, which presents not only man's relationship toward God, but toward his fellow-men, for it is used as the Moral Code by our civilized world.

In the Sanctuary, the fact that the Torah is the core of Judaism is apparent by its central place. Small wonder, then, that when the Ark is opened, the worshipper is awed by the splendor and majesty of the adorned Scrolls which contain the Word of God. As the Scroll is removed from the Ark and held high, man fades into nothingness, and the splendor of God's Word manifests itself to the assembled congregation.

That the Torah is "a tree of life to them that hold fast to it" is apparent by the fact that its continuity is as unbroken as the laws of nature, for as surely as day follows night, so does the first verse of the Torah follow the last. The reading cycle continues...an unbroken chain.

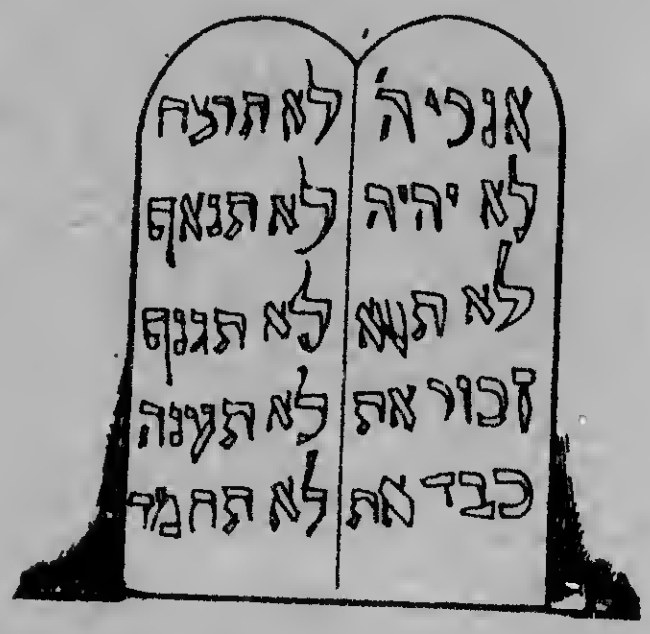
Regular attendance at the Temple has brought about my own awareness of the Torah and its meaning. This awareness has made me cognizant of the wisdom and beauty of my heritage. Law and ritual have taken on more significance for me because of this weekly experience. Believing in this Doctrine has taught me "to do justly, and to love mercy, and to walk humbly with my God."

Confirmation Service

TUESDAY EVENING

JUNE 4, NINETEEN HUNDRED AND FIFTY-SEVEN

at 8:00 P.M.



TEMPLE B'NAI ISRAEL

ELMONT, L. I.

ABRAHAM RUDERMAN, *Rabbi*

MORRIS J. EMANUEL, *President*

Confirmation Motto

"It hath been told thee, o man, what is good; and what doth the Lord require of thee: Only to do justly, and to love mercy and to walk humbly with thy God." — Micah 6:8.

Program

ORGAN PRELUDE ..... **William Trehy, *Organist***

MEDITATION FOR PARENTS

Heavenly Father, we thank Thee for the privilege of parenthood. Make us mindful of its many responsibilities that we may reap the harvest of its joys. Teach us to understand our children that we listen patiently to what they have to say and answer their questions kindly. Keep us from interrupting them and contradicting them without reason. Make us courteous as we would have them be courteous. Spare us from hurting the feelings of our children. Forbid that we should laugh at their mistakes or resort to shame and ridicule as punishment.

Guide us day by day, hour by hour, that we may demonstrate by all we say or do that honesty produces happiness. Remove from us all meanness that we may cease to nag, and when we are out of sorts help us, O Lord, to hold our tongue.

May we never rob our children of the opportunity to wait upon themselves, to think, to choose and to make their own decisions. Make us fair and just, considerate and companionable to our children that they will have a genuine esteem of us. Make us fit to be loved and emulated by our children.

With all Thy gifts, O Heavenly Father, give us calm poise and self-control.

PROCESSIONAL: "MAH TOVU", Cantor David Convisor and Choir
Confirmants, Officers, Rabbi and Cantor

OPENING PRAYER ..... **Iris Goodman**

Our God and God of our Fathers: With trembling hearts we approach this sacred altar on this day of our Consecration. We would consecrate our hearts to Thee. Help us Thou to consecrate also our lives unto Thy service.

We thank Thee for Thy kindness unto us in permitting us to reach this day. We thank Thee for the understanding which leads us to appreciate its blessing and its sacredness. Bless all who have guided us in the path that leads to this altar. Be with all of them, present and absent, who have loved and guided us and trained us. For the good they have done us, we are grateful and we beseech Thy blessing for them. And as for us, help us so to live as to make a worthy recompense for all they have done to us.

May the emotions of this hour leave their deep impression on our souls and our minds. May the significance of this hour be deeply graven on the tablets of our hearts. May the reverence of this occasion ever help us to lead noble lives, pious lives, useful lives, and may it strengthen us as to be able always to resist all temptations and to conquer all evil.

Be Thou with the words of our mouths on this day. May the words which we speak be not merely utterances of lips but honest and true confessions of our hearts. We ask it reverently, we pray fervently. Give us the assurance that Thou art with us and Thou wilt guide us and love us. AMEN.

BLESSING OF FESTIVAL LIGHTS ..... **Arline Merker, Joyce Weiss**

READING OF SHOVUOUS SERVICE ..... **Roberta Kaplan, Ellen Sindell**
Union Prayer Book — Page 187

SHOVUOUS PRAYER ..... **Alice Krauthamer**

Union Prayer Book

Thou, O Lord, art the source of knowledge and truth. Thy laws and commandments enlighten our mind and show us the path of righteousness. On this Festival of Shovuous we recall the day when, at the mountain of revelation, our fathers vowed to govern their will by Thine, and to accept those ordinances by which man may nobly live.

In all the centuries that followed, Thy law was never forgotten in Israel. Our fathers meditated on it day and night. The meaning of Thy commandments grew ever clearer to them as the generations passed. The Torah became the treasured inheritance of the Congregation of Jacob.

We their children, love Thy law, O God. Our fathers taught it diligently so that each generation might understand it and observe it in joy. On this day which commmorates Thy revelation, we bring our children unto Thine altar to declare their allegiance to Thee and Thy commandments. Be Thou with them on this sacred day. Grant that Thy word proclaimed of old becomes a living message to every soul. Now and throughout their lives may they come with clean hands and pure heart to ascend Thy holy mountain. Amen.

Torah Service

THE PROCLAMATION AND BLESSINGS ..... **Paul Silverstein**

Deuteronomy 5:1-5

And Moses called unto all Israel, and said unto them:

Hear, O Israel, the statutes and the ordinances which I speak in your ears this day, that ye may learn them, and observe to do them. The Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day. The Lord spoke with you face to face in the mount out of the midst of the fire — I stood between the Lord and you at that time, to declare unto you the word of the Lord; for ye were afraid because of the fire, and went not up into the mount —

READING OF TORAH (Decalogue)

Martin Cooper, Joan Rosensweig

Exodus 20:1-14

I. And God spoke all these words saying: I am the Lord, Thy God, who brought thee out of the land of Egypt, out of the house of bondage. II. Thou shalt have no other gods before Me. Thou shalt not make unto thee a graven image, nor any manner of likeness, of any thing that is in the heaven above, or that is in the earth beneath or that is in the water under the earth; thou shalt not bow down unto them, nor serve them; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me; and showing mercy unto the thousandth generation of them that love Me and keep My commandments. III. Thou shalt not take the name of the Lord, thy God, in vain; for the Lord will not hold him guiltless that taketh His name in vain. IV. Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work; but the seventh day is a sabbath unto the Lord thy God, in it thou shalt not do any manner of work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy

maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea and all that in them is, and rested on the seventh day; wherefore the Lord blessed the sabbath day, and hallowed it.

V. Honour thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee.

VI. Thou shalt not murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbour.

X. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid servant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

BLESSINGS AND READING OF HAFTORAH

Richard Goldfarb, Marion Corwin

Isaiah 42:1-12

I have put My spirit upon him. He shall make the right to go forth to the nations. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break. And the dimly burning wick shall he not quench. He shall make the right to go forth according to the truth. He shall not fail nor be crushed. Till he have set the right in the earth; And the isles shall wait for his teaching.

Thus saith God the Lord, He that created the heavens, and stretched them forth, He that giveth breath unto the people upon it, And spirit to them that walk therein; I, the Lord have called thee in righteousness, And have taken hold of thy hand, And kept thee, and set thee for a covenant of the people, For a light of the nations, To open the blind eyes, To bring out the prisoners from the dungeon, And them that sit in darkness out of the prison-house. I am the Lord, that is My name; and My glory will I not give to another, Neither My praise to graven images. Behold, the former things that come to pass, And new things do I declare; Before they spring forth I tell you of them. Sing unto the Lord a new song, And His praise from the end of the earth; Ye that go down to the sea, and all that is therein, The isles and the inhabitants thereof. Let the wilderness and the cities thereof lift up their voice, the villages that Kedar doth inhabit; Let the inhabitants of Selah exult, Let them shout from the top of the mountains. Let them give glory unto the Lord, And declare His praise in the islands.

RETURN OF THE TORAH ..... **Choir**

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Floral Service

FLORAL OFFERING ..... **Linda Speier**

These flowers are the symobl of innocence. purity and beauty of character. They tell us that beauty is not skin deep, but it permeates the whole flower. Character is not a cloak which we put on for certain occasions, but it is a

part of our being which guides us in our actions when we are alone as well as in public. These flowers are symbols of innocence. They tell us to be honest, clean in body, and clean in thought. The product of good character is a good name, which like the fragrance of the flower is wafted far and wide.

There are three crowns, we are told; the crown of the Torah, the crown of priesthood and the crown of royalty, but the crown of a good name exceeds them all. Wealth without a good name, power without character, position and influence when not founded on goodness, merit or virtue may last for a while, but are worthless when judged by the eternal standards. Goodness is like the fragrance of a rose. It is a distinction to him who has it; it blesses all who come in contact with it.

As we deposit these fragrant flowers before the altar, we mean it to be our pledge to cultivate good character, to seek to earn the esteem of mankind and be deserving of the crown of a good name.

FLORAL OFFERING ..... **Sharon Ostrin**

Heavenly Father: These sweet and lovely flowers that we have laid at Thy shrine are but the tokens of that which is sweeter and lovelier. For what is sweeter than Thy presence? What is lovelier than Thou?

We feel that these flowers are speaking to us. In accents, tender and touching, they bid us: "Children of God, be ye holy and sweet and pure. Even as the flowers are fragrant, so also be your young lives fragrant."

And seeing these flowers upon Thine altar, we are reminded of the offering that our fathers, in bygone ages, would bring this day unto their holy Temple. The first fruits of the rich wheat harvest were, on this day, laid at that far-off shrine.

May we in like fashion consecrate unto Thee the first fruits of our lives. Fill us, we pray Thee, with that spirit of devotion and holiness, help us to offer ourselves day by day. Help us to offer ourselves to the service of our people and our country to achieve that promised land of lasting world peace with plenty for all. Amen.

FLORAL HYMN ..... **Confirmants and Choir**

Lord, into Thy sacred dwelling enter we this holy day;
While our hearts with joy are swelling, at Thine altar flowers we lay
Tokens of the pledge we render to the laws our fathers heard,
When at Sinai they did tender fealty unto Thy word.

Lord, confirm in us, we pray Thee, such unfaltering faith and love!
As our fathers showed before Thee, when against their foes they strove.
Wealth and life did they surrender, for the treasure Thou didst give:
O may we, too, gladly tender faithful service while we live.

Make us each a firm defender of Thy Torah, true and pure;
That it always may engender love and hope, and faith secure.
May within us live its spirit, lead us onward in the right!
That the nations may revere it, and all wrongs be put to flight.

The Torah - - Israel's Most Precious Heritage

Presented by Confirmation Class and Choir

Songs from "Songs We Sing" — Harry Coopersmith

1. THE CHILDREN—Guarantors of the Torah..... Harold Emanuel

When Israel stood to receive the Torah
the Holy One, blessed be He, said to them:
I am giving you my Torah, Bring me good guarantors that
you will guard it, and I shall give it to you.
They said: Our fathers are our guarantors.
The Holy One, blessed be He, said to them:
Your fathers are unacceptable to me.
Abraham is unacceptable, who said "Whereby shall I know" (Gen. 15:8)
Isaac is unacceptable to me, because he loved Esau and I
hated him, and Jacob is unacceptable who said "My way is
hid from the Lord." (Isa. 40:27)

Yet bring me good guarantors and I shall give it to you.
They said to Him: :
Master of the universe, our prophets are our guarantors.
He said to them:
The prophets are unacceptable to me: It is written:
"The rulers transgressed against Me, the prophets also prophesied by
Baal." (Jer. 2:8)

Yet bring me good guarantors and I shall give it to you.
They said: Behold, our children are our guarantors.
The Holy One, blessed be He, said:
They are certainly good guarantors.
For their sake I give the Torah to you.

Just as our forefathers stood at Mount Sinai and promised to observe and heed the commandments written in the Torah, thus do we Thy children consecrate our lives to the sacred teachings of Thy Law. Together, with all generations of the faithful, on this Festival of Giving of the Law, we dedicate ourselves to become servants of God. Ivdu avday adonoy, Serve ye, the Lord, ye servants of God for ours is a sacred heritage bestowed upon us at Mount Sinai.

Song: **TORAH LANU**

Ha-le-lu-ya (2) *Iv-du avday Adonoy*

Torah lanu mo-ro-sho
Torah lanu ve-hee ke-do-sho (refrain)

Shiru-lo zam-ru-lo
Ro-nu-lo ho-du-lo (refrain)

B'ma-a-mad har Sinai
Shom nigleh Adonoy (refrain)

2. ISRAEL AND TORAH ARE ONE..... Harvey Buchbinder

Since that fateful day when Israel received the Torah at Mount Sinai, the fate of Israel was closely interwoven with the Torah. Many times in the course of their long history did the nations of the earth strive to wean them away

from the Torah. Idolatrous nations tempted them with sensual and licentious practices which were violations of the Commandments, but our people, doggedly and stubbornly, held fast to the way of life prescribed in the Torah. Today, we march together ,strong in our faith in One God, united by a common loyalty to God and Torah. Indeed Israel and Torah are One.

Song: **YISRAEL VE-ORAITHA**
Yis-roel Ve-O-rai-tha chad-hu
Torah orah ha-le-lu-ya.

3. TORAH CRADLED BY ISRAEL .....Robert Steinman

Fortified by our love of the Commandments, known more intimately as Mitzvos — we have survived the hate and persecution of those who would destroy us. Our people never forgot the land which cradled them as a Kingdom of Priests and a holy nation. It became a land flowing with milk and honey, a promised land where our people could realize the fulfillment of their fondest dreams. There came a time when the hosts which rose up against them became too strong for them. They had become weak because they abandoned the way of life prescribed in the Torah. Like a scourge in the hands of God, first Assyria, later Babylonia, drove them from their land and made them wanderers on the face of the earth. In the midst of their humiliation and the degradation of exile, their pursuers ordered them to sing the beautiful song of the Levites which they had been accustomed to sing in the Temple at Mount Zion.

Sing unto us of the Songs of Zion
But their only answer in the words of the Psalm:
How can we sing in a strange land?
When our Temple lies in ruin and our Land is desolate.

Song: **SHIRU LANU**
Shiru lanu mi-shiray Tzion
Aich na-shir al ad-mas na-chor

4. GOD IS EVERYWHERE .....Arlene Merker

Amidst our sorrow and desolation God sent us prophets who filled us with hope and courage. "Comfort ye, comfort ye, O my people, said the Lord. Thy sin is forgiven. Thou has paid double for all thy transgression." Your period of mourning is over, all is not lost. God has not abandoned you. God may be found even in exile. You need but turn to Him wherever you are, and He will answer you. Is He not everywhere? Does not His glory fill the whole earth? Therefore, do not despair. Arouse yourselves and go up to your land. God's will, as revealed in the Torah, is a Law of Life and a Law of Truth. With it we shall be restored to our former glory.

Song: **ALU — ARISE**
Arise, arise, and mingle in the throng
We go to our land
With dancing and with song
A law of truth
The Lord has granted to us;

A law of life
The Lord has planted in us;
Lord Almighty God, Lord Almighty God
Have mercy, have mercy
Most merciful and kind
Forgive us and give us
The land for which we pine.

5. THE JEWISH RELIGION DEMANDS A PURE HEART
Marcia Baron

The prophets taught our ancestors the meaning of God's love for His people. Even though Israel transgressed against the Torah, his punishment was not one of revenge, like the punishment of an angry parent who vents his spleen on his child unmercifully, unjustly. God's punishment of Israel was a chastisement of love. How He pleaded with Israel through His servants, the Prophets, to desist from doing evil. "O sinful nation, a people laden with iniquity. A seed of evildoers. Children that deal corruptly; they have forsaken the Lord. They are turned away backward!"

How often did the Prophets appeal to Israel
"Wash you, make you clean
Put away the evil of your doings
From before mine eyes; Cease to do evil
Learn to seek justice, relieve the oppressed
Judge the fatherless, plead for the widow . . ."

Israel heeded the words of the Prophets and prayed to God for forgiveness. They prayed: "Purify our hearts to serve Thee in truth":

Song: *"Ve-ta-her li-bay-nu le'ov-de-choh be-e-emes."*

6. THE JOY OF THE ANSWERED PRAYER .....Joyce Weiss

God heard Israel's prayer, just as he heeds the prayers of all who come before His presence with a pure heart and with clean hands. God hears the prayers of those who are at peace with their neighbors, and with themselves. Prayer from time immemorial has always been a form of self-inventory. It is a self-judgment. That is the meaning of the Hebrew word for prayer, "Tefilah". We pray in order to remind us of the ethical goal of perfection to which we should constantly strive. When we pray, we ask ourselves, what have we done to improve ourselves since the last time we prayed. How great is our joy when God hears our prayers, when we realize that every day in every way we are growing more and more in the image of God, becoming better for God is good, becoming more honest, because God is truth, becoming more kind because God is kindness. When our prayers have been answered, we feel like breaking forth in song and dance.

Song: **SO-VE-VUNI — SURROUND ME!**
So-ve-vu-ni la-hat esh bo-e-ret
Ra-ke-du lee shir ya-chid
Zeh ha-ze-mer zeh v'ayn acher-od
Ayn acher od le-ta-mid.

Sing, sing, sing in chorus
Sing in chorus without end

Naught can stop us now, my friend
Now our hearts have caught on fire
From the moon, and from the choir.
Dance around me, flames and ranging fire
I shall join in dance ere long
Hear my singing, hear my heart's desire
Hear my feet repeat its song.

7. WHEN WILL THE MESSIAH COME?..... .....Malcolm Mintz

In the year 70 of the Common Era, our people were driven from their land into slavery and exile. For almost two thousand years, they were a people without a country. They became wanderers on the face of the earth. In many lands, they found a haven of refuge. In other lands, they were hated and hounded, ultimately told to leave and find a new home. Throughout their wanderings, they believed in the coming of the Messiah, that mystical son of David who would gather together the remnants of Israel and lead them back to the land promised to Abraham, Isaac and Jacob. When life was at its lowest ebb, when it became altogether too hard to bear, it was their faith in the coming of the Messiah that sustained them and kept them alive. Thus was their will to live and hope in the future forged on the anvil of trial and tribulation. They lived only for the day when their Messiah would come and lead them forth to their own homeland and transform them once again into a nation on their own soil. When will the Messiah come? When will we be a nation?

Song: *Ma-tai yoh-vo ha-mo-shi-ach*
Ma-tai ni-yeh ni-yeh le-am (2)
B'ad a-tzah-nu rak ya-va, Ya-vo Ya-vo
B'ad artzanu yah-va ham-shi-ach
Binyan ar-tzay-nu.

8. TORAH — SECRET OF JEWISH SURVIVAL ... Frances Feldman

One of the greatest miracles of all times was the survival of our people in the face of so many insurmountable odds. How often we approached the point of our annihilation. Yet, we outlived all of those tyrants and dictators who sought to destroy us. They accused us of possessing a secret magical charm. But it was not made from gold, or silver or wood. It was our love of Torah and our study of the Torah which gave us courage and hope to withstand every trial and persecution. As soon as the Jewish child could talk, he was brought to the House of Study, the Beis Hamidrash, wrapped in a prayer shawl in the arms of his father. He was given a sacred book with honey smeared on a page and he was told to bend down and lick the honey. How sweet it tasted! So, too, are the words of the Torah sweet to the palate. Learn well, my son. the holy letters "Komatz Aleph Aw". From early morning to sundown, the teacher transmits Torah to the little ones, lovingly patiently, he teaches each letter, each vowel, the tools for mastery of the Torah. At a time when the whole of Europe was steeped in illiteracy and superstition, our people were literate and versed in Torah, the greatest civilizing agent of all times.

"Learn your lessons well
Remember the letters of God's Law."

***Song:* OIF'N PRIPITCHOK**

Solo by .....Sylvia Geffen

By the fireside, where the embers glow
Through the wintry days
There the teacher softly with the little ones
Chants the Alef-bays. There . . . (refrain)

Learn your lessons well
Remember, precious ones
The letter of God's Law
Chant ye once again, and yet once again
Kometz Alef-aw. Chant ye once . . . (refrain)

When you are older grown
Oh, my little ones,
You will one day know
All the tender love and
All the burning hope
That in these letters glow.
All the . . . (refrain)

9. SABBATH — A KEY TO JEWISH SURVIVAL.....Sandra Seigel

Our Torah consists of two kinds of commandments, those which relate between man and God and those which relate between man and his fellow men. One is a vertical relationship and the other is a horizontal one. Moral laws such as "Thou shalt not steal," "Thou shalt not murder," "Thou shalt not put a stumbling block before the blind nor curse the deaf," are horizontal commandments. There are many ritual commandments which have filled our lives with joy and beauty, with poetry and meaning. One of these commandments is, "Remember the Sabbath to keep it holy." Ritual is the greatest pedagogic device of all times. By sanctifying the Sabbath through ritual and ceremonial, we sanctify God and life itself. On Sabbath eve our people glorify the Sabbath in song and verse. Behold, we sing, "I am prepared to sanctify the Sabbath as Thou didst command us in the Torah . . ."

***Song:* HINE-NEE — BEHOLD!**
Hi-ne-nee mu-chan un-zu-man
Kmo she-ko-suv ba-torah
Hi-ne-nee mu-chan um-zu-man
Uk-dash-tem lo-chem es yom ha-shabbos.
Hi-ne-nee mu-chan um-zu-man.

10. BELIEF IN THE MESSIANIC ERA — A KEY TO JEWISH SURVIVAL .....Lynne Brown

Jewish history is the story of the desolate daughter of Zion, eternally on the march, in search of the fulfillment of her age old hopes and dreams. She dreams of an age when all the world will serve God and become bound together in their common worship. She dreams of a day in which universal justice will reign supreme and no nation will learn war any more. She dreams of an era of security for all the oppressed people of the earth, amongst whom

she will also dwell in safety in her own land. Peace and Justice will reign supreme and the children of Israel will be at home everywhere on earth, in America, in Japan and in Egypt. This is the rahpsody of history which the Jewish mother sings as she cradles her child to sleep. Not one of God's children will know the meaning of hunger and want. Raisins, almonds, and honey will be served to all in abundance. The white kid of security, the good life which is inspired by a faith in God, will ever be present in the hearts of all mankind. Sleep, therefore, my little one, sleep in peace, for there will be none to make you afraid.

***Song:* ROJINKES MIT MANDLEN**

Solo by .....**Sylvia Geffen**

In the evening shadows
The daughter of Zion
Sits widowed and lonely
Her babe on her knee
Gently, she cradles her small one
Her scion
And sings him to sleep with a sweet melody . . . Ah

Sleep, my little one, sleep, the soft winds blow
'Neath your cradle a kid stands white as snow . . .
The little kid went on a journey
And brought my slumbering son
Raisins, almonds and honey
Sleep, my little one, sleep.

11. COMPENSATIONS OF HISTORY .....**Abraham Pollackov**

The world is filled with compensations. Our generation has witnessed the most terrible crime against our people in all of its 4,000 years of history. No Pharaoh, no Haman, no Torquemada compares in sheer cruelty to our people than Hitler. How can we forget the destruction of six million Jews in the concentration camps and the gas chambers of Europe. Driven by a sense of guilt for having allowed one nation to turn back the clock of civilization, the United Nations on November 29, 1947 passed a resolution giving birth to the State of Israel. At last, the words of the Prophet were fulfilled.

"Lift up thine eyes 'round about and see:
They are all gathered together and come to thee.
Thy sons come from far
And thy daughters are borne on the sod."

During these first 9 years in the life of the infant State of Israel, the desert has been made to bloom, and the barren hills have been planted with forests. Two million Jews have returned to their land. This is a time to rejoice and thank God. For the words of prophecy have been fulfilled: We too sing with the Psalmist:

Who sow in tears, with joy shall reap
Though bearing precious seed they weep
While going forth, yet shall they sing
When coming back, their sheaves they bring.

***Song:* SHIR HAMAALOS**

Shir ha-ma-alus B'shuv Adonoy
es shivas tziyon ha-yee-nu
Ke-chol-nim. Oz yimulay
Schok peenu, ul-sho-nay-nu
Reenoh. Oz yom-ru ba-go-yim
hig-dil Adonoy la-a-sos im-eleh
hig-dil Adonoy la-asos imoh-nu
ho-yee-nu se-may-chim.

Who sow in tears, with joy shall reap
Though bearing precious seed they weep
While going forth, yet shall they sing
When coming back, their sheaves they bring.

Presentation to Confirmants

Certificates of Confirmation .....Morris Emanuel, *President, Temple B'nai Israel*
Herbert Cohn, *Chairman, Board of Trustees*

For Sisterhood..... Esther Gropper, *Past President of Sisterhood*

For Men's Club..... Bert Miller, *Past President of Men's Club*

SALUTE TO CONFIRMANTS ....**Rabbi Abraham Ruderman**

ADORATION .... **Cantor David Convisor and Choir**
Union Prayer Book — Page 202

AYN KELOHENU .....**All**

Ayn kay-lo-hay-nu	*No-de lay-lo-hay-nu*	*At-to hu E-lo-hay-nu*
Ayn ka-do-nay-nu	*No-de la-do-nay-nu*	*At-to hu A-do-nay-nu*
Ayn k'mal-kay-nu	*No-de l'mal-kay-nu*	*At-to hu Mal-kay-nu*
Ayn k'mo-shee-ay-nu.	*No-de l'mo-shee-ay-nu.*	*Atto hu Mo-shee-ay-nu.*

Mee chay-lo-hay-nu	*Bo-ruch E-lo-hay-nu*
Mee cha-do-nay-nu	*Bo-ruch Ado-nay-nu*
Mee ch'mal-kay-nu	*Bo-ruch Mal-kay-nu*
Mee ch'mo-shee-ay-nu.	*Bo-ruch Mo-shee-ay-nu.*

BENEDICTION ....**Rabbi Abraham Ruderman**

RECESSIONAL.....**Confirmants, Rabbi, Cantor and Officers**

CONFIRMATION CLASS
1957 – 5717

Marcia Baron
Harvey Buchbinder
Lynne Brown
Martin Cooper
Marion Corwin
Harold Emanuel
Frances Feldman
Richard Goldfarb
Iris Goodman
Roberta Kaplan
Alice Krauthamer
Arline Merker
Malcolm Mintz
Sharon Ostrin
Abraham Pollackov
Joan Rosenzweig
Linda Speier
Robert Steinman
Ellen Sindell
Sandra Seigel
Paul Silverstein
Joyce Weiss

CHOIR

SYLVIA GEFFEN
SHIRLEY KIMMEL
ESTHER PACKMAN
ELEANOR PRESS
LUCILLE RUDERMAN
THELMA SHAW
BEATRICE SCHUSTER
FLORENCE ULANOFF
FLORENCE WALDER

SCHOOL BOARD

SEYMOUR BLOOM, *Chairman*

LEONARD BRAVERMAN
FLORENCE COOPER
DOLLY KREMER
LEAH LERNER
MEYER MILLMAN
EDYTHE MARLOWE
RUTH SCHWARTZ
RICHARD SPEIER
EMMA SHAPIRO
MAURY WEINTRAUB

ORDER OF CONFIRMATION SERVICE

HEBREW TABERNACLE -- SHEVUOTH 5717

JUNE 4, 1957 at 8:00 P. M.

Organ Prelude	A. W. Binder
Choir: MaTovu	Lewandowski
Rabbi: Page 183	

- Procession of Confirmands -

Choir: Borchu	Spicker
OPENING PRAYER - written by:	STEVEN MAIER
Rabbi: Pages 187 and 186	
Choir: Shema	Traditional
PRAYER on "G-D" - written by:	LINDA SONNENFELD
Rabbi: Pages 188 to 190	
Choir: Mi-Chomocho	Traditional
Rabbi: Pages 191 and 190, 5th paragraph	
Choir: Vayedaber	Lewandowski
Rabbi: Page 190, last paragraph	
PRAYER on "TORAH" - written by:	LUCY HANAU
Choir: Hashkivenu	Zilberts
Rabbi: Pages 192 to 194, 198, 201	
PRAYER on "PEACE" - written by:	EDMUND MANTELL
Rabbi: Page 201	

- Silent Devotion -

Choir: May the Words	Fromm
Cantor: Kiddush	
PRAYER FOR PARENTS - written by:	ELEANOR CHAMBERS.
Choir: Toras Adonoi	Lewandowski
Rabbi's Sermon and Blessing of Confirmands	
Choir: "Entreat Me Not To Leave Thee"	Gounod
Rabbi, Cantor and Choir: Adoration	Stark
Rabbi: Mourners' Service	

Presentation of Diplomas	Mr. Morris A. Engel, President
Presentation of Bibles	Mrs. Gerdy Kleinman, President of P.A.
Explanation of Gift to Temple	Richard Schepard
Presentation of Gift to Temple	Lucy Hanau

Choir: Adon Olom	Schwartz
CLOSING PRAYER - written by:	RICHARD SCHEPARD
Benediction	

- Recessional -

OPENING STATEMENT Steve-- # 1.

Men have progressed greatly over the years and the centuries. At one time, physical powers and fitness to do battle were the signs and degrees of manhood; the war-like were considered superior and the weak suffered. When the test of fitness was successfully completed by a young man, he was initiated into the tribe of his people.

In our time, we continue to encounter ceremonies of initiation and graduation but the manner of judging fitness have been radically altered. Within Judaism the concept of Confirmation is very old but the meaning is new and modern. We judge only on the ability to understand, to appreciate, to "feel" the history and traditions of our people; a confirmant must be able to demonstrate not his prowess in battle but his moral courage on the issues which face us all, living in a modern day and age. We ask: has the Jewish child learned, has he gained insight, does he appreciate, is he ready to undertake and demonstrate his love for his faith in actual, realistic terms? But, perhaps most important of all, has the Jewish child come to the point of saying: I am proud of my Jewishness, it means something to me and, in the years to come, I shall not surrender the rights and privileges which are mine as a member of the Jewish community!

It is this declaration which we profess this day of our Confirmation. We have studied, we have listened, we have joined in Jewish fellowship and, we hope, we are the better for it. We do know this: that only in sincerity do we come before this congregation this sacred evening; that the words which we utter are full of meaning and significance for each of us. The right and honor to stand on this pulpit is not lightly given and we are aware of our sacred purpose. The sincerity of our words is only matched by the sincerity of our hearts.

To me, to all of us, Confirmati n is not an event but a link in a chain of circumstance which leads not to a single ceremony but to the end of dedication. To me it is a graduation but, as in all graduations, it is merely a step which leads to a new beginning.

Statement on God. Linda S. # 2.

When I was a small child I thought of God as a man with a long white beard, sitting in heaven and looking down upon mankind. I thought that He controlled the weather by turning switches off and on. But, as I grow older, so does my conception of God ~~mature~~ change; this is only natural for me as an individual. It was the same for peoples and religions all over the world. Some believed in many gods, others worshipped idols; in ancient days it was the custom to pray to a tree, a stone or the sun. And still others, Jews among them, believe in One God. But, in every way, the basic idea is the same: although people worship God in different ways they all feel that there must be some Power that controlls the Universe. In short, the belief in God is to be found in every human being.

Prayer is the manner in which we speak to Him. Some speak in terms of hope, want, despair; others worship because of fear of Him. In most instances, we raise our voices to God in thanksgiving, knowing that He is the source of all our blessings. Some lower themselves before the Corss to speak, while our own orthodox brethren lay Tefillin every monring; some attend religious services several times or once a day while others come to the Sanctuary only at specified hours. But, of primary importance, is that it matters not by which language or physical symbol we voice our hopes and dreams and expressions of thanksgiving, as long as the congregation is joined together by a common ideal, a common belief, a unified purpose. To pray without ones fellow Jews is, to me, unacceptable for only the fellowship of Israel can give me that sense of belonging which I cherish with all my heart.

When God is sought, He is to be found. He is within this Sanctuary as He is within our hearts; He guides our lives and destinies as individuals and as a people. God is everywhere and in everyone; He is constantly creating. He creates for our good and welfare; He encourages that sense of honor and pride which joins us all, one to the other, as human beings created in the Divine Image. ~~To be a part of this belief, or this group~~

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607 WEST 161ST STREET, NEW YORK 32, N. Y.
LORRAINE 8-8304

ROBERT L. LEHMAN, RABBI
HENRY EHRENBERG, CANTOR

MORRIS A. ENGEL, PRESIDENT
DAVE NEWMAN, SECRETARY

STATEMENT ON TORAH LUCY #3

Due to my limited knowledge, experience and lack of understanding I, a girl of 13, can not discuss adequately the meaning of Torah. For it would take a lifetime of study, which I am only now beginning, to fully appreciate the teachings to be found within the Scrolls of the Law.

"Torah" is a word which I have heard from earliest childhood, much like any other Jewish boy or girl. At first, it implied only a large and heavy scroll which was placed in the confines of the Holy Ark; that Ark which is the central point of our Synagogue structure. But as I grew older, I began to discover that Torah means much more; that, in truth, the Psalmist was correct in stating that "her ways are ways of pleasantness, and that all her paths lead to peace." Torah, then, should be looked upon as a guide to a full, well ordered and appreciable life. People who follow the teachings of the Torah are not always rewarded with money, physical or material goods, but, more important, with a warm inside feeling. This feeling comes only when one knows that he has done the right and best thing not only for himself but also for everyone else. This, in short, is the teaching of the Torah made modern: Thou shalt love they neighbor as thyself.

We, being confirmed this eve, realize that the Torah should be a part of our lives and we will try to put the teachings of the Torah into practice. We will hand down these teachings to our children so that they may also be enriched, as they take the lesson

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of our faith to heart. For, we now realize that the Torah is more than an object placed in an Ark; it is a source of inspiration and a guide to a better way of life.

STATEMENT ON PEACE Ed # 4

The greatest gift which may be granted unto any people or nation is one of Peace. It is in hopes of this ideal that we have just come to the point in our service of asking God that peace be granted unto our country and unto us as citizens of a free land. But, peace can not be achieved only through prayer; action must be a part of our desire to bring security and happiness and satisfaction to all our loved ones. A man, in order to build for peace, must have a firm belief in goodness, gentleness, faith and justice.

In every age and land there have been those who have sought to promote their own welfare at the expense of others. Tyrants have risen in every era of mankind's history; they have hurt the good with their selfish greed and lust for power. And yet, it is amazing to see and realize that not even one of the tyrants of the past has ever succeeded in bringing lasting peace and security to his people, no matter how good he may have appeared at the beginning. If one does not take to heart the responsibilities of leadership, a man can not lead his people into better and more secure times. Peace may only be achieved if people are allowed to work out their own futures.

Within Judaism, the concept of peace is all-important. The words of the prophet that the "swords will be beaten into plowshares and the spears into pruning hooks" points to the time when all men shall ive quietly and securely, when hurt and heartache shall have dissapeared from the face of the earth. It is our fervent hope and prayer that we younger sons and daughters of Israel shall live to see that great age; when, as was promised long ago, the Kingdom of God shall be established on earth forever. It is to this deal that we dedicate ourselves this sacred moment of our lives that we, the younger generation may see a better day and live more wholesome lives. It is in our power to bring a better world into being, if we believe that God is to be found in every man, that the will for brotherhood may be brought from the concept of an ideal into reality. As strong and

understanding love, we will bring peace closer to all mankind.

STATEMENT TO PARENTS. Eleanor # 5

I am speaking for the Confirmation Class of the Hebrew Tabernacle an my words to my parents, are the words of all of us to all our parents and loved ones! We are grateful unto you for many things, for the many hours you gave us from our earliest childhood unto this moment when, as more ad members of the Jewish community, we complete our formalized course of stud When we were young, you cared and led us; you implanted a sense of values and a set of principles within our hearts and spirits so that we might wa in a way which would bring honor not only to you, but to our people and r ligious community.

We are grateful to you for the homes in which you raised us; homes which are filled with a warmth of spirit that tells us more plainly than words how much we are loved and how interested you are in our progress. Without doubt we have not always risen to the high expectations you have for us but this is the manner of every person growing into maturity. Wh as we need your guidance and ask your advice and counsel, we must, first of all, discover ourselves. Only as we take our first steps by our own power and with our own goal in mind, will we ever be able to gain a degr of confidence and insight into the ways of life. But, at the same time, the very thought that you are near gives us courage and the will and the incentive to further ourselves. W e are grateful to you for bringir us up in the teachings of our faith so that, at the very least, with a background we can make our own way in the days ahead. You have shown u and inspired us, these are lessons which we shall always cherish and wh we hope to pass on to the future generations who will follow in our foo steps. It is good for us to know that we are not alone.

As we are grateful to you for these, and other, examples of your h to us we ask you to remain by our side in the years to come. Like litt children, about to take their first hesitant steps alone, so do we appr life with its many blessings and reverses. Helps us to walk the way of life firmly and justly, doing good, loving mercy and kindness, living i accordance with the teachings of you, our parents.

EXPLANATION OF GIFT. Richard.

For most of us in this Confirmation Class, our graduation today will mark the end of many years of study at the Religious School of the Hebrew Tabernacle. Throughout these years we have learned to appreciate the values of our Temple and it is only fitting that we attempt to show this Congregation a measure of our love and esteem.

Surely, it is impossible to repay the Temple for all it has done for us. But, at the same time, we do want to give evidence of our appreciation by the presentation of a gift, a Torah Cover. This gift, a symbol of our devotion, has been chosen because it will enhance that Scroll of the Law which has been the mainstay of our heritage and tradition over the centuries. May this gift, which will cover the Sacred Scroll, always cover and protect the faith of our fathers and the Judaism of which we are a part. In this manner the message will remain ever fresh and beautiful. It shall continue to inspire those who will come after us to this pulpit, as the Torah contains the meaning of a Jewish life for each of us.

Rabbi's

Presentation of Gift

Rabbi Lehman, Cantor Ehrenberg, Mr. Engel, members of the Congregation: it is with a great feeling of pride that I present to you this Torah Cover, as the gift of our Confirmation Class. We present it as a token of our love and appreciation to the Hebrew Tabernacle. It is a gift of which we want to be worthy, for every time the Torah is taken from the Ark, we shall be within this Sanctuary in spirit. May this symbol of our presence always remind us of our studies in the past and of our responsibilities as members of the Jewish community in the future. In this manner a small part of us will always be here, in the Temple, where we grew into maturity and spent so many fruitful years of our early life.

CLOSING STATEMENT. Richard # 7

We, this Confirmation Class of 1957, have one expressed hope: we wish to become in later life healthy and worthwhile members of our communities. Our lives are now being shaped for what we are to become in the future.

We know all too well that Youth must be guided through dark paths and into righteous ways. We are led by many roads and by many hands; our means are not the same but the goal applies to each of us. Our one aim in life is to become that type of a human being who will be respected by one and all, who will be able to establish among his fellow-citizens the reputaion of having created for the welfare of our fellow man. These thoughts may be stated in terms already expressed by the members of our class: take God's teachings and add to them a bit of love, understanding and hope; let this combination settle and bear fruit over the first few decades of our lives and then give us the opportunity to apply our thoughts to the comfort and solace of our fellow man. We are grateful for all those elements which have helped to shape and guide us, which are part of the process of transforming little children into more mature adults who wish to better themselv as individuals and as members of the human race.

But, a question arises in our minds: What kind of a world will be our home in years to come? W ill there be war or peace, happiness or sadness, turmoil or security? As we here are united in this common experience of learning and Confirmation, so should all the peoples of the earth be united in one common aim: to establish and promote the bonds of friendship which will bind all mankind together in freedom, in hope, in the desire for more friendly relations in the coming generation. If this cannot be accomplishe we might walk into a world of destruction and chaos, a world destroyed by man's unthinking actions and discoveries. But, we want to live! We want to give of ourselves so that in days and years to come, God's richest blessings will be bestowed upon one and all, in every corner of the earth. Is this too much to ask? We believe it is not and it is with this optimistic thought in our hearts that we enter the world in hope and with ~~xxxxx~~ faith.

ORDER OF CONFIRMATION SERVICE

HEBREW TABERNACLE -- SHEVUOTH 5717

JUNE 4, 1957 at 8:00 P. M.

Organ Prelude	A. W. Binder
Choir: MaTovu	Lewandowski
Rabbi: Page 183	

- Procession of Confirmands -

Choir: Borchu	Spicker
OPENING PRAYER - written by:	STEVEN MAIER
Rabbi: Pages 187 and 186	
Choir: Shema	Traditional
PRAYER on "G-D" - written by:	LINDA SONNENFELD
Rabbi: Pages 188 to 190	
Choir: Mi-Chomocho	Traditional
Rabbi: Pages 191 and 190, 5th paragraph	
Choir: Vayedaber	Lewandowski
Rabbi: Page 190, last paragraph	
PRAYER on "TORAH" - written by:	LUCY HANAU
Choir: Hashkivenu	Zilberts
Rabbi: Pages 192 to 194, 198, 201	
PRAYER on "PEACE" - written by:	EDMUND MANTELL
Rabbi: Page 201	

- Silent Devotion -

Choir: May the Words	Fromm
Cantor: Kiddush	
PRAYER FOR PARENTS - written by:	ELEANOR CHAMBERS
Choir: Toras Adonoi	Lewandowski
Rabbi's Sermon and Blessing of Confirmands	
Choir: "Entreat Me Not To Leave Thee"	Gounod
Rabbi, Cantor and Choir: Adoration	Stark
Rabbi: Mourners' Service	

Presentation of Diplomas	Mr. Morris A. Engel, President
Presentation of Bibles	Mrs. Gerdy Kleinman, President of P.A.
Explanation of Gift to Temple	Richard Schepard
Presentation of Gift to Temple	Lucy Hanau
Choir: Adon Olom	Schwartz
CLOSING PRAYER - written by:	RICHARD SCHEPARD
Benediction	

- Recessional -

Confirmation Exercises

OF

TEMPLE OHEB SHALOM

EUTAW PLACE and LANVALE STREET

BALTIMORE, MARYLAND

SHEVUOTH 5716 - 1956

Wednesday, May 16, 1956 — 9:30 a. m.

ABRAHAM D. SHAW, Rabbi

ROBERT L. LEHMAN, Asst. Rabbi

BENJAMIN GROBANI, Cantor

Confirmation Program

WEDNESDAY, MAY 16, 1956 - 9:30 A. M.

Before the Confirmation Exercises, the Morning Service for the Festival of Shevuoth will be read by Rabbi Lehman and Cantor Grobani. (Union Prayer Book, Page 211.)

The Confirmation Class is under the instruction of Miss Leona Morris, Rabbi Shaw and Rabbi Lehman.

Most of this Service was written by members of the Confirmation Class as part of their instruction.

Processional: "Hark, the Voice of Children" ..... Confirmation Class
Chant: "Blessed Are Those" ..... Cantor Grobani
Hymn: "Father, See Thy Suppliant Children" ..... Confirmation Class
Opening Prayer ..... Allan Katz
Invocation ..... Sally Jo Hummel
The Festival of Shevuoth ..... Reggie Margolis
Mottoes ..... Class
The Offering of Flowers ..... Ruth Ann Green
Removal of Serolls ..... Howard D. Rubenstein
"En Komocho" ..... Choir
Removal of Serolls— (continued)
"Adonoy, Adonoy" ..... Cantor
Prayer Before the Ark ..... Leonard Kohlenstein
Removal of Scrolls— (continued)
"Boruch Shenosan Torah" ..... Choir
"Shema" ..... Congregation and Choir
"Lecho Adonoy" ..... Choir
First Blessing over Scroll ..... Class
Reading of Scroll ..... Henry A. Freedman
Second Blessing over Scroll ..... Class
Translation of Torah Passage ..... Jeffrey D. Aaronson
Haftarah Blessings and Portion ..... David Kremen
The Significance of the Ten Commandments ..... Marlene Pintzuk
Declaration of Loyalty ..... Sara Schlesinger
Hymn: "There Lives A God!" ..... Class
Guiding Principles of Reform Judaism ..... Jo Ann Goldberg

I. *The Nature of Judaism* ..... Elaine Goldstein
II. *God* ..... Barbara E. Spector
III. *Man* ..... Barbara E. Smith
IV. *Torah* ..... Pearl Gottlieb

Hymn: "God Is in His Holy Temple" ..... Class
V. *Israel* ..... Alfred Rosenstein
VI. *Ethics* ..... Roberta Henriques
VII. *Social Justice* ..... Howard Saval
VIII. *Peace* ..... Roberta Klavens
IX. *Prayer* ..... Judy E. Bernstein

Return of Scrolls to the Ark ..... Louis S. Feldman
"Hodo Al Eretz" ..... Choir
"Etz Chayim" ..... Choir
Prayer for America ..... James D. Friedman
Address to Parents ..... Neale Pomerance
Solo ..... Choir
Sermon ..... Rabbi Abraham D. Shaw
Blessing of Confirmants ..... Rabbi Shaw and Rabbi Lehman
Concluding Prayer ..... Ann Galperin
Conclusion of Service (Union Prayer Book, 274)
"En Kelohenu" ..... Congregation
Benediction ..... Rabbi Shaw

NOTE: *Immediately following the Confirmation Service the class will retire to the Auditorium of the William Rosenau Memorial Building to await the taking of class pictures.*

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A JOINT RECEPTION FOR THE FOLLOWING

FAMILIES OF THE CONFIRMANDS OF

OHEB SHALOM CONGREGATION

(Eutaw Place and Lanvale Street)

will be held on

Wednesday Evening, May 16—7:30 to 9:30 P. M.

IN THE TEMPLE VESTRY

Mr. and Mrs. Philip Aaronson (Jeffrey)

Mr. and Mrs. Samuel Bernstein (Judy)

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Mr. and Mrs. Jack Margolis (Reggie)

Mr. and Mrs. Julius Pintzuk (Marlene)

Mr. and Mrs. Aaron Rosenstein (Alfred)

Mr. and Mrs. Irving Rubenstein (Howard)

Mr. and Mrs. Samuel Smith (Barbara)

Mr. Clifford Schlesinger (Sara)

Mr. and Mrs. Symone Spector (Barbara)

Their relatives and friends are cordially invited to attend.

CONFIRMATION QUESTIONS

I. Question. What is the watchword of Israel?

Answer. Sh'ma Yisrael, Adonoi Elohemu, Adonoi E'hod.

Hear, O Israel, the Lord our God, the Lord is one.
And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might.
And these words, which I commend thee this day, shall be upon thy heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thy hand, and they shall be for frontlets between thine eyes.
And thou shalt write them upon the door-posts of thy house, and upon thy gates.

(Deuteronomy 6, 4-9)

II. Question. What are the great rules of conduct given us by our Religion?

Answer. (a) In our personal life:

Ye shall be holy; for I the Lord your God am holy.
(Leviticus 19, 2)

(b) In our relations with others:

Thou shalt love thy neighbor as thyself.
(Leviticus 19, 18)

III. Question. What is the nature of the religious life as summed up by one of our Prophets?

Answer. It hath been told thee, O man, what is good,
And what the Lord doth require of thee:
But to do justly, and to love mercy, and to walk humbly with thy God.

(Micah 6, 8)

1917
Excelsior to
Schiff Stubben

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Mr. and Mrs. Wilbur Hummel (Sally Jo)
Mr. and Mrs. E. Sydney Katz (Allan)
Mr. and Mrs. Elmer Klavens (Roberta)
Mr. and Mrs. Simon Kohlenstein (Leonard)
Dr. and Mrs. Abraham Kremen (David)
Mr. and Mrs. Jack Margolis (Reggie)
Mr. and Mrs. Julius Pintzuk (Marlene)
Mr. and Mrs. Aaron Rosenstein (Alfred)
Mr. and Mrs. Irving Rubenstein (Howard)
Mr. and Mrs. Samuel Smith (Barbara)
Mr. Clifford Schlesinger (Sara)
Mr. and Mrs. Symone Spector (Barbara)

Their relatives and friends are cordially invited to attend.



Confirmation Service - Shavuot 5713 - May 20, 1953

Congregation Bene Israel, Rockdale Avenue Temple, Cincinnati

א ר ש – has firm foundation – & goes through – our alphabet

ר פ ש – wobbly foundation – close together in alphabet – often heard v.s. א ר ש – not often but significant.

Order of Service

SHAVUOT SERVICE

Union Prayerbook, (pp. 210-277)	DR. STANLEY R. BRAV
Processional	*Gounod-Goldstein*

The Torah

Union Prayerbook (pp. 254-257)	CARL A. MAYER, JR.
Blessing before the Torah	THE CLASS
Torah Reading	DAVID SIMON FRIEDER
THE TEN COMMANDMENTS	SUSANNE ENGLANDER BRAV
Translation of the Torah	LAWRENCE HOFFHEIMER, JR.
Blessing after the Torah .	THE CLASS
Blessing before the Haftarah (page 257)	
Haftarah—PSALM 19	DONALD L. PATTERSON
Blessing after the Haftarah (page 147)	
Prayer (bottom of page 265)	
Return of the Torah (page 266)	LAWRENCE HOFFHEIMER, JR.
"Etz Chayim"	*Goldstein*

The Confirmation

Opening Prayer — MARTHA HENLY BACHRACH

The Meaning of Confirmation — MARY ELLEN MOSS

The Flower Prayer — EMILY JANE SILVERSTEEN

Duet—PSALM 24 — *Goldstein*

During the rendition of this song, the girls of the class deposit their floral offerings on the pulpit.

God and the Ten Commandments

The One And Only God — JOHN SHORE

God In Nature — LEAH STERN

God In History — BARBARA JEAN STRICKER

God In The Moral Law — DAVID HARRIS RONSHEIM

CHOIR:

"Thou shalt love the Lord thy God, with all thy heart, with all thy soul, with all thy might and Him only shalt thou serve."

The Windows

Hymn — "Blessed, Blessed" — THE CLASS

Blessed, O blessed
Moment most holy,
Leading the lowly
Youth to the Lord.

Sweet are the lessons
Of this hour's story.
Ne'er may its glory
Fade from our minds.

Come ye, all peoples,
Bow down before Him,
Humbly adore Him,
Sing loud His praise.

The Windows of Our Temple — LYNNE MEYERS

Peace
Brotherhood — JOHN PETER GRAY
Blessing
Israel

Justice
Charity — EDDIE EFFRON

Truth
The Lord Is My Light — LOIS RUTH APSELOFF

Love
Faith — PATSY ANN HARRIS

Ohio's Sesquicentennial Year, 1803-1953

1. *Joseph Jonas*—Pioneer Settler in Cincinnati — NANCY ELIZABETH TRAGER

2. *Joseph B. Strauss*—Engineer (The Golden Gate Bridge) — JACK SILVERMAN

3. *Dr. Joseph Ransohoff*—Medicine — MARK JERRY EPSTEIN

4. *Isaac M. Wise*—Architect of Reform Judaism — JAY LAURENCE SAPPERSTEIN

5. *David Philipson*—Historian of Reform Judaism, and Rabbi — RICHARD H. SALZER

6. *Alfred M. Cohen*—Illustrious Jewish Leader — MICHAEL J. EMDEN

Hymn—"Father, See Thy Suppliant Children" — THE CLASS

Father, see Thy suppliant children
Trembling stand before Thy throne,
To confirm the vow of Horeb;
"We will serve the Lord alone."
Thy command shall be engraven
On the tablets of our heart
Till the heart in death be broken,
Till the chord of life shall part.

When dark tempests, low'ring, gather,
It will be our strength and stay;
It will be our guardian angel
Upon life's laborious way.

As a shelt'ring cloud at noontide,
As a flaming fire by night,
Thru prosperity and sorrow,
It will guide our steps aright,
Till our lives shall bud and blossom
With the beauty of Thy truth,
And we reap, in age, the fruitage
Of the planting of our youth.

The Declaration of Faith

THE CLASS

"In this hour of consecration I hallow my life in the name of the Eternal God, to the religion of Israel. Whatever be my portion and wherever I may be, I promise to strive after the spiritual truths and ethical ideals revealed by Judaism. Now, as ever, it shall be my aim 'to do justice, to love mercy, and to walk humbly before God,' and thus bear witness by my life to the great watchword of my faith: 'Hear, O Israel, the Lord our God, the Lord is One.'"

Sermon — DR. VICTOR E. REICHERT

"See, O God, We Children Come" — *David Philipson*

Concluding Prayer — BARRY PHILLIPS

Blessing of the Confirmands — DR. VICTOR E. REICHERT and DR. STANLEY R. BRAV

During the Blessing Miss Carol Cohan will play a violin solo accompanied by Mr. Wayne Fisher on the organ.

Dismissal of the Class to receive the parental blessing

Hallelujah — *Lewandowski*

Benediction

Organ Postlude

The members of this Confirmation Class, as in past years, were encouraged to write their own individual parts.

ROCKDALE AVENUE TEMPLE

Confirmation Class of 1953

CONFIRMAND	PARENT	ADDRESS
Lois Ruth Apseloff	JOSEPH	919 Lenox Place
Martha Henly Bachrach	WALTON	1009 Egan Hills Drive
Susanne Englander Brav	DR. STANLEY	9 Avon Fields Place
Eddie Effron	HARRY	705 Chalfonte Place
Michael J. Emden	MILTON	1502 Lakeland Avenue
Mark Jerry Epstein	HERMAN	1515 Northwood Drive
David Simon Frieder	MORRIS	4136 Rose Hill Avenue
John Peter Gray	HERBERT	737 Chalfonte Place
Patsy Ann Harris	JOSEPH	3645 Washington Avenue
Lawrence Hoffheimer, Jr.	LAWRENCE	771 Greenwood Avenue
Carl A. Mayer, Jr.	CARL	3923 Leyman Drive
Lynne Meyers	PHILIP	R.R. 6, Box 609, Galbraith Road
Mary Ellen Moss	DR. HAROLD	2005 Edgecliff Point
Donald L. Patterson	EARL	3547 Harvey Avenue
Barry Phillips	DR. WALTER	775 Clinton Springs Avenue
David Harris Ronsheim	HERMAN	199 Sturgis Avenue
Richard H. Salzer	MRS. MARY E.	3580 Reading Road
Jay Laurence Sappersteiu	JOSEPH	1307 Avon Drive
John Shore	LEONARD	4200 Rose Hill Avenue
Jack Silverman	MAURICE	3950 Ledgewood Drive
Emily Jane Silversteen	STANLEY	532 Camden Avenue
Leah Stern	CHARLES	4220 Red Bud Place
Barbara Jean Stricker	LOUIS	804 E. Mitchell Avenue
Nancy Elizabeth Trager	RANDOLPH	34 Burton Woods Lane

The Confirmation Class invites the Congregation and Friends to their Reception this evening in Philipson Hall.
8 to 10 p.m.

We Celebrate

SHOVUOS

By Rabbi Leonard J. Mervis



The Union of American Hebrew Congregations

THE TEN COMMANDMENTS

And God spoke all these words, saying:

I. *I am the Lord thy God*, who brought thee out of the land of Egypt, out of the house of bondage.

II. *Thou shalt have no other gods before Me.* Thou shalt not make unto thee a graven image, nor any manner of likeness, of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down unto them, nor serve them; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me; and showing merey unto the thousandth generation of them that love Me and keep My commandments.

III. *Thou shalt not take the name of the Lord thy God in vain;* for the Lord will not hold him guiltless that taketh His name in vain.

IV. *Remember the sabbath day, to keep it holy.* Six days shalt thou labour, and do all thy work; but the seventh day is a sabbath unto the Lord thy God, in it thou shalt not do any manner of work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested on the seventh day; wherefore the Lord blessed the sabbath day, and hallowed it.

V. *Honour thy father and thy mother*, that thy days may be long upon the land which the Lord thy God giveth thee.

VI. *Thou shalt not murder.*

VII. *Thou shalt not commit adultery.*

VIII. *Thou shalt not steal.*

IX. *Thou shalt not bear false witness against thy neighbour.*

X. *Thou shalt not covet thy neighbour's house;* thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbour's.

COMMISSION ON SYNAGOGUE ACTIVITIES
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838 Fifth Ave., New York 21, N. Y.

THE STORY OF SHOVUOS

This is a wonderful time of the year. The Bible says:

> Lo, the winter is past,
> The rain is over and gone;
> The flowers appear on the earth;
> The time of singing is come,
> And the voice of the turtle is heard in our land.
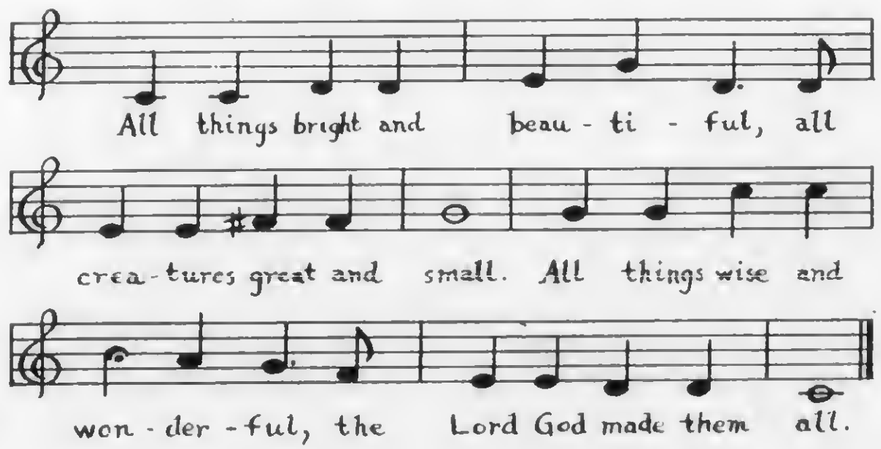
This is a way of saying we are happy that winter is behind us. We like the warm sunshine and the fresh grass of the early summer. There is no more beautiful season in all the year.

Since this is so, don't you think we ought to stop and give thanks to God? We would be ungrateful, wouldn't we, if we were to forget that all blessings come from Him? That's one reason why we celebrate Shovuos. A long time ago in Palestine, our fathers brought offerings to God on a day called Shovuos, to show their appreciation for the barley and fruit which were ready for harvest. We still observe the holiday because it helps us all to remember where good things really come from.

One of the many poems which have been written to express thanks to God for His goodness goes like this:

> All things bright and beautiful,
> All creatures, great and small,
> All things wise and wonderful,
> The Lord God made them all.

IN PRAISE OF GOD



Shovuos has another important meaning for us. It is the Z'man Matan Torosenu, the time of the giving of the Torah. Moses received the Ten Commandments at Mount Sinai, we are told, on Shovuos. This holiday, therefore, is the birthday of the ten rules of living which have meant so much to all peoples. Since these commandments are the basic laws of Judaism, we say that Shovuos is the birthday of the Jewish religion.

On the festival of Shovuos, we Jews first promised to believe in God and to live by His Torah. For this reason, Confirmation takes place on Shovuos, when Jewish boys and girls declare their intention to follow our faith.

But you don't have to wait until you are confirmed to want to practice Judaism. Right here at home we can show God and ourselves that we intend to be good Jews always.

FATHER (*holding Bible or miniature Torah*): Bo-ruch ato ado-noi elo-henu me-lech ho-olom asher bo-char bo-nu me-kol ho-amim v'no-san lo-nu es to-ro-so; bo-ruch ato ado-noi no-sen ha-torah.

Praised be Thou, O Lord our God, who hast blessed us with the gift of the Torah.

All read Ten Commandments, page 2

ALL: We shall love the Lord our God with all our hearts, and shall love our neighbors as ourselves. Always it will be our aim to do justly, to love mercy, and to walk humbly with our God.

MOTHER: Let there be light in our homes. May parents and children rejoice together and enjoy the blessings of the Torah. Let there be light among the nations. May the darkness of war be lifted and all peoples know the peace that comes from the knowledge of God. (*Lights candles*): Bo-ruch ato ado-noi elo-henu me-lech ho-olom asher kid-sho-nu b'mitsvo-sov v'ti-vo-nu l'hadlik ner shel Yom Tov.

Praised be Thou, O Lord our God, who hast sanctified us by Thy laws and hast bidden us to kindle the festival lights.

FATHER (*lifts cup of wine*): This is the cup of sanctification. It teaches us that God is a partner in all that we are and in all that we do. From Him stems the food that nourishes our bodies. From Him comes the Torah on which we build our lives.

ALL (*raise cups and sing or say*): Bo-ruch ato ado-noi elo-henu me-lech ho-olom bo-re p'ri ha-gofen.

Praised be Thou, O Lord our God, ruling spirit of the universe, who createst the fruit of the vine.

ALL (*holding fruit*): Bo-ruch ato ado-noi elo-henu me-lech ho-olom bo-re p'ri ho-ets.

Praised be Thou, O Lord our God, ruling spirit of the universe, who createst the good fruit of the tree.

ALL (*sing or say*): Bo-ruch ato ado-noi elo-henu me-lech ho-olom ha-motsi le-chem min ho-orets.

Praised be Thou, O Lord our God, ruling spirit of the universe, who bringest forth bread out of the earth. Amen.

SHOVUOS IN FACT AND LEGEND

The Name. Shovuos means "Weeks." It is so named because Shovuos begins on the sixth day of Sivon, which is seven weeks after the second day of Pesach. For this reason it is also known as Pentecost, the Greek word meaning fiftieth day.

Chag Habikurim. This is another name for Shovuos. It means Festival of the First-Fruits. It refers to the practice of bringing the first-fruits to the Temple as an offering to God.

Book of Ruth. The Book of Ruth, one of the Five Scrolls (JPS Bible, pp. 973-977), is read on Shovuos because the story of Ruth, the Moabite, who became a Jewess, is comparable to the acceptance of the Torah by all Israel. Ruth's decision to adopt Judaism was phrased in words that have become historic. She said to her mother-in-law, Naomi:

Whither thou goest, I will go.
Where thou lodgest, I will lodge.
Thy people shall be my people,
And thy God my God.

Akdomus. A poem written in the eleventh century in praise of creation and God who has given the Torah. It is read in the synagogue just prior to the reading of the Torah on Shovuos. It reads in part:

Could we with ink the ocean fill,
Were every blade of grass a quill,
Were the world of parchment made
And every man a scribe by trade.
To write the love of God above
Would drain that ocean dry:
Nor could the scroll contain the whole
Though stretched from sky to sky.

Decalogue. The Ten Commandments (see page 2).

The Torah in Midrash. There are many rabbinic stories (Midrashim) about the giving of the Torah on Mt. Sinai.

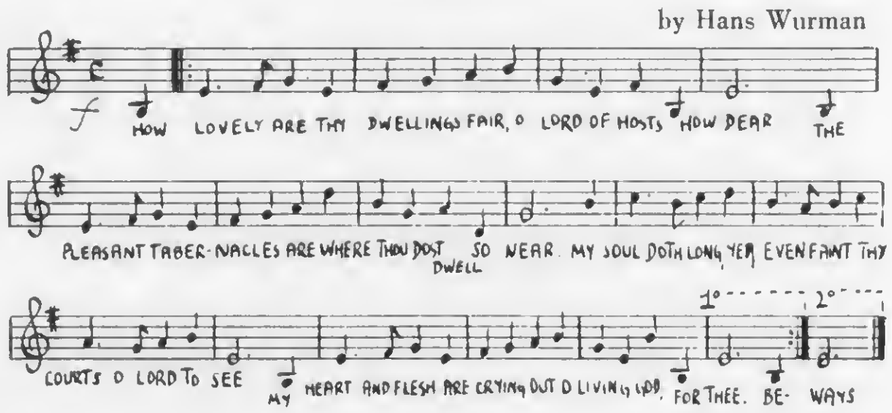
It is said that God offered the Torah to others before he gave it to Israel. All rejected it because its moral laws were considered too difficult to follow. Then God came to the children of Israel and asked, "Will you accept the Torah?" "What is written in it?" they asked. "Six hundred and thirteen commandments." They answered, "All that the Lord hath spoken we will do and obey."

This doesn't mean that God excluded others from the enjoyment and discipline of the Torah. Another legend says that God spoke the Ten Commandments in seventy different languages to show that the Torah was to be obeyed by all peoples. It also is said in the Talmud that the Gentile who obeys the Torah is the equal of a high priest.

HOW LOVELY ARE THY DWELLINGS
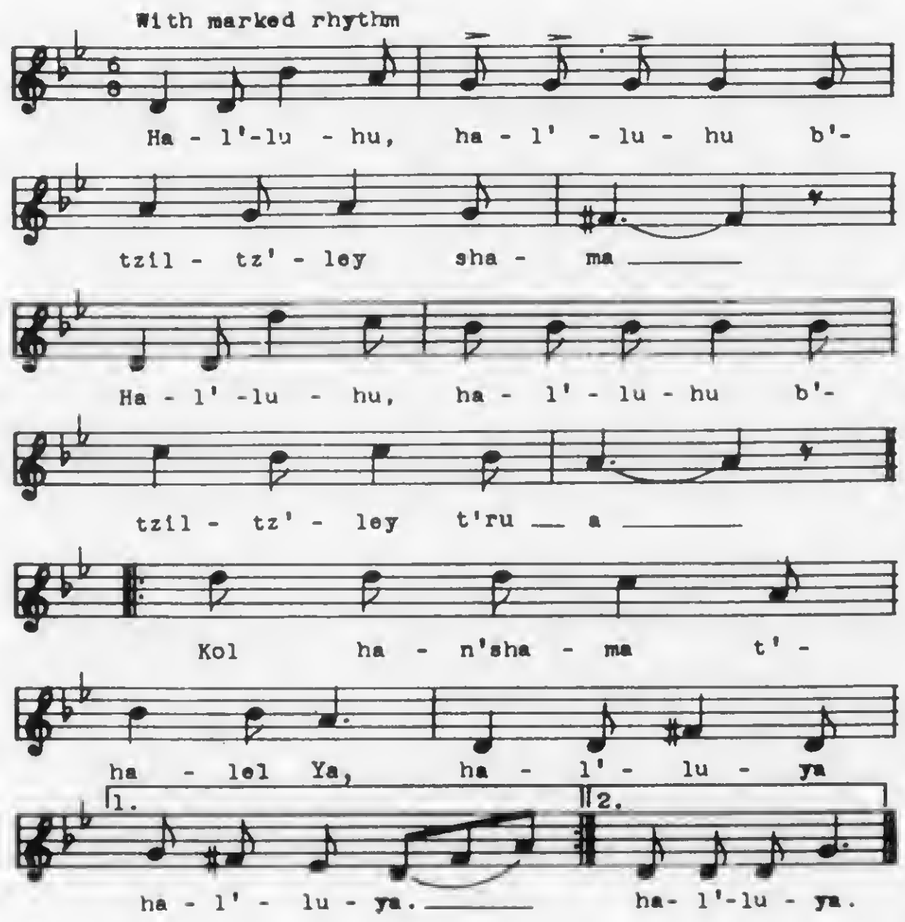
PSALM 84

by Hans Wurman



Behold, the sparrow findeth out
A house where-in to rest.
The swallow also for herself
Has found a peaceful nest.
Blest all who dwell within Thy house;
They ever give Thee praise.
And blest the man whose strength Thou art,
Who, faithful, loves Thy ways.
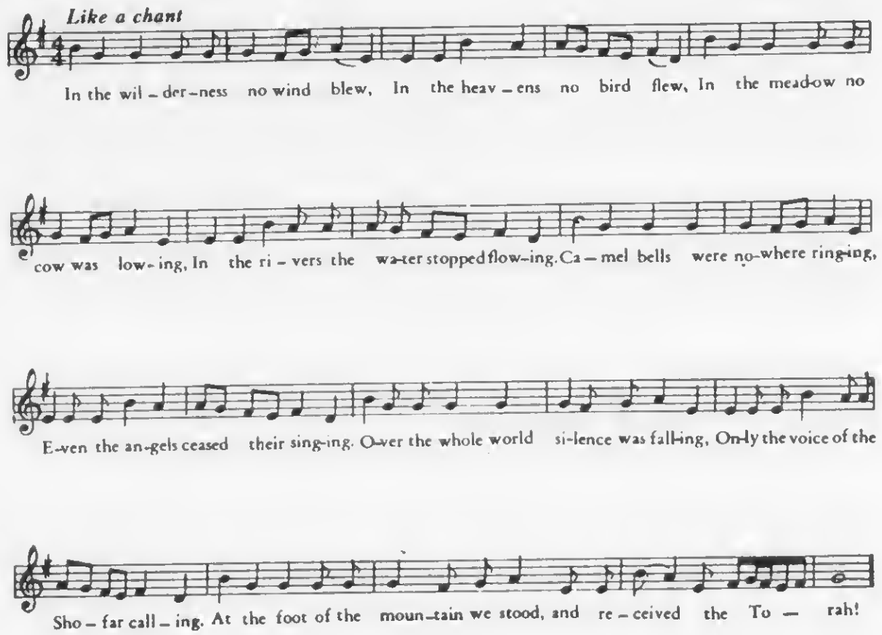
HAL'LUHU



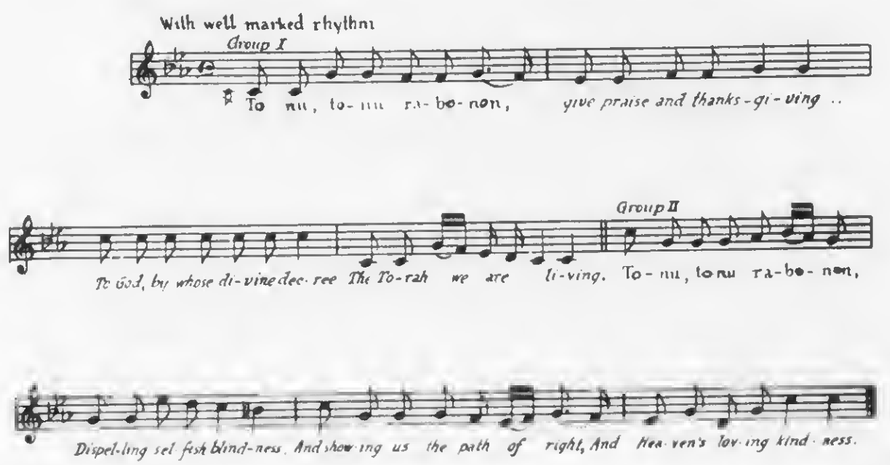
AT MOUNT SINAI

From the Hebrew of Kipnis

From an old Synagogue chant
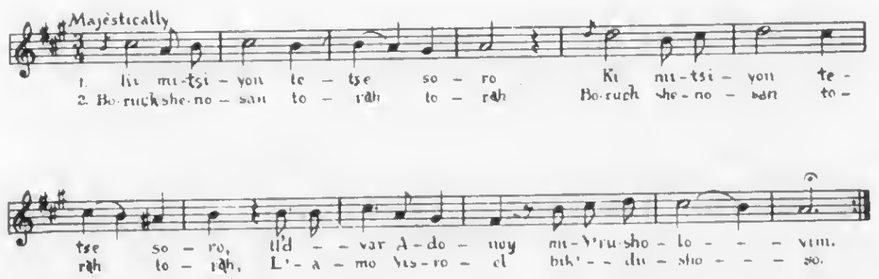


TONU RABONON—OUR SAINTLY RABBIS

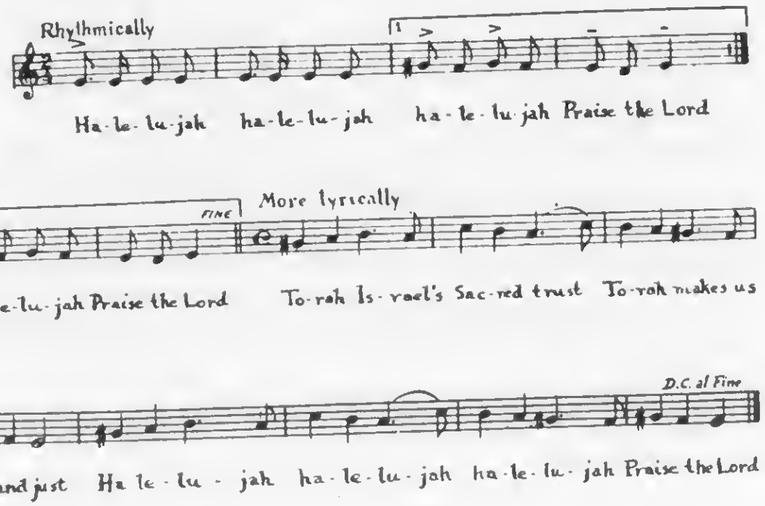


*Round — group II begins when group I repeats the stanza

KI MITSIYON



"HALLELUJAH, PRAISE THE LORD"



Hallelujah, Hallelujah, Hallelujah, Praise the Lord
Torah Israel's Saered trust
Torah makes us wise and just
Hallelujah, Hallelujah, Hallelujah, Praise the Lord

On Mt. Sinai's lofty height
Was revealed the God of Right
Hallelujah, Hallelujah, Hallelujah, Praise the Lord

Grateful voices to Him raise
Shout for joy, proelaim His praise
Hallelujah, Hallelujah, Hallelujah, Praise the Lord



SHOVUOS GAMES

1. *Tikkun Shovuos.* Pious Jews used to spend the first night of Shovuos studying Tikkun Shovuos, a collection of sayings from the Bible and rabbinic literature. You can create your own Tikkun. Take a looseleaf notebook and write down your favorite sayings from the Bible, the prayer book, the Midrash, etc. You can add to it from time to time. (See decorations for embellishing the Tikkun.)

2. *Biblical Who's Who.* Start the game by having one person name a Biblical character, for example, Ruth. The next person must give a name which begins with the last letter of the previous name, i.e., Haman, N-Naomi, and so forth. Whoever fails to answer properly within thirty seconds is eliminated.

3. *Who's Got a Match?* Match the people and sayings in the left column with the books of the Bible in which they are found. (Answers on next page.)

Moses	Genesis
Ruth	Exodus
Naomi	Leviticus
Mt. Sinai	Numbers
Hear O Israel, the Lord our God, thc Lord is One.	Deuteronomy
Thou shalt love the Lord thy God with all thy heart.	Book of Ruth
Thou shalt love thy neighbour as thyself.	
The Ten Commandments	
May the Lord bless thee and keep thee.	

4. *Going on a Pilgrimage.* One of the group says: "I'm going on a pilgrimage to Jerusalem. Thc first-fruits I shall bring are pomegranates." The next person repeats what has been said and adds another fruit. Each player rcpeats the entire sentence, adding a fruit each time. Players are eliminated when they omit any fruit or repeat them in wrong order.

Answers:

Moses (Exod., Lev., Num., Deut.)
Ruth (Book of Ruth)
Naomi (Book of Ruth)
Mt. Sinai (Exodus)
Hear O Israel (Deuteronomy 6:4)
Thou shalt love the Lord thy God (Deuteronomy 6:5)
Thou shalt love thy neighbor as thyself (Leviticus 19:18)
The Ten Commandments (Exodus 20:2-14, Deuteronomy 5:6-18)
May the Lord bless thee and keep thee (Numbers 6:24-26)

FOOD

BLINTZES

Batter	Filling
4 eggs, well beaten	1½ lbs. cottage cheese
1 cup flour	2 yolks, beaten
1 teaspoon salt	1 tablespoon butter
1 cup milk	1 tablespoon sugar

Press cheese through colander, salt to taste, add rest of ingredients. Make the batter by adding the liquid to salt and eggs, stirring in the flour gradually until smooth. Heat heavy six-inch spider, grease with vegetable fat. Pour only enough batter to make a very thin pancake, tipping pan from side to side to cover bottom. Bake on one side only until it blisters; toss on board fried side up. When a number have been fried in this manner, place rounded tablespoon of cheese mixture in center of each pancake; fold over from both sides, then into envelope shape. Proceed in this manner until all the batter has been used; then just before serving, fry on both sides or bake until a golden brown. Serve hot with sugar and cinnamon or with sour cream.

BEET SOUP (BORSCHT)

Cut two small beets in strips; cover with water and let cook until tender; add citric acid and a little sugar to make sweet and sour. Also a little salt; add ¾ cup sour cream. Serve cold.—From *The Settlement Cook Book.*

CHEESE TORTE

Crust	Filling
1 package zwieback	¾ lb. cream cheese
¾ cup sugar	¾ lb. cottage cheese
1 tablespoon cinnamon	4 eggs
½ cup butter	1 cup sugar
¼ cup chopped nuts	1 cup cream
	juice and rind of ½ lemon
	¼ cup flour

Roll zwieback fine and mix with the sugar and cinnamon. Reserve ½ cup for the top. Butter thickly the bottom and sides of a nine-inch spring form and press the zwieback into the butter. Beat the eggs and sugar until light and add the rest of the ingredients, beating well. If an electric beater has been used there is no need to strain. If not, strain the mixture through a fine sieve. Pour into the lined pan, sprinkle the remaining zwieback and the nuts over the top. Bake in a moderate oven, 325 degrees, for one hour. Turn off the heat and allow the cake to remain in the oven until cool, about one hour. Remove rim of pan, but not the bottom.

CHEESE KREPLACH

½ pt. heavy sour cream	½ lb. cream cheese
2 eggs	½ lb. cottage cheese
½ lb. melted butter	1 egg
1 tsp. salt	1/8 lb. butter (melted)
3 cups flour	
2 tsps. baking powder	

Mix ingredients of first column and knead well. In another bowl, mix the ingredients of the second column, blending the materials carefully. Roll out the dough in a sheet ¼ inch thick. With a knife mark off 4-inch squares. On each square place a tablespoonful of cheese mixture. Fold dough over cheese in triangles, pinching edges firmly. Place in a buttered pan, baking in moderate oven three-quarters of an hour until brown.

HONEY CAKE

4 eggs	8 cups flour, sifted
1 lb. honey	1 teaspoon soda
1 cup sugar	1 teaspoon baking powder
3½ cups lukewarm coffee	½ cup nut meats, cut in small pieces
½ teaspoon cinnamon	1/3 cup oil or shortening
½ teaspoon cloves	

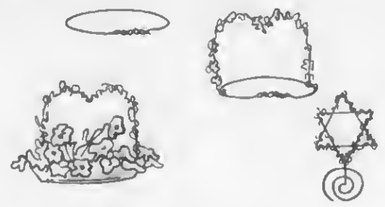
Cream the eggs and sugar, add honey, coffee and oil. Combine dry ingredients together and mix. Pour into large greased pan, lined with wax paper, and bake in moderate oven, 325 degrees, for one hour.

DECORATION OF HOME

by Mrs. Louis Schmerling, *Chicago, Ill.*

1. *Table Decorations — Flowers*

With spring flowers, ferns, and some sturdy but flexible wire an attractive Shovuos floral arrangement for your dinner table, buffet, etc., can be made. Bend a circlet of wire so that it fits tightly inside at the base of thc bowl. Next, take a long length of wirc and fashion it into the shape of the Tablets of the Law, a Torah, or a Mogen Dovid, kceping in mind the proportions of the bowl. Twist fern, ivy, or similar greens around this form and fasten to the circlet with additional wire. Arrange flowers and more greens around this upright decorated symbol in the bowl. The symbols can also be made of white or colored pipe-stem cleaners that are twisted end to end to make the long wire needed.

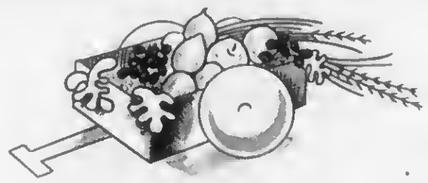


2. *Table Decorations — Fruit*

(a) Have a fruit centerpiece on your dining table to commcmorate the bringing of the first-fruits of the scason to the Temple in ancient days.

The cart is a box. The wheels are cardboard circles or the covers of gallon bottles of milk. The whcels may he attached with hairpins or they may be pastcd to the box. The cart may be covered with colored crepe paper, cnameled, or painted with tempera and shellacked. Fill the fruits and leaves.

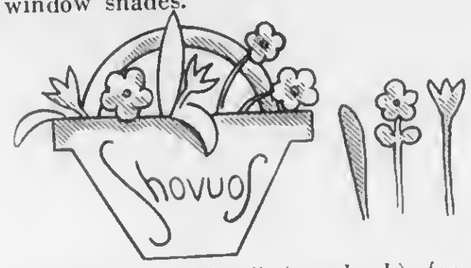
(b) Make a cornucopia by twisting houschold aluminum foil into a graceful horn shape. Fill with red apples, green pears, purple grapes, and tuck fresh green leavcs in under the fruit so that they spill out on the table.

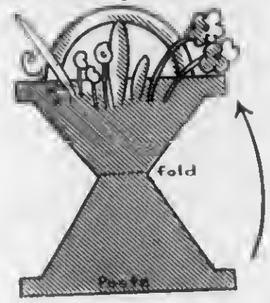




3. *Room Decoration*

Small blue paper baskcts filled with colored paper flowcrs can be hung around the room by blue ribbons or attached to thc pulls of the window shades.





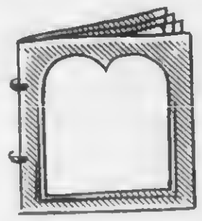
4. *Start a "Tikkun" (notebook) for Shovuos*

Use a loose leaf notebook and decorate the cover. Copy your favoritc prayers, Bible sclections, etc., into this book. Suggestions for the covcr: (a) The Torah, (b) The Tablets of the Law, (c) The People of the Book, *Am Ha'Sefer.*

Make thc design out of blue and whitc cut paper and paste to a black cover or draw the design on the cover and paint it with blue and white tempera paint. If tempera is used protect it with a coat of shellac or clear nail polish.

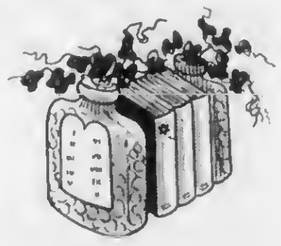






5. Havc a display of your favorite Jcwish books inclnding the Bible and the *Union Prayerbook*. Makc a pair of book-ends dccorated with appropriate Jewish symbols.

Book-cnds can be simply made from odd shapcd bottles (preferably flat shapcd ones) decorated with the holiday symbols. These decorations can consist of cut paper pasted on the bottles then shellacked for protection. Or colored houschold enamels can be used to paint the design on the glass. Fill thc bottle with sand, colored pebbles, or glass marhles, to makc it heavy enough to hold up the books. Put water in thc bottlcs and grow ivy or philodendron for addcd interest.



SUGGESTIONS FOR FURTHER READING

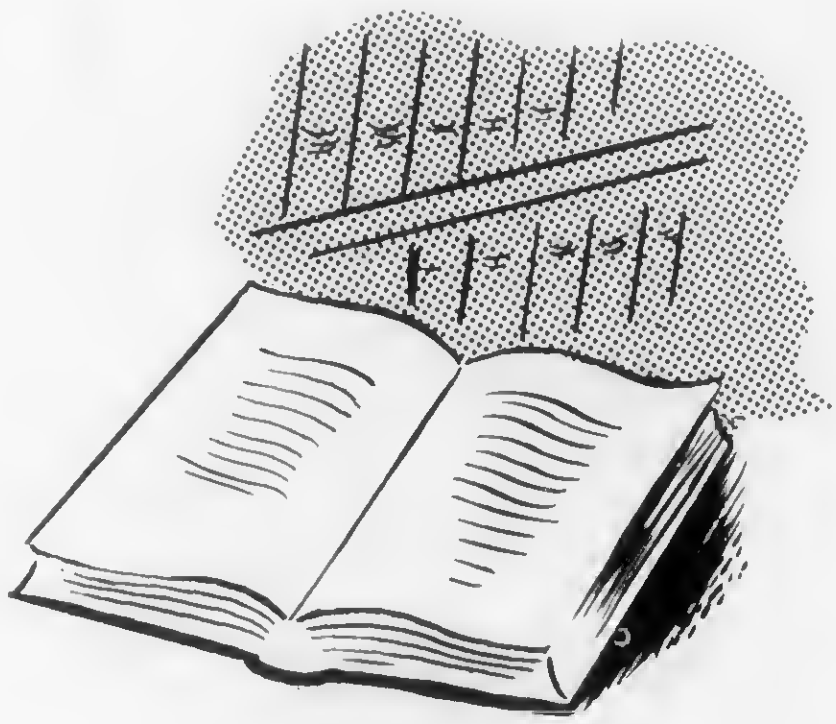
For the children:

BEARMAN, JANE, *Shovuos Time*
COHEN, LENORE, *Bible Tables*, Vol. 1, pp. 145-146
COVICH, EDITH S., *The Jewish Child Every Day*, p. 46
FREEHOF, LILLIAN S., *The Bible Legend Book*, Vol. II, pp. 81-93
GAMORAN, MAMIE G., *Days and Ways*, pp. 145-162
———, *Hillel's Happy Holidays*, pp. 186-204
GOLUB, ROSE W., *Down Holiday Lane*, pp. 150-161
WEILERSTEIN, SADIE R., *What the Moon Brought*, pp. 148-159
ZELDIN, FLORENCE, *Animated Shovuos Booklet*

For the parents:

SCHAUSS, HAYYIM, *The Jewish Festivals*, pp. 86-95

3004



"Hebraic Mortar in America"



Confirmation Services

SHAVUOTH, PENTECOST — 5715

Friday Morning, May 27th, Nineteen Hundred Fifty-Five
at Nine-Thirty o'clock

Congregation Rodeph Sholom

SEVEN WEST EIGHTY-THIRD STREET
NEW YORK CITY

A Foreword

The year of celebration in honor of the Tercentenary comes to a close in this period. The event was accorded recognition with appropriate observances throughout the United States in the months that have gone by.

This Order of Services, prepared by Rabbi Aaron B. Ilson, in co-operation with Rabbi Louis I. Newman and Cantor Gunter Hirschberg, is woven about renowned personalities selected from the history of the Jews in America.

The melodies have been drawn chiefly from the Union Hymnal and may be identified with a number of the chosen historical figures.

The title—"Hebraic Mortar in America"—is a quotation from an essay by the late Oscar Solomon Straus, jurist, diplomat, merchant and philanthropist, who died in New York City in 1926.

The frontispiece portrays the Chicago monument erected by public contributions as a joint memorial to Haym Salomon (left), George Washington and Robert Morris. It was unveiled and dedicated December 15th, 1941.

ORDER OF SERVICES

ORGAN PRELUDE . . . . . *Organist: Dr. Joseph Yasser*
Shavuoth and Confirmation Melodies

MEDITATION FOR PARENTS

Thou One God, the Father and Creator of us all, we thank thee for the blessed privilege of parenthood. We pronounce before Thee our gratitude that Thou has permitted us to bring unto Thy world a child, to rear it in Thine image, and to surround it with dreams and hopes and aspirations. We offer Thee our thanksgiving that Thou hast placed our lot in the pleasant scene of this joyous and free nation, enabling us to foster our ancient faith in sunlight and good cheer. May we testify in humility to our endeavor to offer a wise example for the new generation. If we have fallen short of our highest pattern, mayest Thou be compassionate and forgiving. Prompt us to understand that the task of the father and mother is never completed, but that we must accept the duties of the future as willingly and as earnestly as the labors of the past. If our youth shall now request a larger portion of self-direction, may we comport ourselves with self-restraint and discretion. But may they never lose sight of their obligation to the family ideal, in consonance with Thy words: "Behold how good and how pleasing it is for brethren to dwell together in unity." May we be linked together, as the years advance, in deeper communion and fellowship. And as sons and daughters of the ancient covenant that proclaim liberty throughout the land to all the inhabitants thereof, may we be worthy devotees of the double blessings of Israel and America. Attend us, we beseech Thee, in all our ways, and guide us in all our deeds, Amen.

PROCESSION OF THE CONFIRMANTS

Hymn: "HINE MA TOV" . . . The Class
(Music – Folk Song; Words – Liturgy)

Hine Ma Tov Umana-im
Shevet Achim Gam Yachad.

OPENING PRAYER . . . . . *Betsy Rein*

Lord of the Universe, Who looketh upon the humblest and meekest of all creatures, we come before Thee with the worship of our hearts and the consent of our minds. The flame of Israel is kindled within us, for ours is an ancient story which begins anew each generation. Israel has had a thousand opportunities to die; yet a thousand times by Thy grace has it been reborn. On the shores of our Republic, this beloved land of liberty, our people has built a great and fruitful community. Thou hast brought Israel unto us that we may bring it unto others. In this way we can treasure and transmit Thy behest that we should bind Thy commands upon our hand as a sign and between our eyes as a frontlet. We have sought to know Thy will through allegiance to the faith of Thy people. We have sought to learn what we should do as children of Thy spirit. Enlighten us with the undying beacon of wisdom. Fortify us with the bulwarks of Thy counsel. Thus may we fare forth into the world of duty well-armored and dedicated to the eternal service of Thine abiding cause. Amen.

Hymn: "Lord, What Off'ring Shall We Bring"

(Music – Jacob Weinberg; Words – John Taylor;
Union Hymnal No. 148)

Lord, what off'ring shall we bring
At Thine altars when we bow?
Hearts, the pure unsullied spring
Whence the kind affections flow.

Willing hand to lead the blind,
Heal the wounded, feed the poor;
Love, embracing all mankind;
Charity, with lib'ral store.

Teach us, O Thou heavenly King,
Thus to show our grateful mind,
This accepted off'ring bring:
Love to Thee and all mankind.

READING OF THE SHAVUOTH SERVICES

(Union Prayerbook)

Confirmant	*Page No.*
Leslie A. Sherover	211-212
Victor M. Schneidman	215
Virginia F. Vogel	216
Richard S. Traum	216
Susan H. Spies	220
Judith S. Brener	222
Richard L. Yudell	234
Doris J. Freedman	234-235
Jill A. Harren	240
Steven L. Kroll	242
Arlene Gelman	244
David A. Bucove	247
Doris M. Tannenbaum	250-252

THE TORAH SERVICE

(The Congregation does not rise until the Cantor faces the Ark of the Covenant)

"And It Shall Come to Pass".....*Tobie P. Levy*

Chant: "Adonoy, Adonoy".....*Cantor Gunter Hirschberg*

EXALTATION OF THE TORAH

The Proclamation.....*John R. Adler*

(Deuteronomy 5:1-5) And Moses called unto all Israel, and said unto them: Hear, O Israel, the statutes and the ordinances which I speak in your ears this day, that ye may learn them, and observe to do them. The Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day. The Lord spoke with you to face in the mount, out of the midst of the fire, saying:

(Decalogue is recited in unison by Confirmants and Congregation)

I.
I am the Lord thy God Who brought thee out of the Land of Egypt, out of the house of bondage.

II.
Thou shalt have no other gods before Me.

III.
Thou shalt not take the name of the Lord thy God in vain.

IV.
Remember the Sabbath day to keep it holy.

V.
Honor thy father and thy mother.

VI.
Thou shalt not commit murder.

VII.
Thou shalt not commit adultery.

VIII.
Thou shalt not steal.

IX.
Thou shalt not bear false witness against thy neighbor.

X.
Thou shalt not covet.

The Declamation.....*Kenneth W. Cashman*

(The Congregation is seated when the Scroll of the Law is placed on the Reading Desk)

READING OF THE TORAH

(*Exodus* 19:1-8 - 20:1-14) (Bible, Page 87)

David S. Terman and Diane S. Terman

ELEVATION OF THE TORAH

(*Union Prayerbook,* Page 97)

James S. Davidson

READING OF THE HAFTARAH

(Bible, Page 527; *Isaiah* 42:1-12)

Robin R. Riesner and Kalman D. Radin

Prayer.....*Doris G. Behrman*

(*Union Prayerbook,* Page 265)

RETURN OF THE TORAH

Arnold J. Goldman

ANNOUNCEMENTS

Adoration and Kaddish.....*Alice F. Tetelman*

(*Union Prayerbook,* Pages 274-277)

THE OFFERTORY

Class Hymn: "Father, See Thy Suppliant Children"
(S. E. Munn, *Union Hymnal,* No. 150)

Father, see Thy suppliant children,
Trembling stand before Thy throne,
To confirm the vow of Horeb,
"We will serve the Lord alone."

Thy command shall be engraven
On the tablets of our heart,
Till the heart in death be broken,
Till the cord of life shall part.

Solo by Robin R. Riesner
When dark tempests low'ring gather,
It will be our strength and stay,
It will be our guardian angel,
Upon life's laborious way.

As a shelt'ring cloud at noontide,
As a flaming fire by night,
Through prosperity and sorrow,
It will guide our steps aright.

Till we reach the land of promise,
When the toils of earth are past,
Till we sleep the sleep eternal,
In the realms of peace at last.

HEBRAIC MORTAR IN AMERICA

Presented by the Confirmation Class
of
Congregation Rodeph Sholom
6th of Sivan, 5715

Introduction

Judith Loewe

They came here from many lands and they spoke many tongues. They came here to live and to help make America great. They brought with them the love of liberty and the power to work. They suffered the loneliness of the stranger but they did not waver. They knew that in America their children would find a new home, a better home. They gave of their strength and of their brain. Some even gave their lives. That made them Americans, all of them, no matter where they were born. And America was built by these men and women from many lands. And among them were Jews. They too wanted to be free—free to earn their daily bread and free to worship God in their own way. In building this land they did their part. They gave their full measure in making it what it is today—the living spirit of freedom—for to them 'the cause of freedom was the cause of God.'

Luis De Torres
(1470- ?)

Arlene Gelman

Some historians claim that it was a Jew who was the first to set foot upon these shores when America was discovered. Be that as it may,

Luis de Torres, a Marano, accompanied Columbus as a master of many tongues and as the discoverer's trusted friend. It was de Torres who established the initial communication with the Indians and won their trust and friendship. A kindly and patient man, he helped the copper-skinned people understand the pale Europeans who came in strange ships. De Torres is credited too with assigning the Hebrew name Tukki, mentioned in the Bible, to the American bird popularly known to this day as the Turkey. During the next one hundred and fifty years other Jews came to America, but not in numbers sufficiently large to establish themselves as a community. It was the year 1654 that marked the founding of the first Jewish settlement in what has come to be the United States.

Asher Levy
(? -1681)

Joseph A. Blum

The twenty-three Jewish pilgrims from Brazil who sought refuge in New Amsterdam, found that the struggle for freedom had only begun. Among those who fought for equality among the citizens in the new settlement was Asher Levy, who stubbornly refused to yield to the tyrannical dictates of the Governor. As a result of his perseverance, on April 21st in the year 1657, the Dutch rulers of Holland established many burgher-rights for the Jews in the colony. When the British conquered New Amsterdam and changed its name to New York, they recognized these privileges granted the Jews by the Dutch. A few minor restrictions remained, however, until the year 1686, when the Duke of York, who later became King James II of England, granted full and equal rights to the Jews in America. And so it was that the first Jewish community in the New World took root in foundations that remained abiding for the years that were to follow.

Aaron Lopez
(1731-1782)

Jeremie Schild

The cornerstone of the first Jewish house of worship in America—the Newport Synagogue in Rhode Island—was laid on August 1st, 1759, by Aaron Lopez. Lopez came to this country from Portugal upon the urging of his physician who had learned that a new inquisition upon the Maranos was being planned to uncover secret practices of those who retained their loyalty to Judaism. Once in America, Lopez openly proclaimed his true faith and became a citizen in 1762. He was very enterprising and became a prosperous merchant within a short while. He established what might be called the first department store in the Colonies. Despite the threat of loss of trade and commerce with England, Aaron Lopez was among the first to pledge his support to the cause of the Revolution. He gave the same devotion to the Colonial cause as he gave to his religion. His generosity knew no end. His service was described in a memorial address before the Continental Congress as follows: "The Character of Mr. Lopez, as a friend to the Liberties and Independence of the United States is clear and unimpeached, as will be testified by some of the honorable Members of this House." Aaron Lopez lies buried in the cemetery adjoining the synagogue he helped build. On the headstone appears, in Hebrew, the creed by which he lived: "Tov Shem Mishemen Tov—a good name is better than precious ointment."

Haym Solomon

Mark F. Schweber

(1740-1785)

Four years before the War for Independence broke out in 1776, a Polish Jew from Lissa arrived on these shores. Haym Solomon had been a wanderer in many countries and had learned many languages. During his travels in Europe, he had felt the meaning of oppression and tyranny and brought to America a heart full of yearning for democracy and freedom. Taking sides with the Colonials, he was captured in New York and imprisoned as a spy with the sentence of death. Solomon escaped, however, and fled to Philadelphia where he was entrusted with the handling of important governmental matters. To Robert Morris, treasurer of the Congress, and to James Madison, Solomon made personal loans whenever the need arose and never accepted any interest. He considered it his duty as a citizen to help his co-patriots and the cause for which they fought. In 1783 he was one of the signers of a petition to change the law under which only Protestants could hold public office. His loyalty and unselfishness came to the attention of George Washington who extolled him and his people with the highest words of praise. Solomon died a few short years after the victory of the Colonies. His wife and two infant children were left almost penniless. Haym Solomon had given everything one man could give to the cause he so deeply loved.

Hymn: "The Lord of All"

(*Union Hymnal* No. 80)

(Words – F. DeSola Mendes; Sephardic Melody)

The Lord of all, who reigned supreme
Ere first creation's form was framed;
When all was finished by His will
His name Almighty was proclaimed.

He is my God, my Savior He,
To Whom I turn in sorrow's hour–
My banner proud, my refuge sure–
Who hears and answers with His power.

Then in His hand myself I lay,
And trusting sleep, and wake with cheer;
My soul and body are His care;
The Lord doth guard, I have no fear.

Gershon Mendez Seixas

(1745-1816)

Andrew S. Unger

The very first rabbi to be born on American soil was Gershon Mendez Seixas. In the early days there was no Yeshiva or seminary in the Colonies for the training of rabbis. Young Gershon, therefore, received his studies under the tutelage of learned men who were willing and capable to teach him. He studied diligently and did his work well. Gershon, now Rabbi Seixas, was invited to lead Congregation Shearith Israel in New York, the same congregation known today as the Spanish Portuguese Synagogue. When the Revolution broke out in 1776, Rabbi Seixas threw all his energies behind the cause of the Colonies. From his lips came the stirring call to his people, a call to fight for freedom. Rabbi Seixas was the first clergyman to preach a public Thanksgiving sermon in the United States. He also took part in the founding of

Kings College, now Columbia University. He was the first rabbi to speak from a Christian pulpit in this country when he stood before the gathering in St. Paul's Church in New York. When George Washington was inaugurated as President, three clergymen were invited to administer the Presidential oath—a Catholic priest, a Protestant minister and a rabbi. The rabbi's name was Gershon Mendez Seixas.

Judah Touro

Tobie P. Levy

(1775-1854)

On the sixteenth day of June, 1775, when the first guns boomed at the Battle of Bunker Hill, Judah Touro was born in Newport, Rhode Island. Judah's father wanted his son to become a rabbi. Unfortunately, Rabbi Isaac Touro died when Judah was very young and the boy was placed in the custody of his uncle who began training him for a business career. When Judah was 25 years of age, he set out for New Orleans where he opened a small general merchandise store. As a result of his industriousness and capability his business expanded and prospered and Judah turned his efforts toward philanthropy. His was a deep belief that money was only a means for helping those in need. Touro contributed half the required funds for the building of the Bunker Hill Monument, established the first public library in New Orleans and built the first public hospital and infirmary in that city. During his lifetime he also sent large sums of money to Palestine for the support of the poor in the Holy Land. When Judah Touro died, New Orleans was plunged into mourning. Stores were closed, public buildings were draped in black, and the veterans of the War of 1812 together with throngs of citizens followed the hearse. Touro was not buried in New Orleans. He rests in the shadow of the Newport Synagogue in which his father had officiated. The simple headstone may be seen today with the following words: "Judah Touro, the last of his name. He inscribed it in the Book of Philanthropy to be remembered forever."

Mordecai Manuel Noah

(1875-1851)

Mimi I. White

In July 1785, in Philadelphia, a dreamer was born—Mordecai Manuel Noah, son of a soldier of the American Revolution. Noah deserves a place of honor in Jewish history because of his efforts to solve Jewish problems in a manner which anticipated the ideas of Leo Pinsker and Theodor Herzl. His travels had brought him into contact with Jewries living in great poverty and oppression. As a result of his observations, he arranged with the State Legislature for the purchase of Grand Island in the Niagara River which he renamed Ararat, the City of Refuge for the Jews, and invited his coreligionists from all parts of the world to come and establish there a Jewish state. But the appeal found no echo among the European Jewish masses and the dedicated foundation stone was later deposited with the Buffalo Historical Society where it may be seen today. Noah's dream never materialized. However, he was a faithful civic servant all his life. He served as Sheriff of New York County, Judge of New York Court of Sessions, Surveyor of the Port of New York, United States Consul to Tunis, and numerous other posts of importance and prominence. Mordecai Manuel Noah died at the age of eighty-four, a man whose life was rich in love for his people and devoted service to his country.

Class Song: "Am Yisrael Chai"

(Arranged by R. Kosakoff; Words – Traditional)

Am Yisrael Chai
Am Yisrael Chai
Am Yisrael Chai

Ad Beli Dai
Ad Beli Dai
Ad Beli Dai
Am Yisrael Chai

Rebecca Gratz

(1781-1869)

Beth M. Kaplan

People called her a princess, perhaps because she was beautiful and wealthy; children referred to her as a fairy, because of her kindness and care for the poor and the helpless. Rebecca Gratz grew up in Philadelphia, the daughter of Michael Gratz, a wealthy trader who had grown with America in pioneer days. When her mother died leaving a family of young children, Rebecca, who was the eldest, became mother to her brothers and sisters. Her experience, combined with love and compassion for others, formed the pattern of her life's work—loyal friend to many, nurse to the sick and benefactor of the needy. Rebecca Gratz was organizer and founder of the Hebrew Benevolent Society, founder of the Philadelphia Orphan Asylum and founder and president of the first Jewish Sunday School in America. When Walter Scott completed his classic "Ivanhoe" he sent a copy to Washington Irving and asked: "How do you like the Rebecca in the story? Does she compare well with the pattern given?" "The difference," answered Washington Irving, "was that Rebecca in "Ivanhoe" was only a picture, while the Rebecca Gratz in Philadelphia was real."

Uriah Phillips Levy

(1792-1862)

Susan H. Spies

As a young lad of ten, Uriah Phillips Levy shipped as a cabin-boy on a coasting vessel. At the age of sixteen he spent nine months at a Philadelphia naval school in the study of navigation. In 1811, at the age of nineteen, he was master of the schooner, George Washington, in which he had bought a one-third share. When the War of 1812 broke out, Levy volunteered his services and received an appointment to run the British blockade and carry William Crawford, the American envoy, safely to a landing in France. That duty done, his ship, the Argus, destroyed twenty-one enemy ships on the return voyage. Levy triumphed over may obstacles by virtue of his courage and strength of character. A staunch admirer of Thomas Jefferson, he purchased the statesman's Monticello home and left it and most of his estate to the government. In 1833 he donated a fine bronze statue of Jefferson now on view at the Capitol in Washington. At the time of his death, Uriah Phillips Levy is said to have been the highest ranking naval officer in the service. He rests in Cypress Hills Cemetery where the inscription on his tombstone states that he was the father of the law for the abolition of corporal punishment in the American Navy.

Isaac Leeser

(1806-1869)

David A. Bucove

During his entire life in the United States, Isaac Leeser devoted himself to the education of Jews in Judaism and to the interpretation of Judaism to the non-Jew. Born in Westphalia, Germany, he came to Richmond, Virginia, in 1824 at the age of eighteen. His first serious writing was in answer to an article in a New York newspaper which was depreciatory of the Jews. Leeser's answer, which grew into six essays, was later published in book form and brought him to public notice. Leeser was the first to introduce into the Sephardic synagogue a prayer in English followed by the sermon preached as well in the English language. This innovation was responsible for the gradual acceptance of English preaching in all Reform Jewish congregations throughout the country. Believing in the teaching of Hebrew, he joined with others in the founding of the Hebrew Education Society, and just before his death succeeded in the establishment of Maimonides College, a school for the training of rabbis for the American pulpit. Leeser's aim was the stabilizing of a Jewish way of life in America that should, by being indigenous, remain firm on its foundations. In all his labors, Isaac Leeser's zeal, modesty, kindness and courage won the respect of his brethren and compatriots of all faiths.

David Einhorn

(1809-1879)

Victor M. Schneidman

Rabbi and leader in the Reform Movement, David Einhorn was ordained at the age of seventeen at the Yeshiva at Furth and continued his studies at the Universities of Wurzburg and Munich. Meeting with opposition because of his early liberal views, he eagerly accepted an invitation to leave Germany and become the rabbi of Har Sinai in Baltimore, then a small and struggling congregation. Thanks to his eloquent preaching and vigorous leadership, it soon became a leading Reform congregation in the United States. Einhorn was an uncompromising opponent of Slavery which he attacked vehemently in his sermons in the turbulent years prior to the Civil War. He was compelled to flee for his life from a mob attack and took refuge in Philadelphia. In 1866 he accepted a call to Adath Yeshurun of New York City, which in 1874 merged with Anshe Chesed to form Temple Beth-El, where he remained in active service until a few months before his death. David Einhorn's prayerbook, published in 1858, was used throughout the country until it was superseded by the Union Prayerbook in 1892, which adopted most of his arrangements of the liturgy and some of his prayers in the vernacular. David Einhorn was an enkindling spirit of Reform Judaism in the United States.

Hymn: "See, O God, We Children Come"

(Music – Traditional; Words – David Philipson)
(Union Hymnal No. 147)

See, O God, we children come,
At Thy shrine our place to take;
Holy, holy is this day,
Bless us for Thy great name's sake.
Now to Thee our pray'rs ascend,
To our words in love attend.

Solo by Patricia C. Hirschhorn

Hear, O Father, hear our prayer,
From our hearts it soars to Thee;
Teach us, God, our duties all;
True to be, and good and kind,
Pure in heart and soul and mind.

Judah Phillip Benjamin
(1811-1884)
Richard L. Yudell

Judah P. Benjamin was probably the best-known Jew in the United States during the first half of the nineteenth century. At the age of thirty-one he was recognized as one of the leading attorneys in Louisiana. Benjamin's political career began in 1842 with his election to the lower house of the Louisiana Legislature on the Whig ticket. In 1848 he was a presidential elector for Zachary Taylor. While in legislature, he secured passage of a law abolishing imprisonment for debt, opposed judicial favoritism, secured the establishment of a state university, and fought for free public schools. In a short period he was elected to the United States Senate. It was here that an enduring friendship was initiated with Jefferson Davis, later president of the Confederacy. Benjamin earned the title 'brains of the Confederacy' because of Davis' reliance upon him. General Lee's surrender brought in its wake anger and hysteria and Benjamin found his life in jeopardy. Upon the insistence of Davis, he fled to London, England, where Disraeli and Gladstone befriended him. Upon his death in 1884, the Sons of the Confederate Veterans set up a monument to his memory in Richmond. In 1927 a New York lawyer anonymously made a large contribution to the Yale Law school to perpetuate the name of Judah Philip Benjamin. His had been the full, active life of a brilliant and devoted patriot.

Hymn: "Let There Be Light"
(Music – J. S. Mombach; Words – Isaac M. Wise)
(Union Hymnal No. 141)

"Let there be light," at dawn of time,
The Lord of Hosts proclaimed,
"Let there be light," this call sublime
Went forth when Horeb flamed,
Then broke on Israel's mind a day,
Illumined by a heavenly ray.

And since that hour the light has grown
In fullness more and more;
It shall increase till all shall own
One God and Him adore;
And strive to know His righteous will
And His commandments to fulfill.

Isaac Mayer Wise
(1819-1900)
Richard S. Traum

As the ideas of freedom spread in Europe, and the ghettos slowly disappeared, many Jews began to read the new books and think the new thoughts of those times. This was especially true of the Jews in Germany. Germany was the home of Reform Judaism. From Germany it came to America. The person who did the most in spreading Reform Judaism in the United States was Rabbi Isaac Mayer Wise. Rabbi Wise left his home in Bohemia because he was unhappy under the laws that oppressed Jews in that country. "The longing for better conditions," said Rabbi Wise, "became to me finally the message to Abraham—'Get thee out of thy country, and from my father's house into the land which

I shall show thee." The young Bohemian rabbi came to America in 1846, and with his coming, Reform Judaism grew in strength. He founded the Hebrew Union College, the Union of American Hebrew Congregations and the Central Conference of American Rabbis, all of them organizations of Reform Judaism. Rabbi Wise's labors were based upon the conviction that the important measure of any movement lies not in its temporary success but in the direction in which it points. His definition of American Judaism was "a religion without mysteries or miracles, universal, liberal and progressive, in perfect harmony with modern science, criticism and philosophy, and in full sympathy with universal liberty, equality, justice and charity."

Emma Lazarus
(1849-1887)
Judith S. Brener

Daughter of an old Spanish family in New York, Emma Lazarus was writer at first of smooth and delicate poems. They were poems of soft sorrow and of things past. In 1881, Russia became red with the blood of innocent people, and many Jews fled to America seeking a place to rest their heads. With swift pity for the homeless, Emma Lazarus went to the refugees to guide them and help them find homes, work and comfort. She went to teach them the ways of America. But she learned from them as they learned from her. Her poems were no longer cool and delicate, but became warm and strong with the life of her people. At America's doorway in the Atlantic stands the Statue of Liberty, her torch raised to welcome the castaways of Europe to the New World. Engraved on a tablet in the statue are the words:

"Keep, ancient lands, your storied pomp!" cries she
With silent lips. "Give me your tired, your poor,
Your huddled masses yearning to breathe free,
The wretched refuse of your teeming shore,
Send these, the homeless, tempest-tost to me.
I lift my lamp beside the golden door!"

These undying words constitute an everlasting memorial to Emma Lazarus.

Hymn: "Remember Him, the Only One"
(Music – M. Henle; Words – Emma Lazarus)
(Union Hymnal No. 44)
Solo by Kenneth W. Cashman

Remember Him, the Only One,
Now, ere the years flow by;
Now, while the smile is on thy lip,
The light within thine eye:

Now, ere for thee the sun has lost
His glory and his light;
Or earth rejoice thee not with flowers,
Nor with its stars the night.

Now, while thou lovest all on earth.
And deemest all will last,
Before thy hope has vanished quite,
And ev'ry joy has past.

Solomon Schechter
(1847-1915)
Doris M. Tannenbaum

There were some Jews in America who agreed neither with the Orthodox nor with the Reform way of worship. They wanted their religion to be midway between the two. So they formed their own congregations, and their way of worship became known as Conservative Judaism. The Jewish Theological Seminary, the college founded for the training of Conservative rabbis, called to its presidency in 1902 the scholarly Dr. Solomon Schechter. Born in Roumania in 1850, Dr. Schechter went to live in England when he was thirty-two years old. There he remained, studying and teaching, until he was called to America. As president of the Seminary, Schechter exerted a profound influence on the whole of Jewish life in America. He developed the significant concept of 'Catholic Israel'—which expressed the idea of an inner unity in Judaism based on the generally recognized consensus of loyal and devoted Jews. The discovery of the Genizah in Cairo and the finding there of Hebrew documents lost for many centuries, was Schechter's greatest adventure and one that made him famous the world over. Under the presidency of Dr. Solomon Schechter, a post he held until his death in 1915, the Jewish Theological Seminary developed into one of the leading centers of Jewish learning in modern times.

Samuel Gompers
(1850-1924)
Jill A. Harren

One of the founders of the American Federation of Labor was Samuel Gompers, born in London in 1850 to parents of Dutch Jewish origin. As a child Gompers observed the suffering and listened to the cries of hunger of the many skilled laborers who had been unjustly deprived of work by their overlords. Coming to America in 1863, his first impression on these shores was dramatic. The years were the final and exciting ones of the Civil War. From the beginning, Gompers was influenced by the ideals of the Constitution of the United States which became the foundation for the system of autonomous rule he set forth in guiding the A. F of L. from its earliest days. Samuel Gompers was physically a small man, a little more than five feet in height. But he was a giant dynamically, and his integrity and faith in the cause of labor towered far above those of his detractors. On October 8th, 1933, nine years after his death, a monumental Samuel Gompers Memorial was unveiled in Washington, D. C. He was Labor's champion and his unselfish devotion to the cause will keep Samuel Gomper's memory alive in the hearts of working men.

Nathan Straus
(1848-1931)
Alan M. Siegel

Nathan Straus, merchant prince and philanthropist, came to the United States from Germany as a child. In 1874, when only twenty-six years of age, he embarked upon a business venture with his brother and soon became the sole owner of the world's largest department store. After brilliant and phenomenal success in many industrial enterprises, Straus turned his richly endowed personality toward civic affairs and philanthropy. There were a dash, an originality and a picturesqueness

about him that could not be obscured and that inevitably made him both a widely known and popular figure. It was in 1904 that Nathan Straus, while on a Mediterranean tour, visited Palestine for the first time. On a second visit in 1912, together with the late Judah Magnes, Straus laid the foundation for public health in the Holy Land that helped conquer such diseases as malaria and trachoma for which his name is preeminently and lastingly associated there. His deep affection and love for children prompted him to insist upon the opening of milk pasteurizing depots throughout America for the prevention of Tuberculosis. Straus was appointed by President Howard Taft as the only American delegate to a World Congress for the protection of infants held in Berlin. He lived to the age of eighty-three, but the lifetime of Nathan Straus was filled with kindness, understanding and great human service.

Louis Dembitz Brandeis
(1856-1941)
Betsy J. Rein

Louis Dembitz Brandeis was the son of immigrant parents from Czechoslovakia where the family had been identified with the Jewish history of Prague since the middle of the sixteenth century. At an early age Brandeis displayed a great love of learning. At fourteen he was graduated from high school with highest honors, and at twenty-one was graduated from Harvard Law School as head man of his class. Besides being a great lawyer and judge, Brandeis was a man of action, a tireless fighter for freedom. He came into the Zionist fold at a critical moment in the history of the movement, and became an ardent follower of Theodor Herzl's views. He associated himself with Dr. Chaim Weizmann in 1916 and began to plan his economic policy for the development of Palestine. In Israel today stands a colony named in his honor—'Ain Ha-Shofet, Well of the Judge.' Brandeis became known too as the 'People's Advocate' for he would always champion the cause of the poor and the oppressed. President Woodrow Wilson, who had appointed him to the Supreme Court, paid tribute to him upon his passing with the following true and everlasting words: "Louis Dembitz Brandeis was a friend of justice and of man, an ornament to the high court of which we are all so justly proud." He was truly a symbol of real America.

Hymn: "O Soul Supreme"
(Music — A. W. Binder; Words — Louis I. Newman)
(Union Hymnal No. 46)

O Soul supreme above us,
O Life beyond our life,
O Heart that yearns to love us,
O Guardian in our strife.

We hunger for the meaning
Within our world of pain;
We tread our pathway gleaning
Thy spirit's rich domain.

O Lord of boundless spaces,
Though days be dim and drear,
Thy light is on our faces,
Thy healing presence near.

Lillian D. Wald
(1867-1940)
Phyllis N. Friedman

The stirrings of the time prompted Lillian Wald to attend and graduate from a training school for nurses, intent upon pursuing a medical career. However, a visit to the lower East Side home in New York of a young friend deflected her from her earlier determination and sent her into a career of pioneering service that eventually made her the symbol of the accomplishments of social work. In 1893, with the support of friends, notably Jacob H. Schiff, Miss Wald established what has become internationally known as the Henry Street Settlement. Her interest in children and her forward-looking belief that child-care was a governmental responsibility led President Theodore Roosevelt to create the Federal Children's Bureau in 1908. Her vision, her tolerance and her fortitude represented the best of man's possible humanity to man. A memorial meeting in Carnegie Hall following her death in 1940 called forth tributes from Franklin Roosevelt, Herbert Lehman and Alfred E. Smith. Lillian Wald was a great woman who dreamed a dream of a lifetime of courageous service and made that dream come true. "Give her of the fruit of her hands and let her works praise her in the gates." (Proverbs 31:31).

Benjamin Nathan Cardozo
(1870-1938)
James S. Davidson

Benjamin Cardozo, the gentle-natured scholar and liberal, was born in New York City in 1870. His father was the first Jew to become a justice of the Supreme Court of the State of New York. His mother, Rebecca, was a descendant of the famous Sephardic family which included the illustrious Rabbi Gershon Mendez Seixas. While known for the clarity of his books and essays on jurisprudence, Cardozo never actually attended a law school. He passed the bar examinations under the tutelage of Horatio Alger. He rose with ease from one position of importance to another. In 1932 President Herbert Hoover appointed him Associate Justice of the United States Supreme Court. Cardozo wrote beautifully and was called the 'poet of the law.' He died suddenly in 1938 while still at his post in the highest court of the land and was mourned by all America. The late President Franklin Roosevelt said of him: "He had a great soul. The whole nation has lost a constant friend." Benjamin Nathan Cardozo, unwittingly perhaps, summed himself up as both jurist and man in this quotation, based upon the wisdom of the Talmud, taken from one of his lectures: "There is an old legend that on one occasion God prayed and His prayer was, 'Be it My will that My justice be ruled by My mercy.'"

Henrietta Szold
(1860-1945)
Barbara Honig

While a teacher by day in one of Baltimore's fashionable schools, Henrietta Szold conducted one of the first night schools for immigrants in the United States. Fifty years later the late Mayor Fiorello La Guardia, conferring upon her the freedom of the city, said that it was Americanization work such as that in which she had pioneered that made possible his own ascent to the mayoralty; by such work was America saved from a new slavery. It is for her Zionist work, however, that she

will be best remembered by history. Following her first visit to Palestine in 1909 she stated: "I am more than ever convinced that our salvation lies that way." But Miss Szold was a Zionist before she heard of Dr. Theodor Herzl. Her first Zionist address was made in 1895 before the Baltimore section of the National Council of Jewish Women. Some fifteen years later she became the moving spirit in founding Hadassah which concerned itself with the improvement of health conditions in the Holy Land and later embarked upon Youth Aliyah—the movement to reintegrate and rehabilitate the lives of children uprooted by the devastating conditions of terror and war. Henrietta Szold will be remembered always as the 'Untiring Crusader and Mother of Youth Aliyah.'

Class Song: "El Rosh Hahar"
(Music – Ch. Korchevsky; Words – L. Kipnis)
Solos by Judith S. Brener and Mimi I. White

El Rosh Hahar, El Rosh Hahar,
Haderech Mi Yachsom Lifduye Shevi,
Me-ever Har En Zeh Mikvar,
Romezes Lanu Erets Tsevi.

Hapilu! Hapilu!
El Rosh Harar Hapilu!

Stephen Samuel Wise
(1874-1948)
Steven L. Kroll

The Free Synagogue, established by Stephen S. Wise on the cardinal principle of complete freedom of expression for the rabbi, helped to strengthen the liberal forces in American Judaism. Wise's courage and eloquence kept him in the forefront of progressive movements throughout the land. He was at the heart of the Zionist movement and active in its leadership. In 1898 he founded the Zionist Organization of America. He influenced many Jews and non-Jews toward sympathetic understanding of Zionism, of whom President Woodrow Wilson was the most notable. Wise's attachment to the Jewish masses and his faith in the principles of democracy moved him to assume leadership in the establishment of the American Jewish Congress, and subsequently to help organize the World Jewish Congress which promulgated a militant program of self-defense against Hitlerism. In 1922 Wise founded the Jewish Institute of Religion to provide liberal rabbinic leadership for the New York area, the largest and most influential Jewish community in America and in all Jewish history. In 1942, at the one hundredth anniversary of Rodelph Sholom, Stephen Wise was the guest speaker, and occupied that evening the same pulpit from which his father, Aaron Wise, had preached as spiritual leader of the congregation for over two decades. Scores of rabbis, occupying positions of leadership in all countries of the world, count themselves with pride to be among the disciples of Stephen Samuel Wise.

Albert Einstein
(1879-1955)
Bernard S. Ploscowe

Albert Einstein once said: "Only a life lived for others is a life worth while." These words are a key to the career of the greatest scientist of our time. They lie behind the countless sheets covered with calculations,

behind the endless probing of the mysteries of the universe, behind his fearless stand on behalf of the oppressed. Einstein lived to see his name become a symbol of scientific achievement and genius and interest in humankind. Counted among the world's greatest minds of all times, Einstein was a man of humble heart and deep humanity. From his early childhood days he gave deep thought to the problems of the Jewish people and always felt a strong attachment to Jewry and Judaism. He lent the benefit of his name to all causes he deemed worthy—such as Zionism, the Hebrew University of Jerusalem, the Yeshiva Medical College, and many others too numerous to mention. The Atomic Age saw its birth in our day as a result of his scientific studies and findings. Albert Einstein's name will remain beloved as well as honored and respected as long as the globe upon which we live whirls away through space. 'Zecher Tsadik Livrachah—may the memory of the righteous ever be for a benediction.'

What Is An American?

Doris J. Freedman

What is an American, the new man, shaped by the New World that Columbus discovered? He is one, who having left the prejudices of the Old World, embraced new laws, a new mode of living, a new social system. Here individuals of all nations are melted into a new community destined to cause great changes in the world. The benign laws protect them as they arrive, and stamp on them the symbol of adoption. The American must love this country, where the rewards of his industry follow with equal steps the progress of his labor. In this new world the American is a new man, entertaining new ideas, forming new opinions, acting on new principles. Released by the justice of the law from involuntary idleness, the American can devote his labor to creative tasks. Grateful to God for his blessings, he is moved to share them with his fellowman and to seek the freedom and well-being of all humanity.

Land of Opportunity

(Adapted from "What America Expects of Its Youth"
by Mrs. J. Borden Harriman)

Alice F. Tetelman

America is not perfect. That we know. But it is ours, and it has been the dream of freedom for many. We must keep it so. Its streets have never been paved with gold, and they never will be, but America should ever stand as a land of opportunity and enthusiasm and riches. The riches that we prize are not only raw materials, armed forces, railroads and cities, but a whole people full of good will towards the world. Our whole people must educate itself for its task of helping all mankind to the benefits of democracy. But we cannot establish democracy in far places, if in our own house, own schools, own factories and shops, in our own country and city, our conduct does not square with the slogans and spirit of our democracy. Let it be our daily practice to help one another and let us keep our eyes open to know and guard not only our own advantage but the common interest of mankind in justice and peace. Grateful to God for our blessings, let us hold fast to our ideals. Let us lift our eyes to the hills of vision, for, "Where there is no vision, the people perish."

Class Song: "Torah Emet"

(Arranged by H. Coopersmith: Words – Liturgy)

Torat Emet Natan
L'amo El
Al Yad N'vi-o
Ne-eman Beto.

Lo Yachlif Ha-el
V'lo Yamir Dato,
L'olomim
L'zulato.

The Floral Offering

I

Patricia C. Hirschhorn

Upon this shrine we place these blossoms as symbols of the beauty within Thy Universe, O Thou who are the Architect of Universal Beauty! These are the flowers "of olden sanctities" which flourish again among us. When the flowers appeared on the earth, our fathers cried out that the time of singing had come, and the voice of love was heard throughout the land. But they knew too that though man might come forth as a flower, he might languish in the midst of his flourishing. His glorious beauty might be as a fading blossom; he might wither and fall away in all his goodliness. Hence they declared that only the word of God might stand forever. Attune our hearts to perceive that flowers are the truest language of beauty, and that beauty is the emblem of the soul. Make us to resolve that we shall scatter charities even as we scatter blossoms, and that the fragrance of our deeds shall be no sweeter than the perfume of these offerings.

II

Linda J. Chandler

Through these flowers may we come to hail Thee as the God of all Nature and all Being. Even as it is our faith that every flower enjoys the air it breathes, may we rejoice in the gift of life and labor. Thou hast fashioned the high summits and the rolling seas; Thou hast spread the expanse of the heavens; thou hast carpeted the hillsides with tapestries of green and brown. And in Thine infinite care Thou hast peopled the grass with flowers of radiant hue; Thou has scattered abundance untold for the delight of Thy children. They are the crown of thy creation; they are the masterpiece of Thy handiwork. We render Thee our thanksgiving that Thou hast thus smiled upon us, and we testify that we shall strive to recompense Thee by thoughts of beauty, and by deeds of sweetness all the days of our Life. Accept then our homage, and receive our witness of gratitude, for unto Thee is the beauty of holiness and the holiness of beauty. Amen.

ALTAR ATTENDANTS

Leslie A. Sherover and Virginia F. Vogel

SALUTE TO THE CONFIRMANTS.....*Rabbi Newman*

BLESSING OF THE CONFIRMANTS

(The Congregation Remains Seated)

Song: "OUR FAITH SUPREME"

(Music – Folktune; Words by A.B.I.)

Bright youthful years,
With pleasure rife,
The shortest, gladdest,
Days of life;
How bright will seem,
Through mem'ries haze,
Those happy, golden
By-gone days.

The seasons come,
The seasons go;
The earth is green,
Or white with snow.
But time and change,
Will ne'er avail,
We'll hold supreme
Our faith in God and Israel.

CLOSING PRAYER

Helene J. Wald

The word of fealty has been spoken in Thy sight, O Lord and Father, and we present ourselves as the living pledge of loyalty and faith. Each year a new company stands at thine altar; each year Thy people is renewed by the entrance of its sons and daughters into the ancient fellowship. We have consecrated ourselves to nothing transient or trivial; we have undertaken nothing that shall pass as the chaff in the wind. It is to eternities and infinities that we have turned through instruction and prayer. It is to truth, the seal of Thy will, that we have aspired each day. Let the years before us find us worthy of every beneficence. We shall pass the high trestles from youth into maturity; let us not flinch or falter; let us not be stricken with terror or weakness; let us see the Promised Land of Happiness and push forward with fortitude and vision until we are privileged to enter into it. It is no light task we assume, but one as deep as the sea and as lofty as the skies. Yet Thou hast girded us with the power to probe into the immortal mysteries of Thy purpose; Thou has permitted us to hope and dream of conquering the Unknown and Unchartered. Let it be Thy Will, O Father, to incline unto us Thy favor, and may we grow strong by Thy strength, wise by Thy wisdom, and perfect by Thy perfection. Amen.

RECESSIONAL: "HALLELUJAH".....*Anthem by Choir*

(The confirmants march out of the Temple and receive their guests in the Marcus Loew Auditorium where a brief Kiddush-Reception will be held. The Congregation remains seated until the close of the Anthem.)

BENEDICTION

Rabbi Newman and Rabbi Ilson

The Confirmation Class has been invited into the Aaron Wise Post-Graduate Group of Rodeph Sholom, from which it will enter the Rudolph Grossman Society.

CONFIRMATION CLASS

5715-1955

Pupil	*Parents*	*Address*
Adler, John Robert	Mr. and Mrs. Norman Adler	310 West 86th Street—24
Behrman, Doris Gail	Mr. and Mrs. Myron Behrman	100 Riverside Drive—24
Blum, Joseph Aaron	Mr. and Mrs. David Blum	140 Riverside Drive—24
Brener, Judith Sue	Mr. and Mrs. Gerson Brener	6 West 77th Street—24
Bucove, David Arthur	Mr. and Mrs. Maurice Bucove	207 West 106th Street—25
Cashman, Kenneth Warren	Mr. and Mrs. Alvin Cashman	123 West 74th Street—23
Chandler, Linda Judith	Mrs. Ethel Shapiro	322 West 72nd Street—23
Davidson, James Sylvan	Hon. and Mrs. Irwin D. Davidson	151 Central Park West—23
Freedman, Doris Joan	Mr. and Mrs. Louis Freedman	300 Central Park West—24
Friedman, Phyllis Nan	Mr. and Mrs. Maurice Friedman	239 Central Park West—24
Gelman, Arlene	Mr. Irving Gelman	751 Walton Avenue, Bx.—51
Goldman, Arnold Jay	Mr. and Mrs. Hyman Goldman	140 Riverside Drive—24
Harren, Jill Ann	Mr. and Mrs. George Harren	1741 Clay Avenue, Bronx—57
Hirschhorn, Patricia Carin	Mr. and Mrs. Charles Hirschhorn	211 Central Park W.—24
Honig, Barbara	Mr. and Mrs. Ernest Honig	137 Riverside Drive—24
Kaplan, Beth Margot	Mrs. Samuel Kaplan Tabenken Mr. Daniel B. Kaplan	20 Dunning Blvd., Bangor, Me.
Kroll, Steven Lawrence	Mrs. Julius Kroll	277 West End Avenue—23
Levy, Tobie Pamela	Mr. and Mrs. Arthur Levy	27 West 96th Street—25
Loewe, Judith	Mr. and Mrs. A. Loewe	211 Central Park West—24
Ploscowe, Bernard Lewis	Hon. and Mrs. Morris Ploscowe	125 Riverside Drive—24
Radin, Kalman David	Mr. and Mrs. Irving M. Radin	239 Central Park West—24
Rein, Betsy Joan	Dr. and Mrs. Mark Rein	344 West 72nd Street—23
Riesner, Robin Randy	Dr. and Mrs. Sidney Riesner	225 West 86th Street—24
Schild, Jeremie	Mr. and Mrs. Isidore Schild	7 West 81st Street—24
Schneidman, Victor Martin	Mr. and Mrs. Samuel Schneidman	12 Dongan Place—34
Schweber, Mark Felix	Mr. and Mrs. Maurice L. Schweber	765 Andersen Avenue, Cliffside Park, N. J.
Sherover, Leslie Alice	Mrs. Alice Sherover	131 Riverside Drive—24
Siegel, Alan Maxwell	Mr. and Mrs. Al Siegel	350 Central Park West—25
Spies, Susan Hermine	Mr. and Mrs. Shephard Spies	253 West 72nd Street—23
Tannenbaum, Doris Meryl	Mr. and Mrs. Louis Tannenbaum	118 Riverside Drive—24
Terman, David Stephen	Mr. and Mrs. Joseph Terman	451 West End Avenue—24
Terman, Diane Stephanie	Mr. and Mrs. Joseph Terman	451 West End Avenue—24
Tetelman, Alice Fran	Mr. and Mrs. Harry Tetelman	142 East 71st Street—21
Traum, Richard Scot	Mr. and Mrs. Julius Traum	320 Central Park West—25
Unger, Andrew Stephen	Mr. and Mrs. Edward Unger	750 Grand Concourse, Bx.—51
Vogel, Virginia Faye	Dr. and Mrs. Leonard Vogel	32 West 82nd Street—24
Wald, Helene Janet	Mr. and Mrs. Louis Wald	860 Grand Concourse, Bx.—51
White, Mimi Iris	Mr. and Mrs. O. Bierner	275 Central Park West—24
Yudell, Richard Laurence	Mr. and Mrs. Robert Yudell	19 East 80th Street—21

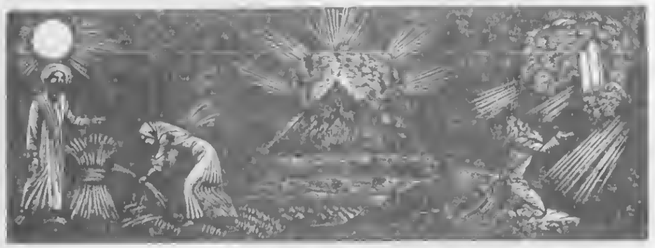
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SHAVUOTH



THE NEW YORK BOARD OF RABBIS

SHAVUOTH



Shavuoth is the anniversary of the greatest day in the history of mankind. It is the day on which the Ten Commandments were given to Moses on Mount Sinai. This momentous event is celebrated by Orthodox and Conservative Jews with a two-day holiday, on the sixth and seventh days of the Jewish month of Sivan and by Reform Jews on the 6th day of Sivan only. These dates come in the month of May or June.

The Ten Commandments

We have had many profound philosophers and wise lawmakers in the 35 centuries since Sinai, but none has produced as valid a program of personal and social morality as that of the Ten Commandments. The tragic occurrences of the past few years make us all realize what a better world we would have now if all men would live up to this code:

1 — I am the Lord thy God who brought thee out of the land of Egypt, out of the house of bondage;
2 — Thou shalt have no other gods before Me;
3 — Thou shalt not take the name of the Lord thy God in vain;
4 — Remember the Sabbath day, to keep it holy;
5 — Honor thy father and thy mother;
6 — Thou shalt not murder;
7 — Thou shalt not commit adultery;
8 — Thou shalt not steal;
9 — Thou shalt not bear false witness against thy neighbor;
10 — Thou shalt not covet . . . anything that is thy neighbor's.

The Ten Commandments have not only been a guide to all Western civilization, but also a constitution for the Jewish people. They have made the

Jewish folk "a kingdom of priests and a holy nation," commanded to live a spiritual life. Because of this command an irreligious Jew became a contradiction in terms, a man untrue to his proper role and destiny.

Harvest Festival

Since Shavuoth occurs about the time of the early harvest in the Holy Land, a number of thanksgiving features have been attached to it. In ancient times at the Shavuoth season the Jewish farmers in Israel used to bring their first fruits to the Temple in Jerusalem as a thank offering to God. Shavuoth was a jubilant annual event in those days. There was festive gaiety in the air as the roads leading to Jerusalem were clogged with long columns of farmers bringing the bounty of their vineyards, orchards and gardens to the Holy City. The carts bringing the produce were a colorful sight; the horns of the dray oxen were gilded, and carts and baskets were gay with bright streamers.

The Book of Ruth

The memory of those joyous harvest days has led to the custom of reading the Book of Ruth in the synagogues on Shavuoth. Ruth deals with an

idyllic story set in ancient Palestine at early harvest time. It relates how a family from the rustic town of Bethlehem, consisting of parents and two grown unmarried sons, emigrated to the Land of Moab to escape a famine that had broken out in their country. In Moab, the sons married Moabite girls, one of whom was Ruth. The menfolk died, and the mother, the widowed Naomi, decided to return alone to her native Bethlehem. She sought to bid farwell to her widowed daughters-in-law, but Ruth refused to part from her. In a passage unmatched for expression of selfless devotion, Ruth declared:

> Entreat me not to leave thee, and to return from following after thee; for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God; where thou diest, will I die, and there will I be buried; the Lord do so to me, and more also, if aught but death part thee and me.

Ruth's expression of loyal attachment to Naomi and Naomi's religion has been taken to represent the loyalty of the Jewish people to their faith. Ruth accompanied her mother-in-law to the Land of Israel, there to find a new husband and to become an ancestress of the beloved King David.

Thus the Book of Ruth recalls not only the delights of the harvests in ancient Israel but also the devotion of our forebears to Judaism.

Modern Customs

The harvest feature of Shavuoth has led to the graceful custom of decking our synagogues with flowers and greenery for this festival.

In present day Israel there has been a symbolic revival of the presentation of the First Fruits at annual ceremonies. Choice produce are brought from many colonies to be paraded, displayed and then sold for the benefit of the Jewish National Fund. This has become one of the inspiring historical recreations that have given magic and meaning to the restoration of the Jewish State.

A custom of long standing is that of eating dairy foods on this holiday. It has been said that this is to indicate that to the Jew, his Law, given to him on Shavuoth, is as sweet as milk and honey.

In Reform and in some Conservative synagogues there is the practice of confirming adolescents on or about Shavuoth. The Confirmation rite is performed on this festival because of its association with Sinai. The confirmed are represented as accepting Judaism as their ancestors accepted the

Law at the foot of Mount Sinai, and uttering the same ancestral vow, *Na'aseh Venishma*, "we shall do and we shall hearken."

If Jewry has retained its youthful vigor during nineteen centuries of dispersion and persecution and lived to witness the rebirth of the Jewish State, it is due to its faithful fulfillment of this Sinaitic vow of loyalty to the Torah. For it has ever been "a Tree of Life to them that hold fast to it, and happy is everyone that upholdeth it."

Founded 1881

This leaflet is a publication of the New York Board of Rabbis as part of its Chaplaincy Service. The Board of Rabbis, founded in 1881, and embracing a membership of over 600 Orthodox, Conservative and Reform Rabbis, provides the Jewish chaplains in 157 hospitals, prisons and shelters in New York State. This service to Jewish patients and inmates is made possible largely through a subvention of the Federation of Jewish Philanthropies of New York.

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General Secretary and Chaplaincy Coordinator

This leaflet has been written by Rabbi Jeremiah J. Berman. The illustrations are from Rabbi Philip S. Bernstein's, *What the Jews Believe.*

OPENING PRAYER PART I

Our God and God of our fathers: Thou who hast in Thy hands the fate of all Thy children, we humbly turn to Thee, at this sacred moment of our Confirmation, to express our everlasting gratitude. But for Thy lovingkindness, we should never have attained unto the honor of standing on Thine altar to consecrate our lives in perfect faith in Thee. Thou hast created us and hast watched over us with kindness and love from the first moment of our lives. Thou hast cared for us and guided us safely, and hast brought us to see this hallowed hour. Thou hast blessed us with the devotion of loved ones whose every thought has guided us through the paths of life that we might fully come to know and live by Thy commandments. Thou hast given us the previous heritage of Judaism to guard and preserve forever and the birthright of citizenship in our beloved America, a land which preaches and proves the xxxx equality of man.

How can we thank Thee worthily as we ought, for this fullness of Thy bounty? We pray, O Father, for Thy guidance. We need wisdom. We need courage. We need love. Grant us these that we may be strong and faithful in the fulfillment of our obligations and walk in the light of Thy truth.

Standing at the threshold of manhood and womanhood, we pray for Thy blessing. Give us strength and hope that we may bring comfort and cheer to all about us. Bless all those who have helped us, taught us, and guided us thus far, and may we be Jews worthy of our heritage, men and women worthy of being Thy children. Amen.

THE FESTIVAL OF SHEVUOTH

The Festival of Shevuoth, which we commemorate today, has long had a twofold significance. Our ancestors first celebrated this season, which occurs on the sixth day of the Jewish month of Sivan, as a Harvest Festival, offering unto God their prayers of thankfulness for the harvests of their laborious toil. Some centuries later, Shevuoth took on its second meaning--the commemoration of the day on which Moses accepted God's law for Israel and for all people at Mount Sinai.

Today, Shevuoth has yet a third significance for Jewish young men and women. It is the significance of Confirmation. Our ancestors pledged themselves not only personally to observe the law, but also to hand it down to their children. There could be no more fitting day, then, on which Jewish youth should pledge their strength and loyal support to the religion of their fathers. Therefore, on this day and on this altar, we commemorate Israel's acceptance of the law, and offer the first fruits of our spiritual lives to God.

Our God and Father: These offerings of flowers that we have placed this day at Thy shrine, are but the tokens of that which is even more important in our lives. We feel that these flowers speak to us symbolically and bid us to be, as are they, holy and pure.

Seeing these flowers upon Thine altar, we are reminded, also, of the offering that our fathers, in bygone ages, would bring at this season unto their holy Temple. On this day the first fruits of the wheat harvest were laid at that ancient shrine. May we, in like manner, consecrate unto Thee the first and finest fruits of our lives. Fill us, we pray Thee, with that spirit of devotion that that gives xx unto Thee lovingly and eagerly of all that we have and all xxx that we are.

We know that amid Thy blessings Thou wilt also sometimes send into our lives difficult duties and that sorrow will sometimes be our lot. Heavenly Father, when these, life's trials come, grant that we may remember this hour, and that even as we offered these flowers freely and willingly unto Thee, we may ever be ready to offer our hearts and our lives. Give to us, O our God, a sense of the beauty of self-sacrifice, and may we, through all our days, be ready ever to consecrate unto Thee the loveliest flowers of our spirits. Amen.

REMOVAL OF SCROLLS (continued)

(Recited before the open ark)

"The Lord, the Lord God is merciful and gracious, long-suffering and abundant in goodness, and ever true; keeping mercy for thousands, forgiving iniquity, transgression and sin."

Cantor and Choir

(Sung in Hebrew. "Adonay, Adonoy, 'l Rachum Vechanun, Erech Apayim Rav Chesed, Emess, Notzer Chesed Laalafim, Nosay Avon Ufesha Vechatu'ah..")

REMOVAL OF SCROLLS PART 4

"And it shall come to pass, in the end of days, that the mountain of the Lord's house shall be established as the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many peoples shall go and say, come ye and let us go up to the mountain of the Lord, to the House of the God of Jacob; and He will teach us of his ways, and we will walk in ~~the~~ His paths. For out of Zion shall go forth the Law, and the word of the Lord from Jerusalem."

"There is none like unto Thee, among the mighty, O Lord, and there are no works like unto Thine!"

CHOIR

(Continuation of part 4--sung in Hebrew: "En Komocho Bo-Elohim Adonoy ~~Ve~~n Ke'ma'asecho, etc.....")

Heavenly Father: At this sacred moment, standing before the ark of Thy law, we proclaim Thy glory and thank Thee for Thine endless goodness. We recall again that ancient, stirring hour when our forefathers gathered before Mount Sinai to receive Thy holy word. Our hearts rejoice in the knowledge that Thou didst summon them unto Thee to be sanctified as a "Mamlechet Kohanim V'Goy Kodesh" - a kingdom of priests and a holy nation", messengers of Thy truth unto all the families of the earth.

Amid the error and the darkness of that day, Israel went forth to give that law unto the nations. Centuries have passed since that historic hour, and Thy people have journeyed throughout the earth, knowing every trial and peril. Still have they remained steadfast in their purpose. Even to this day is Thy word yet our light, our life and our joy. Help us, the latest link in that chain of the generations, O Father, to be equally steadfast in our purpose. Cause us, by our words and deeds, to fulfill the destiny given unto Abraham our father, "Thy seed shall be a blessing unto all the families of the earth." May we bring closer the hour when all men shall accept Thy law and Thy children everywhere shall be blessed with justice and with peace!! Amen.

(This part is to be recited by the same boy who recites part 4)

REMOVAL OF SCROLLS (continued)

Reader (takes Torah out of Ark and says: "Let us declare the greatness of our God and render honor unto the Torah! --Ho-vu Go-del Le-lo-he-nu U'snu Cho-vod Le-to-roh!"

Choir sings:

"Ro-ruch She-no-son To-roh Le-mo-mo Yis-ro-el Bi-ke-du-sho so."

Reader: "O house of Jacob, let us walk in the light of the Lord, repeating together the eternal watchword of our faith: She-ma- Yis-ro-el Ado-noy E-lo-he-nu A-do-noy E-chod! Hear, O Israel, the Lord our God, the Lord is One!"

Choir and Congregation Sing:

"She-ma Yis-ro-el A-do-noy E-lo-he-nu A-do-noy E-chod!"

(Bring Torah to pulpit as Choir sings)

Le-cho A-do-noy Ha-ge-du-loh Ve-ha ge-vu-roh Ve-ha-tif-e-res Ve-ha-ne-sech Ve-ha-hod! Ki-chol Ba-sho-mayim U-va-o-retz Le-cho A-do-noy Ha-mam-lo-cho Ve-he-nis-na-sey Le-chol Le-roh!

READING OF THE SCROLL

"The portion to be read today is taken from the Second Book of Moses, called Exodus, the Twentieth Chapter, and begins with the Second Verse."

CLASS

"Bo-re-chu Es A-do-noy Ham-me-vo-roch:

"Praise ye the Lord, to Whom all praise is due:

"Bo-ruch A-do-noy Ham-me-vo-roch Le-o-lom Vo-ed:

" raised be the Lord, to Whom all praise is due forever and ever:

"Bo-ruch A-to- A-do-noy E-lo-he-nu Me-lech Ho-o-lom Ek A-sher Bo-char B-nu Mik-kel Ho-a-mim Vevno-son Lo-nu Es To-ro-so:

Bo-ruch At-to A-do-noy No-son Hat-to-roh:

"raised be Thou, O Lord our God, Ruler of the world, Who hast chosen us from among all peoples and hast given us Thy Law, Praised be Thou, O Lord, giver of the Law."

The follows the RECITATION BY THIS PUPIL, IN HEBREW, of THE TEN COMMANDMENTS.

CLASS

Bo-ruch At-to A-do-noy E-lo-he-nu me-lech ho-o-lom a-sher
no-san lo-nu to-ras e-mes ve-cha-yah o-lom no-ta be-so-che-nu;
Bo-ruch At-to Ado-noy no-sen Ha-to-roh.

Praised be Thou, O Lord our God, Ruler of the World, who hast given us the law of truth and hast implanted within us everlasting life. Praised be Thou, O God, Giver the of the Law.

HYMN: "THERE LIVES A GOD!"

PART 7

THE SIGNIFICANCE OF THE TEN COMMANDMENTS

In all the history of man's religious development, no code of law has had a greater influence on moral and social life than the Decalogue, the giving of which this festival of Shevuoth commemrates. Tradition declared that at Mt. Sinai Moses received the entire Jewish Law. Part of it he wrote down and it is to be found in the Torah from which we have just read. This is known as the Written Law. The rest of the Law was oral and was handed down by word of mouth, by Moses through Joshua to the Prophets and to the Rabbis. The Rabbis decreed that there were 613 laws to be derived from the Revelation of Moses. One sage declared, however, that these might all be reduced to ten-the Ten Commandments. Truly is that so, for in those ten brief commands the whole of human conduct and spiritual behavior is covered. In ample yet unforget/able words, the rules of Worship and of Right are set forth eternally for Israel and for all men.

The first five of the Commandments proclaim man's duties toward God; the latter five declare his duties toward his fellow-men. Thus, both the human and the divine are to be governed by the great at and all-inclusive word of God.

Amid the spiritual darkness of today, the Decalogue still stands forth like a guiding star in the heavens. Only by following these truths can humanity hope to find the way from moral confusion to sanity and a sense of God.

THE FIRST COMMANDMENT

"I am the Lord thy God, who brought thee out of the Land of Egypt, and out of the house of bondage."

Let us consider well these words, for in them is contained the first great truth of our faith, the existence of God. Out of this declaration, all of Judaism, all of religion, flows. Each day, if we are but aware, we see endless evidence of God's Being, and we employ His greatest gift to Men--the intelligence with which to use His gifts. When all people everywhere will recognize this truth of God's existence, then no obstacle will be insurmountable. Again, as in the days of old, in Egypt, He will move us to deliver all who are oppressed and we shall be released from our spiritual bondage into a world of lasting peace, with a bright future for all the generations to follow.

SECOND COMMANDMENT

"Thou shalt have no other gods before Me. Thou shalt not make unto thee a graven image, nor any manner of likeness, of anything that is in the heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down unto them nor serve them; for I, the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me. And showing mercy unto the thousandth generation of them that love Me and keep My Commandments."

One God! There is but One God to perform all the wonders of this vast universe! Yet can man, with his finite vision, capture an image of the Greatest of All Spirits? Judaism teaches us that our understanding is too limited, and so forbids the worship of any image made by our own hands. In this precept, Judaism includes the sinfulness of worship of wealth or power, and thus reminds us to worship the one living God, who, although unseen, rules, with wisdom, as the Supreme King over all of his creatures.

THE THIRD COMMANDMENT

"Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His Name in vain."

As God is holy, so His Name is holy, and we should only speak of Him in reverence and with awe. His Name should not be used to testify to the false, the empty or the profane. In praying to God we must speak with our hearts, not only with our lips, because empty words are meaningless in the hearing of our Heavenly Father. So, too, if one swears by the Lord falsely or speaks of Him with impure or insincere speech, one takes the Name of God in vain. Against this we are solemnly warned in the Third Commandment.

THE FOURTH COMMANDMENT

"Remember the Sabbath Day to keep it holy. Six days shalt thou labor and do all thy work. But the seventh day is a Sabbath unto the Lord thy God; in it thou shalt not do any manner of work, thou, nor thy son, nor they daughter, nor thy man-servant, nor thy maid-servant, nor thy cattle, nor the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested on the seventh day; wherefore, the Lord blessed the Sabbath Day and hallowed it."

In our ancestor's ancient story of creation God is described as having labored for six days in fashioning the earth and all that is there in. But God also is pictured as having put aside the seventh day for rest and as a solemn and holy day. Thus did He give divine example to man and command that the seventh day be consecrated for rest and worship. If man is to be do creative labor, he must also have relaxing rest and the inspiration of worship. He who denies these to himself and to those in his employ, deprives others of their basic rights and robs himself of all divinity.

FIFTH COMMANDMENT

"Honor thy father and thy mother that thy days may be long upon the land which the Lord thy God giveth thee."

This commandment is the last of the group which instructs us in our duty to God, so that we are made to realize that honor and respect to Him and to our parents are one in their importance. How then can we best honor our parents? The answer would seem to be indicated by what the prophet Micah considers the greatest duty of mankind - "To do justice, love mercy, and walk humbly with thy God." In the practice of that command, we translate into real meaning the ideals that our parents have for us, and thus we strengthen our homes, our faith and our society - and again give more glorious honor to God, our Heavenly Father.

"Thou shalt not murder."

God alone has created us, and only by His own will, may He take us from this earth. No mortalman has the right to take a fellowman's life, save in legal defense of national and human rights. That power belongs only to the Lord, our God, in His wisdom and justice. When, furthermore, we make the life of a fellowman difficult in his daily existence, or when we create evils by which he must shed blood against his will, we are also disobeying the sixth commandment that the Lord has given us. Only the Lord giveth; only the Lord shall take away.

SEVENTH COMMANDMENT

"Thou shalt not commit adultery".

God made man and woman, and then He established marriage as a bond through which both could share greater happiness in the building of a home, and the establishment of a family. God intended us all to love and to be loved. But just as it is wrong to let fire, which God gave us to serve and to help us, destroy our homes or ourselves or our neighbors, so it is wrong to let false love be the means of destroying homes, instead of building them. Home should be, for each of us, the most sacred place on earth, and its sacredness must be granted to our neighbors as well. God commands man to respect the altar of his marriage as holy as the altar of the Most High Himself.

EIGHTH COMMANDMENT

"Thou shalt not steal".

To everyone of us has been given great gifts of health and intelligence. Besides the things we have inherited in our lives, we love the ghings that we have earned for ourselves. Also, we cherish things given us by those we love. They are pat of us, and we are deeply hurt when these are broken or lost or taken wrongfully. To take wrongfully what belongs to someone else is to steal, whether it be in material items, or in broader concepts of freedom, initiative, and spirit. To take any part of that which belongs to anyone else is to steal. But not only, in this regard, do we use the word "take". Unless we "give" wholly and sincerely of ourselves to any task, we have robbed, too. Robbed the cause, and robbed ourselves of the satisfaction of the beautiful experience of giving. May we then sense all of the depths of meaning to be found in the commandment - "Thou shalt not steal."

NINTH COMMANDMENT

"Thou shalt not bear false witness against thy neighbor."

Here we are commanded to respect our neighbors and to deal truthfully with them. He who through malice or anger deprives his brother of his good name is guilty of great wrong. Whether one slander an individual or an entire people, race, or religion, he does irreparable harm for he brings unhappiness to those who are maligned; he creates distrust in the hearts of those who hear the libel; and he destroys his own sense of honor. Let us remember - the words of Hillel: "That which is hateful to thyself do not unto thy fellowmen."

TENTH COMMANDMENT

"Thou shalt not covet thy neighbor's house; thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's."

It is not wrong to want more and finer things than we have, but it is wrong to let our desires for them lead us into sin, which means that we are worshipping a false god.

True happiness can never come through covetousness, but only through real self-respect, and sincere and entire devotion to whatever our tasks - school today, work tomorrow, a home later, and always, fine relationships with our fellow-men.

The Bible tells us: "Whatsoever thy hand findeth to do, do that with all they might." Let us then not envy others, or long for more possessions. Let us rather keep trying to rise, and in rising, take along with us others who may have been tempted to covet.

HAFTARAH BLESSINGS

"The prophetic portion this day is taken from the Book of Isaiah. It consists of a section from the 42nd chapter, verses 1 through 8.

"BO-RUCH AT-TEH A-DO-NOY E-LO-HE-NU ME-LECH HO-O-LOM A-SHER BE-CHAF RI-N'-VI-IM KO-VIM Y-PO-TOM P-RI'-TE-HEM HA-ME-I-MO-RIM BE-EMES. BO-RUCH AT-TEH A-D-NOY HA-MO-[illegible] GA-O-RAH U-F'-U-DAH AV-RAM U-V'-YIS-HO-RL AM-MO U-VIK-RAT-AY HO-L-MES E-TZL-BEK.

"raised be the Lord our God, for the law of truth and righteousness which HE has revealed unto Israel, for the words of the Prophets filled with His spirit, and for the teaching of the sages whom He raised up aforetime and in these days."

(Then the Haftarah (next page) is recited)

HAFTARAH PORTION

(Isaiah XLII: 1-8)

"Behold My servant, whom I uphold; Mine elect, in whom My soul delighteth;
I have put My spirit upon him, He shall make the right to go forth to
the nations.
He shall not cry, nor lift up, nor cause his voice to be heard in the
street.
A bruised reed shall he not break, and the dimly burning wick shall he
not quench.
He shall make the right to go forth according to the truth.
He shall not fail nor be crushed, till he have set the right in the earth;
And the isles shall wait for his teaching.
Thus saith God the Lord, He that created the heavens, and stretched them
forth,
He that spread forth the earth and that which cometh out of it,
He that giveth breath unto the people upon it, and spirit to them that
walk therein:
I the Lord have called thee in righteousness, and have taken hold of
thy hand,
And kept thee, and set thee for a covenant of the people, for a light
of the nations:
To open the blind eyes to bring out the prisoners from the dungeon,
And them that sit in darkness out of the prison-house.
I am the Lord, that is My Name; and My glory will I not give to another,
Neither My praise to graven images."

PART 19

DECLARATION OF LOYALTY

We have commemorated this day the revelation of the law of Sinai. As our fathers of old stood in reverence and awe before the mighty mountain, and received, amid the majesty of the thunder and the lightning, the Decalogue, they repeated the oath of loyalty and reverence:

"Na-a-seh Ve-nish-ma" - "We will do and we will hear!"

So may we, as we come today in this holy sanctuary, before this Congregation of Israel, consecrated ourselves to assume our sacred obligation.

Our great Law-Giver uttered God's sublime truths which shall ever be the highest aspiration of man in his upward trend toward that blessed goal of true progress and complete perfection. We can only contribute our frail mite toward this mighty achievement. Yet our Confirmation attests to our willingness to subscribe our love, our devotion and our faithfulness to our religion. May God grant us strength and courage, solemnly and sacredly, to strive to become worthy of this, our sacred heritage as Jews. From this hour onward, throughout our lives, whenever the challenge of our faith and God's truth comes to us, may we reply with the sincerity of our hearts:

"Na-a-seh Ve-nish-ma" - - "We will do and we will hear!"

(By same boy who does Part 4)

RETURN OF SCROLLS TO THE ARK

Reader: "O magnify the Lord of Hosts with me, and let us exalt His Name together;

"Gad-lu la-do-nay it-ti u-ne-ro-me-me she-mo yach-dav"

Choir sings:

(Ho-do al e-retz ve-sha-ma-yim va-yo-rem ke-ren le-am-mo te-hi-loh le-chol cha-si-dav liv-nay yis-ro-el am-kaw-ro-vo ha-le-lu-yoh ha-le-lu-yoh.)

Reader: (Puts Torah away in ark, then says:)

"The law of the Lord is perfect, restoring the soul. The testimony of the Lord is sure, making wise the simple. The precepts of the Lord are right, rejoicing the heart. The judgments of the Lord are true, they are righteous altogether. Behold, a good doctrine hathbeen given unto you; forsake it not. It is a tree of life to them that lay hold of it; and the supporters thereof are happy. Its ways are ways of pleasantness and all its paths are peace."

Choir sings:

("Ets cha -yim hi la-ma-cha-zi-kim boh, ve-so-me-chaw me-u-shar. De-ro-che-ho dar-chay no-am, ve-chol nis-si-vo-se-ho sha-lom.")

PRAYER FOR AMERICA

Sovereign of the Universe: On this day of our dedication to our faith, we are also aware of our great debt to our beloved land, America. We know that from almost every land on earth, our fathers have come to these shores of hope and of freedom . Here they have experienced the blessings of liberty and of equality. Here they have shared the privileges of education and of economic opportunity. Here, more than anywhere else on earth, they have lived in harmony with men of all faiths and have been free to lift their hearts in worship of Thee. For all these priceless blessings that have been ours, and our fathers before us, we voice our prayerful thanks and ask thy benediction on our beloved country.

O Heavenly Father, we who are so fortunate as to live in this land of freedom, sincerely pray for the continued safety and opportunity for all its citizens. We pray that through Thy help America may ever be a land of peace and happiness for all. Whether great or small, may Thy people here be just, righteous and God-fearing. May the powerful not feel superior but humble and appreciative of their many advantages. May the weak have the ambition and initiative to better themselves. Bestow upon the leaders of this land strength and wisdom to lead the people aright and guard their freedoms wisely. May good-will reign supreme, and brotherhood exist not only among Americans but between our citizens and the inhabitants of all other lands. O mayest Thou, Divine Judge, hasten the day which shall see victory of the spirit and the securing of a just and enduring peace between our America and all the nations of men. Amen.

ADDRESS TO PARENTS

Dear Parents: The privilege and honor to speak to you for all the confirmants here gathered, has fallen to me. As we stand on this holy altar, consecrating ourselves unto God, we also think of you, and the many sacrifices you have made to bring us to this sacred hour. We are aware of all of your hopes, your ideals, your selflessness in things big and small.

In the task which we complete today, you have constantly inspired us, training us to realize the importance of religious education, and gracing our homes and our lives through the customs and ceremonials of our people, thus making us truly proud of our fine Jewish heritage. And we know that it is only by adhering to the best that you have shown us that we can begin to show adequate thanks and genuine appreciation for your guidance and love.

When we leave this House of Worship today, we shall have completed the work given in our religious school. But we know that this is not a completion, but rather a beginning; for from this day onward, we take to ourselves a share of the responsibilities in Jewish life. We pray that the part we take in the larger world, truly will honor you and your teachings.

We pray to God that you may be spared to us for many more years in good health and happiness, so that we may know more of your counsel and love. May we have those qualities which you want most for us; and if it be God's will that marriage and family be ours, may our children honor and love us with the same devotion as we honor and love you, our beloved parents!

CONCLUDING PRAYER

Our God and God of our fathers: At the conclusion of this service of dedication and confirmation, we thank thee once again for the opportunities which have been placed before us, for the kindness which have been showered upon us, and for the privilege and honor of this Confirmation Day.

We pray, O God, that Thou mayest forgive us for whatever we may be guilty of, for any lack of earnestness, for anyany want of sincerity which may have marked the years of our growth. Help us as we resolve honestly to be steadfast and faithful. Give us the courage and the will to do what is thy will and in allthings to be honest and trustworthy.

We ask, O Father, for the strength of character and of memory to be always worthy of this hour. May it never be said of us that we once vowed and did not fulfill our vows, that we pledged and broke our pledges, that we promised and wilfully did not keep our promises. May it never be said of us that we ever spoke what was not in our hearts and that we ever accepted lightly and thoughtlessly and irresponsibly what is precious beyond words and sacred beyond measure.

May the words of our mouths and the meditations of our hearts be acceptable in thy sight, O Lord, our Rock and our Redeemer! Amen.

PROVERBS

1 - "Holy shall ye be, for I, the Lord, your God am holy. Lev. 19-2

2- "Thou shalt love thy neighbor as thyself."

3- "It hath been told thee, O man, what is good, and what the Lord doth require of thee: only to do justly, and to love mercy, and to walk humbly with thy God. Micah 6:8

4 - "The Lord knoweth the way of the righteous; but the way of the ungodly shall perish." Psalms 1:6

5- "Wait for the Lord: be strong and let thy heart take courage. Psalms 27:14

6- "Keep thy tongue from evil, and thy lips from speaking guile." Psalms 34:14

7 - "Depart from evil and do good; seek peace, and pursue it. Psalms 34:15

8 - "Mark the man of integrity, and behold the upright; for there is a future for the man of peace." Psalms 37:37

9 - "Happy is the man who hath made the Lord his trust." Psalms 40:5

10 - "Create in me a clean heart, O God, and renew a steadfast spirit within me." Psalms 51:12

[illegible]

11 - "Ye that seek after God, let your heart be revived." Psalms 69:33

12 - "I had rather stand at the threshold of the house of my God, than to dwell in the tents of wickedness." Psalm 84:11

13- "So teach us to number our days that we may apply our hearts unto wisdom." Psalm 90:12

14 - "O give thanks unto the Lord, for He is good, for His mercy endureth forever." Psalm107:1

15 - "The heavens are the heavens of the Lord; but the earth hath He given to the children of men." Psalms 115.16

16 - "Behold, He that keepeth Israel doth neither slumber or sleep." Psalms 121:4

17 - "How good and how pleasant it is for brethren to dwell together in unity." Psalm 133:1

18 - "The Lord is nigh unto all them that call upon Him, to all that call upon Him in truth." Psalm 145:18

19 - "The Lord is good to all; and His tender mercies are over all His works." Psalm 145:9

20 - "The fear of the Lord is the beginning of knowledge." Proverbs 1:7

21 - "Happy is the man that findeth wisdom and the man that obtaineth understanding." Proverbs 3:13

22 - "Treasure of wickedness profit nothing; but the righteousness delivereth from death." Proverbs 10:2

23 - "Hatred stirreth up strifes; but love covereth all transgressions." Proverbs 10:12

24 - "Righteousness exalteth a nation; but sin is a reproach to any people." Proverbs 14:34

25 - "He that hath a bountiful eye shall be blessed; for he giveth of his bread to the poor." Proverbs 22:9

26 - "Apply thy heart unto instruction and thine ears to the words of knowledge." Proverbs 23:12

27 - "For as one thinketh in his heart, so is he." Proverb. 23:7

28 - "Better is a dry morsel and quietness therewith, than a house full of feasting with strife." Proverbs 17:1

29 - "A friend loveth at all times, and a brother is born for adversity. Proverbs 17:17

30 - "Remove not the ancient landmark, which thy fathers have set." Proverbs 22:28

31 - "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city."

32 - "Grace is deceitful, and beauty is vain; but a woman that feareth the Lord, she shall be praised." Proverbs 31*39

33 - "God will not cast away an innocent man, neither will He uphold the evil-doers." Job 6:20

34 - "Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding." Job. 28:26

35 - "Fear God and keep His Commandments; for this is the whole duty of man." Ecclesiastes 12:13

36 - "Know that thou art always in God's presence." (The Talmud)

37 - "Where children honor their parents, there God dwells, there He is honored." The Talmud

38 - "What is hateful to thee, do not unto thy neighbor. This is the whole Law; the rest is but commentary." The Talmud

39 - "Judge not thy neighbor till thou hast been placed in his position."
The Talmud

40 - "As a tree is know by its fruit, so is man by his works." The Talmud

41 - "How may a man obtain greatness? By fidelity, truth, and lofty thoughts." The Talmud.

42 - "The most worthy corwn is the corwn of a good name." The Talmud

43 - "Who is a wise man? He who learns from everybody. Who is a hero? He who controls his passions. Who is rich? He who is satisfied with his lot." The Talmud.

44 - "If a man has knowledge, he has all things; if he has no knowledge, he has nothing." The Talmud

Confirmation Exercises

OF

TEMPLE OHEB SHALOM

EUTAW PLACE and LANVALE STREET

BALTIMORE, MARYLAND

SHEVUOTH 5715 - 1955

Friday, May 27, 1955 — 9:30 a. m.

ABRAHAM D. SHAW, Rabbi

ROBERT L. LEHMAN, Asst. Rabbi

BENJAMIN GROBANI, Cantor

Confirmation Program

FRIDAY, MAY 27, 1955 — 9:30 A.M.

Before the Confirmation Exercises, the Morning Service for the Festival of Shevuoth will be read by Rabbi Lehman and Cantor Grobani. (Union Prayer Book, Page 211.)

The Confirmation Class is under the instruction of Miss Leona Morris, Rabbi Shaw and Rabbi Lehman.

Processional: "Hark The Voice of Children" — Confirmation Class
Chant: "Blessed Are Those" — Cantor Grobani
Hymn: "Father, See Thy Suppliant Children" — Confirmation Class
Opening Prayer — Linda Schwartz
The Festival of Shevuoth — Jacqueline Myers
Mottoes — Class
The Offering of Flowers — Barbara Golboro
Removal of Scrolls — Stuart Harrison
"En Komocho" — Choir
Removal of Scrolls—(continued)
"Adonoy, Adonoy" — Cantor
Prayer Before Ark — Marta Hoffman
Removal of Scrolls—(continued)
"Boruch Shenosan Torah" — Choir
"Shema" — Congregation and Choir
"Lecho Adonoy" — Choir
First Blessing over Scrolls — Class
Reading of Scrolls — Charles Winner
Second Blessing over Scrolls — Class
Hymn: "There Lives A God!" — Class

Interpretation of the Decalogue:
The Significance of the Ten Commandments — Joan Robinson
The First Commandment — Jerry Berlin
The Second Commandment — Lois Bucher
The Third Commandment — Lynn Dubin
The Fourth Commandment — Phyllis Blum
The Fifth Commandment — Lois Hoff
The Sixth Commandment — Janet Siegel
The Seventh Commandment — Phyllis Goodman
The Eighth Commandment — Sue Feinglass
The Ninth Commandment — Pauline Greenberg
The Tenth Commandment — Phyllis Goldenberg

Haftarah Portion and Blessings — David Goldheim
Declaration of Loyalty — Judith Goodhart
Return of Scrolls to the Ark — Stuart Harrison
"Hodo Al Eretz" — Choir
"Etz Chayim" — Choir
Prayer for America — Alice Rosen
Address to Parents — Judith Levenson
Solo — Choir
Sermon — Rabbi Abraham D. Shaw
Blessing of Confirmants — Rabbi Shaw and Rabbi Lehman
Concluding Prayer — Donna Arenson
Conclusion of Service (Union Prayer Book, 274)
"En Kelohenu" — Congregation
Benediction — Rabbi Shaw

NOTE: *Immediately following the Confirmation Service the class will retire to the Auditorium of the William Rosenau Memorial Building, to await taking of class picture.*

Confirmation Class of 1955

Donna Arenson—daughter of Mr. and Mrs. Alec Arenson, 4009 Grantley Road.
Jerry Berlin—son of Mr. and Mrs. Sidney Berlin, 2711 Kirk Avenue.
Phyllis Blum—daughter of Mr. and Mrs. Abraham Blum, 3203 Fallstaff Road.
Lois Bucher—daughter of Dr. and Mrs. Lee Bucher, 2846 Harford Road.
Lynn Dubin—daughter of Mr. and Mrs. Irving Dubin, 3109 Bancroft Road.
Sue Feinglass—daughter of Mr. and Mrs. Louis Feinglass, 2613 Reisterstown Road.
Barbara Golboro—daughter of Dr. and Mrs. Irvin Golboro, Naylors Lane.
Phyllis Goldenberg—daughter of Mr. and Mrs. Joseph Goldenberg, 3312 Fallstaff Road.
David Goldheim—son of Dr. and Mrs. Samuel Goldheim, 2603 Talbot Road.
Judith Goodhart—daughter of Mr. and Mrs. Morris Goodhart, 4121 Kathland Avenue.
Phyllis Goodman—daughter of Mr. and Mrs. Abraham Goodman, 511 N. Howard St.
Pauline Greenberg—daughter of Mr. and Mrs. Harry Greenberg, 3925 Cedardale Road.
Stuart Harrison—son of Mr. and Mrs. Robert Harrison, 3328 Clarks Lane.
Lois Hoff—daughter of Mr. and Mrs. Robert Hoff, 4017 Oakford Avenue.
Marta Hoffman—daughter of Mr. and Mrs. Albert Hoffman, 2902 Clifton Park Terrace.
Judith Levenson—daughter of Mr. and Mrs. Harris Baer, 3913 Bancroft Road.
Jacqueline Myers—daughter of Mr. and Mrs. William Myers, 3518 Ellamont Road.
Joan Robinson—daughter of Mr. and Mrs. Harry Robinson, 7902 Ivy Lane.
Alice Rosen—daughter of Mr. and Mrs. I. S. Rosen, 3707 Barrington Road.
Linda Schwartz—daughter of Mr. and Mrs. Louis Schwartz, 4004 Groveland Avenue.
Janet Siegel—daughter of Mr. and Mrs. Henry Siegel, 2136 Mt. Royal Terrace.
Charles Winner—son of Mr. and Mrs. Milton Winner, 6232 Berkley Avenue.

Special Awards

In memory of the late Rev. Dr. William Rosenau, the Sisterhood of our Congregation offers awards to that girl and boy of the Confirmation Class whose work was outstanding during the entire period of their Religious School training. The winners of the awards this year are Donna Arenson, daughter of Mr. and Mrs. Alec Arenson, and David Goldheim, son of Dr. and Mrs. Samuel Goldheim.

A JOINT RECEPTION FOR THE FOLLOWING
FAMILIES OF THE CONFIRMANDS OF
OHEB SHALOM CONGREGATION

(Eutaw Place and Lanvale Street)

will be held on

Sunday Afternoon, May 29th — 3:00 to 5:00 P.M.

IN THE TEMPLE VESTRY

Mr. and Mrs. Alec Arenson (Donna)
Mr. and Mrs. Sidney Berlin (Jerry)
Mr. and Mrs. Abraham Blum (Phyllis)
Dr. and Mrs. Lee Bucher (Lois)
Mr. and Mrs. Irving Dubin (Lynn)
Mr. and Mrs. Louis Feinglass (Sue)
Dr. and Mrs. Irvin Golboro (Barbara)
Dr. and Mrs. Samuel Goldheim (David)
Mr. and Mrs. Morris Goodhart (Judith)
Mr. and Mrs. Harry Greenberg (Pauline)
Mr. and Mrs. Robert Harrison (Stuart)
Mr. and Mrs. Albert Hoffman (Marta)
Mr. and Mrs. Harris Baer (Judith Levenson)
Mr. and Mrs. William Myers (Jacqueline)
Mr. and Mrs. Harry Robinson (Joan)
Mr. and Mrs. I. S. Rosen (Alice)
Mr. and Mrs. Louis Schwartz (Linda)
Mr. and Mrs. Henry Siegel (Janet)
Mr. and Mrs. Milton Winner (Charles)

Their relatives and friends are cordially invited to attend.

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of all religions. Thus, I have found it in the scriptures of no less than nine of the world's religions — Hinduism, Zoroastrianism, Buddhism, Confucianism, Mohammedanism, Grecian, Roman, Judaism, and Christianity. The Golden Rule, as it appears in the New Testament, is familiar: "All things whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets." The Jewish Golden Rule is negative rather than positive in its formulation, but is identical in meaning. It reads: "Whatever ye do not wish your neighbor to do to you, do not do unto him. This is the whole law, the rest is exposition."

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BUT THE LORD'S PRAYER— this surely is original with Jesus! So it is in its formulation into one of the simplest and most beautiful compositions that can be found in the world's religious literature. But in its content it is derived from beginning to end from Jewish sources. There is not a line in the prayer which cannot be duplicated in these sources. In substantiation of this sweeping assertion, let me cite the testimony of two scholars who have a right to speak, as I do not.

The first is a famous German authority, Theodor Keim, whose biography of Jesus, written many years ago, still ranks as one of the greatest studies ever made of the life and teaching of the Nazarene. Referring to the Lord's Prayer, Keim writes: "Not only the address of God, together with the first two petitions, but pretty well all of it in detail, appears here and there in Jewish Talmudic prayers." The second witness is a great Jewish scholar, Joseph Klausner, of the Hebrew University in Jerusalem, whose "Jesus of Nazareth" is regarded as the ablest biography of Jesus ever written by a Jew. In this authoritative work the author says of the Lord's Prayer that it is "a remarkable prayer, universal in its appeal, earnest, brief and full of devotion. Every single clause in it, however, is to be found in Jewish prayers and sayings in the Talmud." So the Golden Rule and the Lord's Prayer alike belong to Jews as well as Christians.

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NEXT ONLY to these two documents, I would name the Beatitudes as the most precious sayings to be found in the Christian Scriptures. Here again we have a formulation of truth which is a supreme illustration of Jesus' poetic and spiritual genius. But the content of what is said is again almost wholly derivative. "Blessed are they that mourn for they shall be comforted"—if you would know where this comes from, turn to Isaiah 61:2. "Blessed are the meek, for they shall inherit the earth" — turn to Psalm 37:11. "Blessed are they that hunger and thirst after righteousness, for they shall be filled"—turn to Isaiah 55:1. "Blessed are the pure in heart, for they shall see God"—turn to Psalm 24:4. Thus are the phrases and thoughts of this great passage all anticipated by the Jews.

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IF ANY statement of Jesus is commonly cited as the complete and perfect summary of his religion, it is the dual commandment: "Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself." Where does this come from? First of all, from the New Testament story of the lawyer who tempted Jesus, saying: "What shall I do to inherit eternal life?" But originally from the Old Testament, in two famous passages. The first is from Deuteronomy 6:4: "Hear, O Israel, the Lord thy God is one Lord; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might." The second is from Leviticus 19:18: "Thou shall not take vengeance, nor bear any grudge . . . but thou shalt love thy neighbor as thyself."

If anything is original with Jesus, it would seem to be his non-resistance — his injunction in the Sermon on the Mount to "resist not evil." This received its supreme expression in Jesus' commandment that we should love our enemies. This is very obviously a protest against and correction of the Jewish law of retaliation—"an eye for an eye, and a tooth for a tooth." This law, without any question, appears in the Old Testament. Jesus was mindful of it, and would get rid of it.

But he was not the first to take this stand. Long since the Jewish prophets had laid hold upon the doctrine of love and forgiveness, even of enemies. But in one brief passage of the Old Testament we have an anticipation of this positive aspect of non-resistance which is breath-taking.

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IF I WERE asked to name the most beautiful expression of Jesus' teaching on this point, I would turn to St. Paul's great Epistle to the Romans, and read the closing verses of the twelfth chapter: "If thine enemy hunger, feed him; if he thirst, give him drink, for in so doing thou shalt heap coals of fire upon his head. Be not overcome of evil, but overcome evil with good." If there is anything original in Christianity, this would certainly seem to be it. Yet turn to the 25th chapter of the Book of Proverbs, the 21st verse, and what do you find? "If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink, for thou wilt heap coals of fire upon his head." Even in his teaching of love, for enemies as well as friends, Jesus was only faithful to the noblest precepts of the Jews!

All of this shows what Jesus was really doing in his ministry. Not practicing a new religion, but reviving the pure and undefiled religion of Israel! Not starting a movement of revolt against Judaism, but only a movement of reform inside of Judaism! Not forsaking the Jewish synagogue and starting the Christian church, but cleansing the Jewish synagogue. . . . Nothing would have surprised Jesus more than to have learned after his death that his work had led to a new religion largely hostile to his own.

To this day he would not have understood the meaning of Christianity and Christian doctrine. Jesus was a Jew, in the great traditions of the prophets. He saw a religion in his time, as Isaiah and Amos and Jeremiah had seen a religion in their time, which had become overlaid and encrusted with a vast growth of theological and ecclesiastical literalism which was fatal to the pure essence of the faith. . . .

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ALL THIS he sought to sweep away. "The letter killeth, but the spirit giveth life!" The Nazarene wanted to find that spirit again. Therefore did he seek, like the shepherd his lost sheep, that great body of Jewish prophecy which was the real religion of Israel. . . . So everything that was precious in Judaism came to life again in Jesus. He was teaching what was truest and noblest in the tradition of his own people. He sought for nothing but the restoration of Israel to its true faith.

What wonder, therefore, that he was not original, since he did not seek to be original? "Think not that I am come," he said, "to destroy the law or the prophets! I am come not to destroy but to fulfill. For verily I say unto you: Till heaven and earth pass, one jot or one title shall in no wise pass from the law, till all be fulfilled." Here was not a Christian speaking, but a Jew. All that was distinctively Christian came later and was unknown to the Nazarene.

Such is the debt which Christianity owes to Judaism! Not Jesus merely, nor the Bible, the church and the Sunday, but the whole substance of Christian teaching! To take account of this debt is to come face to face with two facts, which I would emphasize in closing:

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FIRST, we find here one explanation at least, and a very important one, of why the Christians dislike and persecute the Jews. They hate them and would get rid of them because they are so heavily indebted to them. This is a simple law of psychology, illustrated by the experience of every day. Thus, did you ever hear of a tenant who loved his landlord? Have you ever encountered a borrower who is devoted to the money-lender who has given him money? How often do you see a taxpayer who folds in his affectionate embrace the tax-collector?

The publicans in ancient Israel were hated for nothing except that it was their business to receive the taxes for the government. And now the burden has fallen upon the Jews—that they have given so much to the Christians that the latter feel embarrassed and at least outraged that they owe all this to Israel! There are many reasons for anti-Semitism—for tortures and massacres, the pogroms and exiles, which the Jews have suffered all these centuries from Christendom. The problem is complicated and difficult — the pattern hopelessly entangled. But one strand in the snarl may be unravelled, and that is the one which has to do with the Christian's debt to Judaism. Until that debt is paid, or at least acknowledged, there will be little peace.

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THE SECOND thing which I would emphasize is this payment of the debt. Is it not time that payment began? And how shall it be done?

First, the debt must be acknowledged, somewhat as I have tried to acknowledge it this morning. Why should not Christians everywhere r e e o g n i z e Jesus as a Jew? Why should they not have the grace to refer to the Old Testament, when they use it, as the Jewish scriptures? Why should they not acclaim the kinship of the church with the synagogue, and of the Christian Sunday with the Jewish Sabbath? As for the Gospel, what would be lost and what not gained, if the Jewish sources of this teaching were at last made plain? All this is not very much, perhaps, in the serious business of paying a heavy debt, but it is at least something. A first step is taken in discharging an obligation when it is acknowledged that it exists.

Secondly, why may we not pay this debt to the Jews by fighting anti-Semitism? All around us rages this noisome and fatal plague. It works its havoc not merely in Germany and Europe, but right here in America. Half-hidden, half-confessed, whispered rather than shouted, taking shape not in hideous persecutions but in countless little irritations and injustices, but none the less fatal as a prejudice whleh poisons the soul, this curse is our curse, as it is Christianity's curse, and it should be ended for very shame. Here the church, in the very name of Jesus, should take the lead in stamping out this pestilence that devours ourselves as well as our victims. To fight and destroy anti-Semitism—this would be a large payment on the debt.

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LASTLY, as a means of paying Christianity's debt to Judaism, there is the opportunity now abundantly given us to succor the Jewish refugees who wander the world in misery.

To bring Jews and Christians together, not by converting or merging one with the other, but by recognition of that spiritual kinship which makes them one —this is our holy task. To end the injustice and horror of the ages in finding and binding that "unity of the spirit which is the bond of peace!" Already Jews and Christians are one in all that is central to the inner essence of our faith. Why should we not similarly be one in all that is central to the outer relations of our lives? In both branches of the severed family there rests the obligation to shake off separatism and end isolation—but most heavily and immediately does this obligation rest upon Christians, who have the numbers, the power — and this debt which must be paid!

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I KEEP THINKING, as I talk to you, of that great scene in Lessing's drama, "Nathan der Weise" (Nathan the Wise), which touches upon this truth. Some of you may have seen this drama when it was produced in New York this past winter. If so, you will remember the scene to which I refer—that scene where the Christian Friar has just discovered some great deed of generosity and sacrifice which has been performed by the Jew, Nathan. In his enthusiasm and gratitude, and desiring to honor Nathan with the greatest praise that he knows how to speak, the Friar exclaims:

"Nathan, you are a Christian.
Yes, I swear
You are a Christian -- better
never lived."

To which the big-hearted and wise Nathan replies:

"Indeed! The very thing that
makes me seem
Christian to you, makes you a
Jew to me."

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Christianity's Debt To Judaism . . .

WHY NOT ACKNOWLEDGE IT?

A FAMOUS SERMON BY THE PASTOR OF NEW YORK'S COMMUNITY CHURCH

By DR. JOHN H. HOLMES

IN SPEAKING to you this morning, I have two very definite propositions in mind. One is the proposition that Christianity owes a heavy debt to Judaism. The other is the proposition that Christianity ought to be willing to recognize and pay this debt, as any honorable debtor recognizes and pays his obligation.

When I speak of Christianity, let me say, I am not speaking of theological doctrines or ecclesiastical instructions — very little of what is contained in the actual history of the church. Rather am I speaking in terms of that pure religion and undefiled which sprang from the heart of Jesus, was propagated far and wide by his disciples and apostles, was recorded in the pages of the New Testament, and remains to this day the greatest single spiritual influence in human history. This religion, it should be known, is in reality Jewish in origin and content. It is only an accident that it did not remain in the end what it was in the beginning—a part and parcel of the Jewish world. Now that it is one of the separate religions of mankind, its parentage should be confessed, and its heritage duly honored.

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LET ME begin what I have to say this morning with Jesus, who is the center and soul of Christian faith.

Joseph and Mary were pious Jews; they went up each year to Jerusalem to keep the feast of the Passover! They taught Jesus, by precept and example, to attend the synagogue where he became acquainted with the Bible of his race. In his early manhood, it was his custom to go to the synagogue on the Sabbath day . . . and he began his public ministry, so the record tells us, by standing up in the synagogue in Nazareth and reading from the prophet Isaiah. In spirit as well as in blood, this Nazarene was a son of Israel. . . . It is to the Jews that the Christians owe this peerless leader and founder of their faith. I would go so far as to say that we cannot understand Jesus unless we acknowledge that his rightful place in history is that of the last and greatest of the Jewish prophets. . . .

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SO MUCH for Jesus! Next only to this august figure of the Nazarene stand three elements which are central in Christianity. For all these three elements the Christians are indebted to the Jews.

In the first place, there is the Bible, the sacred scriptures of the Christian church. This Bible consists of two parts — the Old Testament, so called, and the New. The Old Testament, which comprises some three-fourths of the Bible, belongs not to Christianity at all but to Judaism. The Old Testament, let it be said is the Jewish Bible! I know of no more high-handed piece of impudence in all history than the action of the early Christians in taking over the Old Testament into their churches, and saying: "This is ours!" It is as though we Americans should possess ourselves of Shakespeare and Milton, and Dryden, and Poe, and Keats, and Shelley, and Tennyson, and Browning, and solemnly declare that the writings of these men belong to us and were the basic part of our native literature. Saying so, of course, does not make it so!

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THESE poets are not Americans—and, by the same token, the Old Testament is not Christian. It is Jewish through and through; and whenever we use it we should remember that we are turning to Jewish sources for instruction and inspiration. That is the reason why I am careful in our services here to refer to the Old Testament, whenever I read lessons from its text, as "the Scriptures of the Jews." As for the New Testament, this is our own. This portion of the Bible is "the Scriptures of the Christians." But even so, it is only fair to recognize, it seems to me, that the New Testament is throughout a Jewish book. Every word of it, from the first chapter of Matthew to the last chapter of Revelation, was written by Jews, and thus is saturated with the Jewish spirit and ideals.

Next to the Bible comes the church—by which I mean not the hierarchy, which belongs to a later period of history, but the simple fact of the congregation of men and women meeting together on a Sunday morning for the worship of Almighty God. Where did this reality come from? Why, from the Jews—more specifically from that generation of Jews which suffered the tragic experience of the Exile.

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IN THE ANCIENT times, among all peoples, there was no church, or congregation, as we know it today. The centers of religious worship were temples, dedicated to the god or gods of the nation, where national festivals were held, where holy offices were performed by priestly agents of the state, and where the people came at periodical intervals to lay their offerings upon the sacred altars. This was as true in Palestine as it was in Egypt, Babylonia, Greece and Rome. The great temple of the Jews was in Jerusalem, and there was worship offered to Jehovah. There were times, to be sure, when local worship was set up in what was called the "high places"; but this was uniformly discouraged, and all religious rites thus centered in the city of the king.

Then came the Exile, in 586 B. C. The kingdom of Judah was over-run, Jerusalem captured and destroyed, and the people carried away as slaves into the far realms of their conquerors. Here they remained for two generations, lost to their homeland and to all the high practices of their religion. How could they sing the Lord's songs in a strange land? How could they worship God without temple or altar? They must keep in touch with their deity, and plead for his pity and help—otherwise they were surely lost, and their children with them. But with the Temple so far away, how could they reach God, or perform the rites which he expected?

The answer came out of the very necessities of the situation. Robbed of their temples as of their holy city, the exiles, settled in scattered towns and villages, came together on the Sabbath day, wherever they were, and remembered Zion and read from the sacred pages of the Law. These meetings came to be regular gatherings, which in due course were organized, and later developed customs and practices and a sanctity of their own. They were called synagogues—or whatever is the Hebrew word for a "gathering together," or congregating of men and women for the holy purpose of religion.

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IT WAS THUS, in a time of dire extremity, that the Law of Israel was preserved, and the memory of Jehovah, the God of Israel, not forgotten. In due course the Jews returned to Palestine, and there set up the Temple once again upon Mt. Zion. The central worship was thus restored, and the priests once again commissioned to guard the people's destiny.

But the habit of the Exile was too strong and people would not give up their local or congregational meetings in their villages, or even houses. The synagogue became as well recognized an institution of Judaism as the Temple itself, and held in time the first devotion of the people. Jesus knew the synagogue of Nazareth from his youth up, and in this synagogue began his ministry. When, following his death, his followers carried on his work, it was first in synagogues, and only later in churches of their own, that they proclaimed the Gospel.

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BUT THESE churches, when they came, were modeled precisely on Jewish example, and thus were the daughters of the synagogue. When Christians meet today on Sunday mornings to worship God and to consecrate their lives to his service, and to preserve the sacred traditions of the faith, they are doing not only what the early Christians did, but what the Jews have done since the sad days of the Exile. We have a church because the Jews first had a synagogue. The former is the direct descendant of the latter.

This brings us directly to the third of these essential elements of Christianity. In addition to the Bible and the church is Sunday as the sacred day of rest and worship — the one day in seven set scrupulously aside for purposes of physical recreation and spiritual regeneration. Where did this Christian Sunday come from? Why, obviously, from the Jewish Sabbath.

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IT IS TRUE that the Jewish Sabbath is the last day of the week — traditionally the day when God rested from his labors after the six days of the creation. "And on the seventh day God ended his work which he had made" (Genesis 2:2). The Christian Sunday, in contrast, is the first day of the week, so celebrated because it was on this first day that Jesus is supposed to have risen from the dead. "And when the Sabbath was past . . . very early in the morning, the first day of the week, they came unto the sepulchre . . . and saw that the stone was rolled away" (Mark 1-3). So the first day among Christians came to take the place of the seventh day among Jews. But this detail is unimportant. The central fact is that the Christian Sunday is the rebirth of the Jewish Sabbath — the Christian once again taking his religious practices from the Jew!

We are beginning now, perhaps, to understand how stupendous is the debt which Christians owe to Jews. Not only Jesus himself, but the Bible, the church, and Sunday all come from Jewish sources. But not yet have we gotten to the heart of the matter. What about the teachings of Christianity—those great truths of the moral and spiritual life which constitute the essence of the Gospel? The things which Jesus taught—were those original with him, or did they spring from the Judaism in which Jesus was born and reared?

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THIS QUESTION reminds me of an experience in the early days of my ministry in this city. I was attending a meeting of the Liberal Ministers Club of which certain Jewish rabbis were members along with the Christian clergymen. I chanced to be sitting beside a very eminent rabbi of that day—the head of the great Temple Emanuel. In the course of our conversation together, I made some reference to what I called "the originality of Jesus." What was my surprise to hear this rabbi retort that there was no originality in Jesus — that the Nazarene was one of the most unoriginal men who ever lived.

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AS A YOUNG and ardent preacher, I was greatly shocked by this remark. In late years, however, I came to feel that my friend, the rabbi, was on the whole correct. It is true that Jesus was original in what he said — or rather in the way he said it! Of all the religious teachers of the world he ranks as incomparably the most poetic. The Sermon on the Mount and the various parables are unmatched for sheer power and beauty in either ancient or modern literature. Jesus was original also in his spiritual insights —in his discernments of truth in unusual circumstances in his application of this truth to the common way of life. He had a genius for spirituality which is unparalleled. But his supreme and unique contribution to Christianity, of course, was his personality. Within this man was a radiance of the inner life which made it easy for his contemporaries to join with the Roman centurion in the declaration: "Verily, this man was the Son of God." But in the actual content of his teaching, Jesus was not original. The substance of his faith and vision was all derived from Israel! Let me see if I can make this plain:

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ON NEW YEAR'S DAY, 1946, a civic ceremony was conducted at the City Hall by Mayor LaGuardia, in which a Catholic priest, a Protestant clergyman and a Jewish rabbi were the participants. In the course of his remarks, the Mayor referred to the Golden Rule and the Lord's Prayer, and said that if men would only live up to the precepts of these two teachings, there would be no trouble in the world. It would seem as though, in this reference, the Mayor was flattering the Christians and leaving out the Jews. As a matter of fact, he could not have made a better selection, for the Golden Rule and the Lord's Prayer belong quite as much to the Jews as to the Christians themselves.

The Golden Rule, it must be said, belongs to neither Christians nor Jews in any exclusive sense of the word. It is a part

(Continued On Reverse Side)

ABOUT DR. HOLMES

The Rev. Dr. John Haynes Holmes, renowned minister of the Community Church, New York City, is one of the most prominent civic and religious leaders in America. His reputation as a dynamic, fearless preacher has spread far and wide. His many-faceted career as a lecturer, author, traveler and leader for civil rights, has made him a unique figure in the ministry and political life. He has served the Community Church since 1907, and his pulpit and forums have won a great host of adherents. He is a founder of the American Civil Liberties Union, a founder of the National Association for the Advancement of Colored People, was chairman of the City Affairs Committee of New York for nine years. Dr. Holmes is a graduate of Harvard University and its Divinity School.

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THE RECORD OF THE PAST

Three Hundred Years of American Jewish History in Retrospect

Address delivered at the Forty-Second General Assembly of the Union of American Hebrew Congregations, New York City, April 21, 1953, by Dr. Bertram W. Korn, Rabbi of Reform Congregation Keneseth Israel, Philadelphia, Pennsylvania

All of the attention and energy of the American Jewish Community is gradually being concentrated on a "target-date" - September, 1954, the date which will mark the Three Hundredth Anniversary of the settlement of the first permanent Jewish Community in North America - New Amsterdam, 1654. What a glorious opportunity this is for self-evaluation, for re-consecration to our duties as Americans and as Jews, for an understanding of our heritage!

For we are certainly not preparing to celebrate the accidents of fate which brought twenty-three Jewish refugees from Brazil to New Amsterdam thirty-four years after the landing of the Mayflower Pilgrims! We are, I trust, not concerned with mere longevity alone, but rather with the enduring values, the deeper meanings, the underlying significance of all three hundred years of Jewish life in America.

We celebrate not a date, nor an accident of history. We celebrate the miracle of the story of the Jew in America.

That miracle exists on three levels, each unique in the millenial, post-Biblical experience of the Jewish people and of Judaism.

The first is the freedom of the Jew, as an individual, to live his own life without special disability. When those

refugees were met at the New Amsterdam dock by Jacob Barsimson - who had already been in the village for three months and therefore undoubtedly regarded himself as an old settler! - it had been at least fourteen centuries since Jews had enjoyed equal opportunity with their neighbors. Here, in New Amsterdam which became New York, and in other colonies where individual Jews established themselves, it was not many years before they achieved almost absolute equality with other settlers. They had to fight for those rights, they had to be stubborn and resolute and perserverant . . . but in every colony where there was a permanent Jewish community, with the exception of the right to vote, Jews had already secured personal liberty by the time of the Revolution.

This was and has continued to be something virtually unique in Jewish life. Here in America, the Jew was gradually freed from the shackles of hatred, oppression and violence which had been forged over the centuries in Europe, could carve out his own career, live his own life, enjoy his own liberty and pursue his own happiness.

In Europe, segregation was the rule. Jews were automatically, mechanically, cribb'd, cabined and confined - divided off from their neighbors in most of the basic endeavors of human life. It was customary and conventional for the Jews to be set apart. There was ample precedent, therefore, when the New Amsterdam Council passed an ordinance in 1655 denying Jews the right to stand guard against the Indians with other citizens, and levying upon them instead, a special tax for the support of the military forces.

There was no precedent, however, for the appeal of Asser Levy, the courageous butcher, and Jacob Barsimson against the ruling. They were too poor, they said, to pay the tax; they insisted on their right to stand guard with other settlers; indeed, they wanted to be recognized and accepted as equals. Nor was there any precedent for the fact that they won their case, and that gradually they came to be treated as citizens and/with practically the same rights as others. Some Jews achieved absolute equality with their neighbors in the colonial period.

In Europe, rigid demarcation between religious faiths was traditional. There was no crossing of religious barriers except by conversion. No friendship was pursued within the range of religious differences.

In America, on the other hand, something altogether new began to happen: the expression of mutual regard and helpfulness among those of differing faiths, in terms of the support of religious institutions.

That same Asser Levy who pleaded poverty in 1655 gradually rose to a position of affluence in the economic life of New York. By 1671 he was able to demonstrate his own sense of religious equality. The Lutherans had finally obtained permission to build a church - not inside the town, that was going too far - but just outside the city walls. Their membership was, however, unable to raise the necessary funds. Where could they turn? In Europe no member of another denomination would help them; but this was America. Asser Levy heard of their plight and offered to lend them enough money to erect their building - the first Lutheran church in North America.

If you cavil at this episode and regard it as a business dealing - for Asser Levy undoubtedly received interest as well as the principal of the loan - then you need only wait a few years longer, 1711 to be exact, when Moses Levy, a President of Shearith Israel of New York City, and six of his fellow Jews contributed to a fund which was being raised for the purpose of erecting a steeple on Trinity Church, the Episcopal cathedral of New York.

These acts of friendship have been duplicated in many ways. It was not a one way street. In 1788 the members of Mikveh Israel Congregation of Philadelphia found themselves in sore financial straits. Their New York co-religionists who had fled the British occupation during the Revolution and helped build the new Philadelphia synagogue had now returned home, and the Philadelphians were left holding a mortgage. It was impossible for them to retire it themselves. So they appealed to their Christian fellow citizens for help. Still today you can see the subscription book in which such Philadelphia stalwarts as Benjamin Franklin and David Rittenhouse inscribed their names and the amount of their pledges. Interfaith amity is a characteristically American development.

For several centuries European Jews had participated in revolutionary and counter-revolutionary movements - as financiers, as army purveyors, as commissaries and merchant-contractors, but never as equal partners. Here in America, in South Carolina, in 1775, the courtly young Francis Salvador sat as a member of the first two Provincial Congresses which mapped plans for defiance of the British. He was an equal

with his fellow citizens as they worked out military and political strategy. He was their equal as he rode to battle against the British-led Indians. He was their equal when he died - the first Jew to give his life for American independence, the first in the line of hundreds of thousands of Jews who have fought and bled for the American way of life.

Even in England, which we have usually regarded as a progressive nation, political and social disability persisted into the nineteenth century. The Prime Minister's name could not have been Benjamin Disraeli, had his father not quarreled with the officers of the London Sephardic Synagogue and as a result, in defiance, baptized his children. But in the United States, no matter what his indifference to Judaism and to the Jewish community, Judah P. Benjamin never abondoned nor denied his Jewish origin in order to serve his ambition and career. Known as a Jew, and attacked as such by hate-mongers, he became Senator from Louisiana, was offered a seat on the Supreme Court of the United States, which he declined for financial reasons, and achieved greatness as, successively, Attorney General, Secretary of War, and Secretary of State of the Confederacy.

Sir Moses Montefiore was renowned throughout the world for his championship of Jewish communities in danger of body or soul. Queen Victoria accorded him many tokens of affection and honor. Yet he was still regarded as a foreigner, a stranger, an exotic. Judah Touro of New Orleans, on the other hand, from the same Sephardic stock as Montefiore but without the distinction of a knighthood, belonged to his city as well as his Jewish

community. Compare the wills of these two men of great wealth. Montefiore demonstrated in his last testament that he was a Jew living in Great Britain, not a British Jew. Touro's will was a resounding affirmation of his at-homeness in America. His benefactions were divided almost equally between Jewish and non-sectarian and Christian causes. Touro could do what Montefiore could not do because he was permitted to make a choice throughout his life, to deal on terms of complete and confident equality with the people among whom he lived.

The magnificent achievements of notable American Jews in every field of human endeavor, in medicine and science, in government and politics, in education and the arts, in business and industry, have been possible only because a free climate nourished them. We may rightfully glory in these personal records of greatness - but even more in the attitude of equality which promotes them, and which makes it possible for all of us, whatever our merit or mediocrity, to rise or fall to our own level.

That there have been and are exceptions to this democratic tradition should not disturb us. General Ulysses S. Grant's Civil War order expelling all Jews from the area under his command in Mississippi, Tennessee, and Kentucky, on the excuse that they were all law-breakers, was a glaring evidence of vicious bigotry. But it was the only public anti-Jewish act ever perpetrated by an American military leader, and the order was cancelled by President Lincoln as soon as it was brought to his notice. The Leo Frank case in Georgia in 1913 lingers

in our memory as a horrid nightmare simply because it was a unicum, the only one of its kind. Our nerves were all overwrought during the '30's by the hate campaign of Coughlin and the Christian Fronters. Now our frenzied worry has given way to a more balanced perspective. We understand the basic weakness of anti-Semitism in America: it represents only the "lunatic fringe." It is weird, peculiar, grotesque, unnatural. It is neither typical nor characteristic of American life. It does not belong to the fabric of the American tradition.

This tradition of acceptance of the Jews was not created consciously. Peter Stuyvesant's hostility towards the first Jewish settlers in New Amsterdam, and a host of other documented experiences prove the contrary. There was a heavy antagonism towards the Jews, at first. But it was more than outweighed by the conditions and circumstances which militated against intolerance. Distance itself, the long stretch of the Atlantic ocean and the interminable delays in transportation and communication contrived to free the colonists from the traditions and habits of Europe. They were looking forward not backwards, ahead not behind. Ahead were the challenge of work to be done, the forest to be fought back, the Indian to be defeated, the back of French competition to be broken, vast areas of unknown country to be explored. All these demanded people - hands and brawn and brain - and the Jews were people, no matter their faith, people who could help. Particularly the merchants. Their skills and contacts would provide manufactured goods to answer the scarcities and promote the comfort of the colonists.

We misunderstand the nature of colonial society if we

think of it as monolithic. An odd amalgam constituted the inhabitants of this frontier: the cast-offs of England and Europe, dissenting religionists, refugees from every known form of tyranny, transported criminals and indentured serfs, political and economic malcontents, venturesome second sons of wealthy aristocrats, high-minded idealists bent on creating a New Earth, adventure-hungry soldiers of fortune. A society which accepted all these would hardly regard the Jews as peculiar, especially if they were willing to work. In a society built from nothing, classes could not/but be flexible. The Jew could take advantage of the same social and economic mobility which served his neighbors.

Moreover, this was the Age of Enlightenment. The new ideals of Toleration and Reason made it impossible for intellectuals to defend prejudice; acceptance of the Jews became for some colonial leaders a test of true progress. Liberals gloried in the unique freedom extended to the Jews on these shores.

All of these factors compounded to create the new American attitude towards the Jews: judge them as individuals, man for man. That was the first phase of the American miracle.

The second phase of the American miracle was even more astonishing: the acceptance of Judaism as an American faith of equal stature with Protestantism and Catholicism. Here progress was much slower, more gradual. It was not instantaneous. It had to be fought for and argued out. The New Amsterdam immigrants achieved every right except the right to vote before they obtained permission to build a synagogue and conduct public worship. But they <u>did</u>/build their synagogue - even

though the property was recorded in the name of individual members, because a Jewish congregation was not yet legally recognized as a corporate body.

Nevertheless, experiences were gradually compelling Christians to judge Judaism by the character of individual Jews. In Savannah, in 1737, John Wesley, the founder of the Methodist denomination, was testifying to this new understanding when he wrote in his diary, "I began learning Spanish in order to converse with my Jewish parishioners, some of whom seem nearer the mind that was in Christ than many of those who call him Lord."

Some of us have remarked that it is unfortunate that the four Chaplains of the Dorchester have come to symbolize the place of religion in American life - unfortunate that their glory was to die together rather than to live together. Unity in life would be so much more meaningful.

Such an episode did occur - very early in our American life. In 1789 the people of Philadelphia held a great celebration in honor of the ratification of the Constitution. In the parade, according to the observation of Benjamin Rush, the famous physician-patriot, was a true indication of the sense of religious unity: Rabbi Cohen of Mikvah Israel Congregation walked arm in arm with several Christian clergymen. Here was religion proving its unity in life.

By the time of the Revolution, several states were prepared to abolish all religious tests for office, as did the framers of the Federal Constitution. That they were not unaware of prejudice against the Jews was indicated in the com-

plaints of many conservatives who could not divest themselves of bigotry. In Pennsylvania, the Reverend Henry M. Muhlenberg, staunch supporter of the Revolution and father of the General, predicted that the state would become another "Sodom" if Christians were permitted by the state Constitution to be "ruled by Jews, Turks, Spinozists, Deists, perverted naturalists." One of his supporters said in his lament:

> An Episcopal church, a Presbyterian meeting-house, a Roman Catholic church, a mosque, a synagogue or heathen temple, have now in Pennsylvania all equal privileges! Will any Christian power call this state for the future a Christian state? If blasphemers of Christ and the Holy Blessed Trinity, despirers of revelation and the Holy Bible, may be legislators, judges, counsellors, and presidents in Pennsylvania. Wo unto the city! Wo unto the land.

But the Pennsylvania legislators were not to be swayed from their democratic convictions. The new constitution did not discriminate against the Jews. Gradually, state after state followed the lead of the national constitution. No disabilities penalized the adherents of Judaism. Jews were the equal politically of any neighbor.

In 1852, both Houses of the New York State Legislature passed a resolution requesting the clergymen of Albany to hold a meeting and prepare a list of their number, one of whom would be elected chaplain for the year. Isaac Mayer Wise was not invited to the meeting and his name was omitted from the list. He could have shrugged his shoulders and said, "If I am not wanted I shall not force myself upon them." But he was no shrinking violet! He insisted on the equality of Judaism. He protested to the clerk of the Senate that the resolution had not been acted upon legally, since the meeting did not

include all of the clergy in Albany. The Senate refused to act upon the incomplete list and, to add insult to injury, appointed Wise acting chaplain until such time as the ministers overcame their prejudice at least to the extent of recognizing that Wise was in the eyes of the law the equal of any Christian clergyman. That Wise was certain of his rights and insisted upon their recognition is important; equally important is the fact that a handful of ministers could not convince the members of a great legislature to abandon a basic principle in American life.

The bigoted protested again and again over what they regarded as Jewish infringement of Christian prerogatives. When the Jews of Washington finally realized that no rabbi had ever prayed before Congress, and succeeded with little difficulty in having an invitation extended to Rabbi Raphall of New York City, the editor of The Churchman, a Protestant paper, published in New York, let out a yelp of pain:

> .... it was with extreme sorrow, and almost disgust, that we read that announcement .... The nation that could quietly acquiesce in such an act has hardly a principle left to which one can easily appeal ... (The members of the House of Representatives) would say, and the great mass of the community would say it with them, that they were merely listening, while a good and sincere and devout man prayed to the common Father of us all, to give wisdom and guidance to them in their acts. They were doing something very different. They put forward as their official representative and mouth-piece before God - they, a branch of the highest representative body of this land, did it - a minister who denies the Son of God, whose existence and ministry were of themselves the positive assertion that Jesus of Nazareth was not the Christ. Their act was no less than the official rejection of Christianity by the Legislature of the country ...

The New York Herald's correspondent, on the other hand, understood the significance of the moment. He telegraphed his editor that

> .... the beautiful prayer of Dr. Raphall . . . produced a profound impression upon the minds of the multitudinous and intelligent and liberal Christian audience that surrounded him, and a profound recognition, too, of the sublime American principle of civil and religious liberty.

Bigotry did not succeed. Rabbis continued to be invited to pray for the House and the Senate, and after the outbreak of the Civil War to be granted commissions as Army and Hospital Chaplains. An intensive campaign conducted by Wise's Israelite and the New York Board of Delegates of American Israelites, was assisted by thousands of Christians who agreed that if Jews were good enough Americans to die for their country, their rabbis were equally good enough to serve as their chaplains. Congress was speedily convinced that the cause was just. And this despite great pressure placed upon Congress to restrict the chaplaincy to clergymen of "some Christian denomination." Congress similarly refused to give any serious consideration to an 1864 proposal that the Constitution be amended to provide that Christianity be formally recognized as the official religion of the United States.

Today there is no question but that Judaism stands upon an equal public level with other faiths. Most public institutions, civic associations, social welfare benevolences, and governmental agencies, scrupulously and automatically include representatives of the three major faiths when religion is to be recognized. The few private associations which refuse to adopt this custom are prominent by virtue of their rarity

as well as their bigotry. It may be true that there is nothing necessarily spiritual about three prayers sandwiched in among secular affairs, and the sardonic may well deny that the cause of Judaism is advanced by the recitation of Jewish prayers at every civic banquet, patriotic rally and political pow-wow. Certainly it is hard on the rabbis! But the alternatives are crystal clear. Judaism is either a second-class, minority-status, disregarded, inconsequential, unpopular religious aberration, as it has been in most European countries for a millenium and a half - or it is a natural, normal, native faith, accepted by and large with the same reverence and respect as Catholicism and Protestantism, a position which it has come to assume in America during these three hundred years of growth and experience.

There has been no bartering for this recognition and acceptance. No Sanhedrin of Jews, after the Napoleonic pattern, has been compelled to renounce traditional loyalties in return for acceptance. We have offered no pledges, taken no vows, made no compromises in exchange for the "naturalization" of Judaism as an American faith.

On the contrary, whatever changes and modifications have been made within Judaism have been the result of inner reaction to outward conditions, experiences and developments. This is the third phase of the miracle of these three centuries: that the acculturation of Judaism to the American scene has been a voluntary process, consciously and purposefully designed to promote Judaism as a virile, dynamic, effective and creative faith within the complexities of the

American environment.

Of course the adaptive process has been, in part, a response to our experiences and our environment, its mores, its loyalties, its fears, its axioms, its social habits - but not by compulsion. Ours has been the decision to abandon any principle of self-imposed social segregation. Ours has been the determination to live not only <u>among</u> our neighbors, but <u>with</u> them. Ours has been the resolution to transmit to our children a faith that is native and intimately real, not remote, archaic or exotic. Ours has been the will to live both as Jews and as Americans, enjoying fully every opportunity to participate in the cultural and economic and political and social life of our country, without surrendering one minutia of our sense of loyalty to our faith and to our people in every other land.

And I speak not only of Reform Judaism, but of all the formulations which our faith has taken in this land. Long before a word of Reform was breathed in America, nineteen years before Moses Mendelssohn began to publish his German translation of the Torah, in 1761, Isaac Pinto of old New York published the first of two volumes of a translation of the Sephardic prayerbook because, he said, Hebrew was "imperfectly understood by many; by some, not at all." A prayerbook in English - without even the Hebrew equivalent! - the beginning of conscious adaptation to the particular conditions of American Jewish life even among the proponents of that rite which continues to this very day to preserve in its ritual certain Portuguese and Spanish words. Another of

the same traditional inclination, the Reverend Isaac Leeser of Philadelphia, the actual founder of Conservative Judaism in the United States, consciously imitated the patterns of American Protestantism by insisting on greater decorum and order and polite behavior in the synagogue, by being the first American rabbi to institute weekly preaching in English, and by organizing a sunday school where the old European curriculum was displaced in favor of catechisms and textbooks dealing with Jewish history and religious principles. From Leeser's pen flowed a literary torrent of educational and inspirational material, most of which reflected the standards of the dominant Protestant culture.

Leeser's efforts demonstrated that the Reform movement was neither the first nor the only form of Judaism in America which was to recognize the necessity of instituting modifications and innovations in order to flourish in the American environment. But it must be conceded that the Reform movement was the first to pass through the difficult stage of transition and to move boldly into a future which was rooted in the American soil.

We are on the threshold of the fourth century of Judaism in America; but we are also marking the eightieth anniversary of the founding of the first permanent and successful American Jewish religious organization on a national scale, our Union of American Hebrew Congregations.

Every previous attempt to create a congregational union and a rabbinical seminary in America had ended in failure and frustration. Many rabbinical and lay leaders were so dis-

couraged as to believe it impossible that American Jewry could take the initiative and find the strength requisite for the creation of native institutions. Some were convinced that the American Jewish community would always be an appendage to European Jewry, immature and callow, dependent upon older communities for leadership and guidance, for knowledge and wisdom. The traditionalist elements continued to appeal to European scholars for guidance in ritual problems; their congregations continued to import notable spiritual leaders who had already achieved a reputation in Europe. Among the radical Reformers, also, there was a strong current which looked towards Germany for inspiration. As late as 1872, Emil G. Hirsch and Felix Adler, both sons of Reform rabbis, were sent from America to the Hochschule in Berlin for their rabbinical training; and even after the Hebrew Union College had ordained its first class, Samuel Schulman was convinced that a German training was preferable. Rabbi David Einhorn, one of the great minds of early Reform, never came to terms with American culture; he believed with utter conviction that Reform could not survive a divorce from its German intellectual background; he would neither pray nor preach in the English language. Indeed, deep into the 1880's, German was still taught to the children of many of our religious schools.

Isaac Mayer Wise, on the other hand, was indomitably convinced that Judaism could take root in America, that indeed it had no choice if it were to survive. For twenty-four years he pleaded and fought, cajoled and harangued, and, after four separate and conclusive failures, finally succeeded

in bringing together the elements which ratified his idea at the first meeting of this Union.

Succeeded? It was not that easy. Had it not been for his boundless optimism and his utter refusal to recognize physical limitations, his name would have connoted only failure. If you read the early minutes and records of the Union and the College, you will gain even greater respect for the fortitude of our founders. The Union was created by twenty-eight congregations, with a combined membership of only 1900 members - out of a total of approximately a quarter of a million Jews who then lived in the Unites States. The Traditionalists needled them and the Radicals denounced them. But they began their consecrated work. Remember, they were beginning from scratch! There were no models, no patterns, no examples. All they had were problems. Religious school textbooks, for instance, were a dire necessity. So they offered prizes of fifty dollars for the best new textbooks on Jewish history and religious beliefs. No one competed in the contest. So the prizes were raised to one hundred dollars, and one book was finally forthcoming. Where to begin with adult education? The Bible of course, but even the Lesser translation was out of print. So negotiations were conducted with the owner of the plates, a Montreal rabbi who thought he would make a fortune from the deal, and it took several years before 1500 copies were printed and distributed among the member congregations. Budget was, needless to say, a pressing problem then - as it has been ever since. The first year's income totalled $3,494.

But the most important problem was the rabbinical seminary, a prime objective of the Union. Congregations and rabbis alike wanted a new generation of rabbis worthy of their office, not men like the shlemiehl who advertised in one of the weekly papers as "A Theologian, educated at an eminent German University, open for an engagement." Listen to his description of his qualifications:

> He has occupied for several years the responsible office of Minister and Teacher, in a large congregation, with much success. He is competent to give lessons in English, French and Spanish languages; also Book-keeping by the Italian method of double entry, etc...

A Seminary would require a large outlay of funds, and by a superhuman effort the twenty-eight congregations and other well-wishers pledged $48,000. including Henry Adler's princely gift of $10,000. The College needed a faculty - Wise offered to teach and he was given a faculty of one man. The College required students - Wise went out to beat the bushes. Dr. Philipson often told how Dr. Wise ransacked the country for prospective rabbis, and then filled out the first class with boys of his own congregation who had no intention of studying for the rabbinate, and even one girl, the daughter of the other half of the faculty. The College needed a library, and an appeal was sent throughout the country, with the result that hundreds of families disposed of their old used prayerbooks by shipping them to Cincinnati. But one rabbinical widow did send her hubband's library and Sir Moses Montefiore of London, sent a number of Hebrew classics as a token of his esteem. This was the humble beginning. The Union and the College proved it could be done - proved that Judaism

could become indigenous to the American scene. Our movement, together with the institutions of our Conservative and Orthodox brethren, following our lead, have demonstrated that with unceasing effort it is possible to create and maintain a virile, dynamic American Judaism.

These, then, are the three levels of the miracle of American Jewish life as we stand on the threshold of the fourth century: the right of every Jew to individual liberty; the acceptance of Judaism as an American faith equal to other religious traditions; the voluntary decision of American Jews to preserve their faith by adapting it to American life.

This is the story which we must learn and tell. America has given these opportunities to us. We have clasped them to our hearts. With them we have, as individuals and as representatives of our faith, participated in and sacrificed for the development of America as a land of light and liberty to all mankind.

On the threshold of the fourth century, we pray that the future may be bright and blessed, for all Americans and for all mankind, that the example of the freedom we celebrate may inspire other peoples to break the chains of the enslaved, and that the word of our God may continue to be on our lips and in our hearts through the centuries which lie before us.

Amen.

JUDAISM AND AMERICANISM

The phrase, "We must be Americans first, Jews afterwards," which so many of our colleagues are so fond of using, is a mere string of words without real meaning, sound without sense. The system of government prevailing in the U.S. and the Jewish religion are both built upon the same rock of Old Testament, the Mosaic legislation. The religious and civil duties of the Jewish-American can never, by any possibility, conflict. What makes for the highest interest of the American State is precisely what the Jewish religion teaches. -- Isaac Mayer Wise, quoted in I. M. Wise Memorial Sabbath, published by Union of American Hebrew Congregations

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Isaac Mayer Wise on the Sabbath

The Jews understood the words of the prophet, "And thou shalt call the Sabbath a delight," to mean distinguishing it by better clothes, better food, domestic peace and happiness, better home comforts, the house changed into a temple, more light, the tables covered in white, and all things about the house to correspond. Added to this were prayers, domestic and public worship, the reading of good books or attendance at lectures, the nap after dinner, and the walk over field and meadow. Their idea of a Sabbath was a very pleasant one. Mirth and piety were happily blended, and both sanctified the Sabbath. -- From I. M. Wise Memorial Sabbath, published by the Union of American Hebrew Congregations

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How to Argue

For years the schools of Hillel and Shammai maintained a dispute over a matter of law. Finally a Voice descended in Jabneh and cried out: "The words of both are the words of the Living God, but the decision should follow the school of Hillel." It was asked, why, if the words of both are the words of the Living God, was the decision granted to Hillel's school? The reply was: "Because the members of the school of Hillel are amiable of manner and courteous; they teach the opinions of both schools; and furthermore, they always give the opinion of their opponents first." -- Milton R. Konvitz, in The Jews, ed. by Dr. Louis Finkelstein

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THE SUKKAH: JUST AN ORNAMENT?

The story is told in the Talmud of a voyage made by some rabbis during the week of Tabernacles. One built a Sukkah aloft in the mast of the vessel, and another laughed.

But the scoffer was wrong, for the strength of Judaism lies in its power to rise above circumstance and to transfer to changed sets of conditions the religious emotions originally aroused in altogether different environments.

(more)

In our time, the Sukkah is rapidly becoming a mere symbol. Once lived in, the Sukkah is now mostly an ornament of the synagogue, visited at most once for a brief space. But the change from an abode to an ornament is consistent with our still using the symbol as an expression of the conviction that God's providence was not for a day but for all time. -- Israel Abrahams, in Festival Studies

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The Sukkah: Still Vital

The Sukkah is an antiquity, but it must not become a mere object of curiosity to antiquarians. It has not yet exhausted its vital possibilities. -- Israel Abrahams, in Festival Studies

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COLUMBUS DAY

Every man has in himself a continent of undiscovered character. Happy is he who acts the Columbus to his own soul. -- Theodore L. Cuyler

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Christopher Columbus

His perserverance never failed; when rejected at Genoa, rejected at Venice, rejected in Portugal, delayed in England and delayed in Spain, he still persevered, amid all the trials of his immortal voyage, until on the morning of the 12th of October, 1492, he saw the sand glistening on the shores of the New World, and in a little while heard one of the men on the Pinta call out, "Land! Land!" and a new world was discovered. -- Charles N. Douglas

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Columbus Was an Abraham

Columbus was an Abraham, for he went out not knowing whither he went... Only the man of faith is the man of power. Only he who can see the invisible can do the impossible. -- R. S. Mac Arthur

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A Sinner

Whoso is able to pray for another but neglects to do so is a sinner. -- The Talmud, cited in "Union Home Prayer Book," a collection of rituals and meditations which is available through the Temple Office.

(more)

THE NATION'S TEMPLE BROTHERHOODS CONVENE

From every corner of the nation delegates from temple mens clubs will gather for the 15th Biennial Convention of the National Federation of Temple Brotherhoods November 8-10 in St. Louis. With the slogan, "Meet You in St. Louis," the program committee promises an exciting and significant agenda and fellowship activities. For more information, see your Men's Club Secretary!

NEW SISTERHOOD PRESIDENT

The new president of the National Federation of Temple Sisterhoods is Mrs. Hugo Dalsheimer, of Baltimore. Elected at last Spring's Sisterhood convention, Mrs. Dalsheimer is a former vice-president of the NFTS and an important personage in the civic life of her city. She is a member of the Baltimore Hebrew Congregation. Congratulations, Mrs. Dalsheimer!

A SONG FOR ANY SISTERHOOD

(To the melody, of "May the Good Lord Bless and Keep You")

May the good Lord bless and keep you,
As you homeward wend your way;
May you always keep the memories of this
happy day.
May your days be filled with sunshine,
With no clouds to dim your way.
May good fortune e'er be with you,
And good health hold sway.
May our ties of love be strengthened
As we gather, year by year.
May your years of life be lengthened
And may they be full of cheer.
To our Sisterhood and Temple
May you ever loyal be.
To the faith we'll always cherish
Cling so steadfastly.
May your Sabbath lights illumine
All your homes and hearts as well;
And in Temple, Sabbath morning
There where peace and comfort dwell,
May you worship all together
You who hold each other dear,
Gaining strength and courage for your work
And much good cheer.
May the good Lord bless and keep you
Till we meet again next year.

-- Mrs. Harry S. Rosewater, past president, Euclid Avenue Temple Sisterhood, Cleveland

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Quiet Minds

Quiet minds cannot be perplexed or frightened but must go on in fortune or misfortune at their own private pace, like a clock during a thunderstorm. -- Robert Louis Stevenson

(more)

The Talmud on "Minding One's Business"

I am a creature of God and my neighbor is also His creature. My work is in the city and his is in the field. I rise early to my work and he rises early to his. He cannot excel in my work and I cannot excel in his. But perhaps, you say, I do great things while he does small things. We have learnt that it matters not whether a man does much or little, if only he directs his heart to heaven. -- Quoted by Milton R. Konvitz, in The Jews, ed. by Dr. Louis Finkelstein

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STEPHEN WISE SAID

No one can be more bent than I am upon achieving perfect understanding and fellowship between Jew and Christian. But if in order to have the understanding of Christendom I must cease to be a Jew,or I must do that which will make for the minimizing of my Jewishness, then I must do without such understanding...

I crave the understanding and the reverence of the Christian world, but for myself as a Jew, and not for me as a chameleon. I covet understanding of the Jew, not seeking to utter in accents that are not his own the Paternoster, but affirming simply and earnestly and everlastingly as do the holy mothers and glorious fathers of Israel, "Hear O Israel, the Eternal is our God, the Eternal is One." -- Reprinted from Unto Thy Children, published by Community Synagogue, Rye, N. Y.

A Cold Bath and a Sin

Do you want to know the difference between a cold bath and a sin? When you jump into a cold pool you first yell, "Oy," and then you say "Ah." But when you commit a sin you first say "Ah," and later you yell "Oy." -- Nathan Ausubel, A Treasury of Jewish Humor

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He Who Hates

He who hates another man for not being Christian is himself not a Christian. Christianity breathes love, peace, and good-will to men. The Jews have had a considerable share in the late Revolution. They have behaved well throughout. Let our government invite the Jews to our state and promise them a settlement in it. It will be a wise and politic stroke and give a place of rest at last to the tribe of Israel. -- The South Carolina Gazette and General Advertiser, August 30, 1783, cited in Early American Jewry: Volume II, by Dr. Jacob R. Marcus

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(more)

No Alien, He

The Rabbis tell a story of a ship that was caught in a terrible storm. The passengers prayed to their idols, but all in vain. There was a Jewish lad on board who held back, and they cried to him: "Call upon your God." He prayed, the sea grew still.

When they reached port, all the passengers except the Jewish lad hastened to the bazaars. They asked him why he did not accompany them, and he answered that he was a poor alien who did not know his way around.

"You a poor alien!" they cried. "We are the poor aliens. For some of us are here and our gods are in Babylon, others have them in Rome. But, as for you, wherever you go, your God is with you."

We Jews are a scattered people in a shifting world, but if we choose to summon God into our midst, He will be with us wherever we go. We need not be lost in a world where our forefathers were at home. -- Rabbi Abram Vossen Goodman, Temple Sinai, Lawrence, N. Y.

FATHER, MOTHER AND SON

The Lord hath given the father honor over the children, and hath confirmed the authority of the mother over the sons. Whoso honoreth his father makes an atonement for his sins. And he who honoreth his mother is as one that storeth up treasure.... My son, help thy father in his old age, and grieve him not as long as he liveth. And if his understanding fail, have patience with him; and despise him not when thou art in thy full strength.... -- Ecclesiasticus 3.1-14, cited in the book, Unto Thy Children, published by Community Synagogue, Rye, N. Y.

Reform and the Kol Nidre

Q. Why isn't the Kol Nidre contained in the Union Prayer Book?

A. The powerful appeal of the Kol Nidre rests upon its sublime melody and also upon its alleged association with those Jews who, forced to forswear Judaism on pain of death, still secretly clung to their faith. The text of the prayer, however, is an undistinguished one and has been widely misunderstood. It calls for forgiveness of pledges made during the year. Thousands of times the explanation has been made that the promises referred to are spiritual debts, and more thousands of times it has been made clear that Jewish theology requires forgiveness from those offended before God can expect to grant forgiveness. Reform grew weary of making these explanations and dropped the Kol Nidre. The hypnotic spell of the music, however, has compelled its reintroduction and in the latest edition of the Union Prayer Book, provision is made for the singing of the Kol Nidre and a beautiful prayer is included, expounding its religious significance.

(more)

Not until Then

A man shall do good works, not until then shall he beg the Torah of God.

A man should do righteous and worthy works, not until then shall he beg wisdom of God.

A man shall walk the way of humility, not until then shall he beg understanding of God. -- Talmudical Statements cited in the book, Unto Thy Children, published by Community Synagogue, Rye, N. Y.

JEWISH MUSIC

What is it that made the music of Israel distinct from that of Israel's neighbors, and from that of the peoples with whom we have since lived?... What is there that makes the folksong of Germany different from that of Russia? Both peoples use the same notes and the same scales. It is the intangible spirit of a people that speaks through the musical mechanism and produces a different song. The result is felt rather than understood. -- A. Irma Cohon, in Introduction to Jewish Music

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HOW MAN MEETS GOD

Our Torah is a bible of action rather than a system of beliefs. It tells us more of what God does than of what God is. God acts through justice, mercy, love and when man acts on God's earth justly, mercifully, lovingly, then man meets God. -- Rabbi Henry E. Kagan, Sinai Temple, Mt. Vernon, N. Y.

Thine Enemy

If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink. -- Book of Proverbs, Chapter 25, Verse 21.

Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth. -- Proverbs 24.17

Some Call It Evolution

A fire-mist and a planet,
A crystal and a cell,
A jellyfish and a saurian
And caves where the cavemen dwell,
Then a sense of law and beauty
And a face turned from the clod.
Some call it Evolution
And others call it God.
-- William Herbert Carruth

EXPLAINING GOD

A long, long time ago, about 130 great-grandfathers ago, a man named Abraham made a discovery. All the things people were bowing down to -- kings and stars and mountains -- were only separate little parts of creation. And behind our wonderful world was Someone who had made everything else. Just as you must have a carpenter before you can have a chair, so everything in the world must have a Creator before it could be created. Behind the fashioning of each petal of a rose and responsible for keeping the stars in their courses and all of nature in balance is the unseen Creator. Only He is truly God, thought Abraham. All else are little fragments of His work. -- Rabbi Herbert Drooz, Temple Beth Emeth, Wilmington, Delaware

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The Mature Religionist

Judaism is a mature faith and it is the mark of a mature religionist that he will not sell his God short nor hitch his faith to a meteor or a current philosophical flash in the pan, nor hide his faith in some necromancer's cave or smother it in the mantle of rapturous phrases whose meanings go soft to the second look....

We may, like Moses, be forbidden to see God face to face. We may see Him only in passing from a niche in the rock. We may see only the chevroned wake of the ship, but never the ship. Still we seek and believe, believe and seek some more, remembering that if we truly seek Him with all our heart and all our mind, we shall surely find Him. -- Rabbi Jacob Weinstein, K.A.M. Temple, Chicago

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Prejudice

Prejudice is not held against people because they have evil qualities. Evil qualities are imputed to people because prejudices are held against them. -- Marshall Wingfield

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World-Wide in Scope

Short years ago racial prejudice was a local or national problem. Today it is literally world-wide in scope and its elimination will be eloquent testimony that Americais not a power seeking world domination, but a leader striving to gain freedom for the millions now enslaved in body and spirit. Therefore, every victory won in the battle against prejudice is a victory for democracy and a reaffirmation of Judaism's proclamation that all men are brothers in the sight of God. --Commission on Justice and Peace of the Central Conference of American Rabbis

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(more).

RESOLUTION ON GENOCIDE

(Unanimously adopted at the Biennial Assembly of the Union of American Hebrew Congregations, April, 1953)

WHEREAS, the Convention for the Prevention and Punishment of the crime of genocide outlaws the destruction of national, religious, racial and ethnic groups and has been unanimously approved by the General Assembly of the United Nations and already ratified by 41 national parliaments, which represent a total population of one billion human beings,

WHEREAS, a special sub-committee of the U.S. Senate Foreign Relations Committee has recommended ratification of this Convention,

WHEREAS, the Convention represents the highest ideal of prophetic religion and human brotherhood and undertakes to prevent human tragedies and destruction such as have occurred throughout history and brought great sufferings to our generation,

THEREFORE,BE IT RESOLVED that the Union of American Hebrew Congregations hereby urges the President of the U.S. and the Senate to hasten ratification of the Genocide Convention so that the United States of America may uphold the American tradition of moral leadership in the world.

RESOLUTION ON PUBLIC EDUCATION

(Unanimously adopted at the Biennial Assembly of the Union of American Hebrew Congregations, April, 1953)

WHEREAS, the foundations of American democracy have been buttressed by the historic loyalty of the great body of our public school teachers, and our society has benefitted greatly through our traditional practices of freedom of inquiry and thought in all the educational disciplines,

THEREFORE, BE IT RESOLVED that the Union of American Hebrew Congregations denounce irresponsible attacks on our public schools which exaggerate the small number of subversive teachers out of all proportion to the true facts, and

BE IT FURTHER RESOLVED that, while boards of education should not employ or retain in our public schools Communist or subversive teachers, misuse of investigative procedures should not be countenanced. Whether conducted by legislative committees or school boards, investigations in our public schools should be conducted in a spirit of fair play, solely as a search for the truth and without abuse of the constitutional rights of the witnesses.

INDIVIDUAL FREEDOM AND NATIONAL SECURITY

(Statement Unanimously adopted at the Biennial Assembly of the Union of American Hebrew Congregations, April, 1953)

(more)

We recognize the continuing danger to America and world freedom and, above all, to religious freedom, from the forces of Communism. Constant vigilance is needed to guard against these dangers. We support efforts to guard our liberties against subversion, through proper governmental agencies and due processes of law. Yet we recognize that wrong methods of meeting the Communist menace can and do undermine our civil and spiritual liberties. The whipping up of hysterical fears and the irresponsible attacks upon individuals who are not given an adequate opportunity to defend themselves -- procedures that have occurred in recent years-- must be condemned as un-American and dangerous.

We recommend that the President of the United States be respectfully requested to appoint a commission of outstanding citizens, representative of the broadest possible cross-section of American life, to study the best ways of protecting our nation from Communist danger without, at the same time, subverting our traditional American freedoms, and that this Commission be charged with the responsibility of recommending such safeguards as it may deem necessary in the conduct of lawful investigations by national and state legislative bodies.

John Conte, Chanukah, and Purim

Millions know John Conte as an actor with a glorious voice. His fame as a film and TV star is secure and a source of gratification to him. A new satisfaction came to him recently when he served as narrator for two Jewish holiday recordings. Mr. Conte lent his voice to "The Story of Chanukah" and "The Story of Purim," which have recently been produced by the Union of American Hebrew Congregations. Writing to Samuel Grand, director of the Union's Audio-Visual Department, Mr. Conte wrote: "It was a great thrill for me to help make the holiday record albums. Please call on me again. I am happy to cooperate in such a worthwhile program." The recordings were produced by Maurice Barrett, veteran screen and TV personality, who is now a voluntary UAHC consultant. Featuring an all-professional cast, the records, complete with story and music, are available through the Temple Office or by writing directly to the UAHC Commission on Jewish Education, 838 Fifth Ave., New York 21, N. Y.

Love Is the Effort

God in His love for us is our friend and comrade who will aid us in the titanic task of bringing the universe to perfection. Our love of Him and His creatures smooths the path upwards. For love is not the victory, but the effort; not the goal, but the struggle; not the result,but the mighty research of the soul and heart of man. -- Rabbi Alexander Goode, one of the Four Chaplains of the Dorchester Tragedy, quoted in Sea of Glory: The Magnificent Story of the Four Chaplains, by Francis B. Thornton

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(more)

My Religion and I

Religion and everyday living are synonymous for me. I believe I can express what my religion truly means by the attitudes I display in my relationship to those about me and in the standards I use as a measure of my personal conduct.
-- Mrs. Sidney J. Allen, Temple Beth El, Detroit

Whom Do You Come to Worship?

(An Anecdote)

One Sunday morning Thomas K. Beecher substituted for his more distinguished brother, Henry Ward Beecher, the celebrated pulpit orator. When Thomas Beecher came onto the platform there was great disappointment apparent on the part of many of the members, some of whom actually began to leave the church before the service started. Thomas Beecher stopped them cold by coming to the pulpit and announcing, "All those who came here this morning to worship Henry Ward Beecher may leave immediately; those who came to worship God will please remain for the service."
-- Told by Rabbi Roland Gittelsohn, Temple Israel, Boston, at the 63rd Convention of the Central Conference of American Rabbis

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A GIFT TO COMMUNISM

The insular exclusivism, ferocious racism, and shattering religious pessimism and negativism which the Congressionally approved McCarran-Walter anti-immigration bill codifies with the sanctity of law is a violation of the faith and a betrayal of the future of America. It is the apotheosis of everything ignoble that America was created to oppose. And it represents an ideological gift to Communist subversion and aggression that must fill the masters of the Kremlin with unholy glee.
-- Dr. Nelson Glueck, President of the Hebrew Union College-Jewish Institute of Religion, the Central Conference of American Rabbis, June, 1952

ISAIAH

By Morris Rosenfeld

Lift up your hands to the Lord!
And straighten out your quaking
knees!
Behold your God astride the world!
He comes to square accounts for you
and heal your grief.

Wipe the mist from your eyes!
That you can see how the deaf and the mute
Chant His praises
The waters rise to fructify the desert
The tiger feed side by side with the hare
And man retrieves his last image of God.

-- Translated from the Yiddish by Samuel Kreiter

(more)

CAPSULES OF WISDOM

Beauty of character comes from close fellowship with God.

Since the mind (heart) grows on what it feeds, it cannot be strengthened by rubbish.

Don't try to get ahead of others, but of yourself.

Three qualities are characteristic of Israel: compassion, modesty, and benevolence.

He does most in God's great world who does best in his own little world.

He is never alone who is in the company of noble thoughts.

It isn't enough to be good; be good for something.

Omit no opportunity of doing good, and you will find no opportunity to do ill.

Be seen to do good, but do not do good to be seen.

Music lesson: sometimes "Be sharp," never "B flat," always "B natural."

The man who minds his own business usually has a good one.

To bear and forbear are excellent qualities.

A MILE AND A HALF FROM TEMPLE

We're a mile and a half from Temple,
you know;
If it rains today we can't go.
We'd go ten miles to a party or show,
Though the rains should fall, or even
snow.
But Temple is different, we'd have
you know.
So when it rains, we just can't go.
But we always go to things we like
We ride if we can; if not, we'd hike.

We're a mile and a half from Temple,
you know,
And a tire is flat, so we can't go.
We'd fix it twice to make a little visit,
And if there were a ball game we couldn't
miss it.
We'd mend the tire if at all we could,
For missing a party would do us no good,
For pursuing pleasure is all the style.
But the Temple -- it'll have to wait
a while.

We're a mile and half from Temple,
you know.
We're expecting friends, so we can't go.
To disappoint our friends would be
unkind,
But deserting our Temple! -- we don't
mind.
Entertaining friends at a Friday night
dinner
Certainly doesn't make one a hardened
sinner.
Later, when we come near the end of
our days
We'll go to Temple and mend our ways!

-- George C. Degan

THE SURVEY OF CURRENT REFORM PRACTICE BY LAYMEN

(Discussed Against a Background of Rabbinical Attitudes and Practices)

by RABBI MORTON M. BERMAN, CHAIRMAN
Committee on Reform Practice of the Union of American Hebrew Congregations

Delivered at 42nd General Assembly,
April 22, 1953

Brotherhood Survey Confirms Earlier Findings

The Survey of Current Reform Practice conducted by the National Federation of Temple Brotherhoods corroborates the findings of the survey on this subject authorized by the 1948 Biennial of the Union of American Hebrew Congregations and carried out in 1950 by its Committee on Reform Practice. The Brotherhood survey supports the conclusion reported at the 1950 Biennial that there is a "widespread and increasing acceptance by congregations and their members of ritual practice and ceremonial observance."

The Brotherhood survey confirms the observation made in 1950 that "Reform Judaism is determinedly engaged in helping to meet a fundamental need of every human being for symbolism and ceremonialism," and "for the poetry and beauty, for the mysticism and drama" which these provide for the satisfaction of man's emotional hunger. It confirms, too, the very important view expressed in 1950 that the disciplines of ritual and ceremony strengthen the Jew's "sense of kinship with God, because they are reminders of the providential role that He filled in His people's life throughout the ages; that they help the Jew to relive his history," the knowledge of "which has always been a vital source of his faith and a bulwark for his self respect;" that they fortify the Jews' sense of rootage in his people's past, strengthen his ties with his people everywhere and thus reinforce his loyalties to its ideals and aspirations.

The present survey demonstrates no less than the earlier one that in order adequately to meet the need for rite, ceremony and observance in liberal Jewis h life, laymen as well as rabbis are eager not only to restore old practices but to modify them and even to create new ones, if reason, human need, and current conditions of Jewish life require them.

No Sectional Reform Judaism

The Brotherhood survey differs in a number of respects from that of the Union undertaking. Whereas the Union questionnaire was sent out to only rabbis and presidents of congregations, and it must be pointed out that nearly all replies in 1950 came from rabbis, the Brotherhood's questions were directed to a wide sampling of laymen as well as to the rabbis serving the more than 450 Union congregations. More than 1200 laymen responded and their replies have been collated upon the basis of sectional divisions representing the Northeast, Southeast, Midwest, Northwest and Southwest sections of the country. It may be reported here that the breakdown of the responses on a sectional basis produced no substantial evidence that the practice of liberal Judaism varies sharply from one section of the country to another. There are some variations in degree and emphasis, particularly in the Southeast, but these variations are not sufficiently great to suggest that more than one kind of practice exists in American Reform Judaism.

Information on Home Practice Provided

The responses of the laymen to the Brotherhood questionnaire provide us, for the first time, with dependable information about practice in their homes. Whatever the Union survey of 1950 told us on the subject of home practice among laymen could only have been surmised on the basis of how much encouragement the rabbis reported

that they gave to their laymen to engage in such practice and to what degree the rabbis felt their people were responding to such encouragement. But any conclusion on this matter could only have been regarded as a rough approximation. The Brotherhood Survey fills in that lack in our information about laymen's practice at home.

The Survey informs us that many more laymen than are generally believed do practice Jewish rites and ceremonies at home. While no comparative statistics exist to indicate whether these practices are on the increase, there is enough other evidence available to justify the conclusion that such practices are growing in number. Such evidence is to be found in the reports of scores of rabbis who have made it a point to take note of the institution of more ritual and ceremonial practice in the homes of their members, in the increasing number of classes for adults organized to study ritual and ceremonial observances, in the widespread introduction of demonstrations of festival observances, in the strikingly large increase in the sale of ceremonial objects for home use, and, of course, in the expanding emphasis on instruction in ritual practice and ceremonial observance for children in schools connected with Union congregations. All these point to wider acceptance and more extensive practice in the homes along the lines of the new trends.

Opportunity Provided to Compare Rabbinical and Lay Attitudes and Practices

The opportunity is afforded also for the first time by the Brotherhood Survey to compare the attitudes, practices and desires of laymen with those of the rabbis on the subject under discussion. 200 rabbis replied to the Brotherhood's questionnaire. Their responses, which, if they vary at all from those made to the same questions asked in 1950 do so only in the greater degree of support which they give to the acceptance of the new trends. Both sets of replies provide ample data to help us know not only the extend of practice in Reform congregations and in the homes of the rabbis themselves, but also help us to determine the measure of agreement with the laymen on the subjects of the need for and the extent of ritual and ceremonial practice and of the desirability of a code or guide to aid congregations and their members to carry out most effectively such practice.

Here it may be reported, and it will be more specifically demonstrated later, that there is no wide gap separating laymen and rabbis in their eagerness for the acceptance of the new trends. The comparison leads to the rejection of the view that the interest in the new trends is exclusively rabbinical as some have asserted. This is a movement in which laymen and rabbis share with genuine enthusiasm, which is extensive in both groups, although not equal as is readily understandable. There is a wide area of agreement, for example, in the matter of practice in the synagogue. While it must be noted that rabbis are far more devoted to practice in the home, there are a goodly number of laymen who engage in such practice, and it is our conviction that this is a growing number for reasons previously cited. There are, for instance, areas such as those covering birth, marriage and death where laymen appear to be equally, and even more, ready for the retention of old customs and rites, the adoption of modified ones, and the use of recent innovations.

Laymen and Rabbis Express Desire for More Practice

29% of the laymen feel that there ought to be more ritual and ceremonial practices in their congregations as against 11% who feel that there ought to be less. To be sure, 51% of the rabbis, or about 20% more than the number of laymen, are not satisfied with the rate of increase in such practices as against only 4% of the rabbis who would like to see less. The differential of 20% between the rabbis' interest and that of the laymen should be understandable in the light of the leadership in this kind of movement which we have a right to expect from the rabbis. What is significant is that the number of laymen who desire an increase in practice is three times that of the laymen who wish for less.

For More Uniformity in Practice

Only a differential of 10% separates the number of laymen from that of the rabbis who feel that there ought to be more uniformity in practice in both congregations and homes, 57% of the laymen and 67% of the rabbis calling for more uniformity. More laymen (35%) than rabbis (28%) would accept an authoritative code to help achieve some order in the now highly varied types of practice among our congregations and their members. However, an almost equal number of laymen and rabbis, specifically 85% of the former and 89% of the latter, indicated that they would be satisfied with a guide to help them select on a voluntary basis the practices they may desire for synagogue and home.

Former Conference Presidents Oppose Code

Opposition to a code has been fully expressed in letters of recent date from a number of former presidents of the Central Conference of American Rabbis, whose counsel was sought on this subject. Among them were Rabbis Solomon B. Freehof, Abraham J. Feldman, James G. Heller, Emil W. Leipziger and Jacob R. Marcus. This report will include at its close the statements by these distinguished authorities on Reform Judaism.

The Movement In New Trends Is Not a Return to Orthodoxy

The strong opposition to the adoption of an authoritative code is one of the significant proofs that the acceptance of ritual and ceremonial practice cannot be regarded as a return to orthodoxy. What we witness here is a voluntary undertaking on the part of congregations led by laymen and rabbis to meet the needs of people for symbolism and ceremonialism as part of religious experience. We see in the new trends the exercise of the basic Reform principle of the right to change, to go back, if need be, as well as forward, if the needs of the people, the times and the conditions of life require such change. The unorthodoxy of the current movement is clearly manifest in the modifications of practices and ceremonies and the innovations which Reform congregations and individuals permit themselves in order to achieve the most meaningful kind of symbolism and ceremonialism.

It is not the will of God that dictates what the Reform Jew shall practice, as Orthodoxy holds that God's will does for its adherents, but what the Reform Jew feels his will to serve God justifies him in doing. The Reform Jew feels himself free to choose what he shall practice because it will bring him nearer to God and his people, and thus be a better Jew. The Orthodox Jew feels, also, that he can come nearer to God and his people, and thus be a better Jew, but the Orthodox Jew is not free to choose what he shall practice; he knows only that he is commanded by God to perform His mitzvoth. Reform is a religion of choice, predicated on what its adherents feel God may require of them and often shaped by the influences of history and their associations with the total life of their people. Orthodoxy is a religion of Divine command, the acceptance of a law and a tradition which for its adherents have their roots in the Written and Oral Law which they believe came from God.

A Guide Preferred

The wide variety of practice in Reform congregations and the numerous modifications of old rite and custom and the many new innovations unrelated to tradition suggest how deep-rooted are both the principles of choice and change which are not permitted to Orthodoxy. It is felt that a guide will help to

reduce what is regarded by many as anarchy in Reform because of the wide variety of practices and the countless variations in the practices themselves. It is felt, further, that a guide used on a voluntary basis will help to bring about some reasonable order without crystallization of the practices in a new kind of orthodoxy, destroying the principles of choice and change. A guide, it is also maintained, will meet the fundamental need to make possible more intelligent choice of practices, wider understanding of their meaning, and more effective performance based upon the tested and tried experience of congregations and their members. A guide is the preference of 86% of the laymen and 89% of the rabbis, together with their most representative leaders who expressed themselves directly on this matter.

Survey Sought Answers to New Questions

Before we move to an analysis of specific replies to the questionnaire, it must be pointed out that the current survey went far beyond that of the Union in other matters than those already indicated. It sought answers on a number of questions not at all raised in the 1950 survey, among them, listed not in the order of their importance but as we find them in the questionnaire:

(1) extent of synagogue attendance
(2) preference for a day of worship
(3) dancing after services in the synagogue
(4) the use of the Christmas tree and hanging of the Christmas stocking
(5) participation by the rabbi in national Jewish and local non-Jewish causes
(6) relative importance of the sermon, prayer service, and music in service.
(7) the size of congregations
(8) instruction in Hebrew for children
(9) extension of time for religious education
(10) Jewish parochial schools
(11) on lay ownership of Jewish books in the home

On Circumcision

We turn now to an examination of the responses with a view not only to indicate the laymen's attitudes toward and participation in ritual and ceremonial practice but at the same time, where possible, to compare them with the attitudes and practices of the rabbis.

While only 12% of the rabbis responded that they would employ only a mohel for circumcision, 17% of the laymen said they would do so. On the other hand only 43% of the laymen said that they would insist upon a rabbi being present if a surgeon was employed in contrast with 85% of the rabbis who felt that a rabbi ought to be invited to conduct a service in connection with the rite. In 1950, 93% of the rabbis indicated their readiness to be present if called upon to do so in the conviction that a service would help to preserve the spiritual aspects of the rite.

Naming of Children

Rabbis have made up for the loss of the opportunity to preserve the rite of circumcision as a religious experience by providing increased opportunity for naming children at a Sabbath service. Thus we find that not only girls are named in great numbers on a Sabbath following birth but boys, the naming of boys being an innovation to compensate for loss of the opportunity of Brith Milah or the ceremony in connection with circumsion. 91% of the rabbis reported this practice, and it had the approval of 73% of the laymen and 99% of the rabbis. In connection with naming a child for a living person, 45% of the laymen looked upon the practice with favor and 55% of the rabbis also expressed themselves favorably.

Bar Mitzvah and Confirmation

Bar Mitzvah is today practiced in congregations served by 92% of the rabbis who responded to the questionnaire. This represents an increase of 4% since 1950. 77% of the laymen answered that they believed in Bar Mitzvah. This number is 11% less than that of the rabbis (88%). 41% of the laymen endorsed the ceremony of Bas Mitzvah. This new rite is practiced in 35% of the congregations on which the rabbis reported. This represents an increase of 9% since 1950. Bas Mitzvah has the approval of 62% of the rabbis.

46% of the rabbis reported that the Bar Mitzvah wears a talith for the ceremony, and almost the same percentage of laymen (45%) endorsed the practice. 30% of the rabbis replied that boys wear hats during the ceremony, and 21% of the laymen indicated that they would want their sons to do so for Bar Mitzvah.

It was clear from the responses by the laymen that they did not look upon confirmation as displaced by Bar Mitzvah. Both laymen and rabbis were concerned with raising the age of confirmation. 44% of the laymen expressed a preference for the age of 15; 15% for age 16; and 4% for 17. 52% of the rabbis thought age 15 was proper; 40% preferred age 16; and 2% suggested age 17. As for the day of confirmation 40% of the laymen indicated a preference for Shabuoth day, though presently it is practiced on that day in 67% of the congregations as reported by the rabbis. 10% of the rabbis (67%) now conducting confirmation services on Shabuoth expressed a preference for another time, principally on Shabuoth eve. The laymen's choices for another time were in this descending order, Sunday (33%), Friday eve (15%) and Eve of Shabuoth (12%). The rabbis' choices were Eve of Shabuoth (22%), Sunday (9%), Friday eve (2%). If we add the number desiring Eve of Shabuoth (12%) to that of Shabuoth day (40%) we arrive at a total figure of 52% of the laymen indicating for some time on Shabuoth. The rabbis show a total of 79% interested in some time on Shabuoth (Eve of Shabuoth, 22%, and Shabuoth day 57%). Actually 9% more rabbis (67%) conduct confirmation on Shabuoth day in 1953 than did in 1950, when only 58% of the rabbis reported holding confirmation on that day.

On Marriage

Laymen appeared to be more eager about some traditional practices in connection with weddings that are the rabbis. 24% of the laymen or 4 times the number of rabbis (6%) would insist upon a Chuppah for a wedding ceremony. 16% of the laymen would ask for a hat to be worn at the ceremony as against 9% of the rabbis, and 40% of the laymen would

ask that a glass be broken, while only 20% of the rabbis would expect it to be done. In 1950, 90% of the rabbis indicated that they were ready to accept a request to officiate at a wedding where Chuppah, wearing of a hat and breaking of a glass were required, thus demonstrating the rabbis' readiness to meet the needs of their people.

Both laymen and rabbis prefer that the wedding be held in the synagogue or home instead of at a public place. The laymen expressed that preference by indicating that 56% of them prefer the synagogue; 29%, the home; and 15%, a public place. The rabbis expressed their preferences with 70% naming the synagogue; 25%, the home; and only 5%, a public place. These figures bear out the increasing movement on the part of rabbis of all groups in a number of communities to refrain from performance of wedding ceremonies if held in hotels, public halls, etc.

Laymen showed far less regard for the observance of the Sabbath than did the rabbis in connection with a question asking them to indicate their attitude toward holding weddings on the Sabbath before sundown, 35% of the laymen saying they would permit it, while only 4% of the rabbis agreed. The rabbis' figure for 1953 is 2% less than in 1950 (6%). Almost the same figures hold for the conduct of a funeral on Sabbath before sundown, 31% of the laymen and 4% of the rabbis answering that they would permit it. In 1950, 6% of the rabbis said they would sanction it.

On Divorce

4% of the laymen and 7% of the rabbis believe that a religious divorce is necessary in addition to a civil divorce. In 1950, there were no rabbis who took that position.

On Mixed Marriage and Inter-marriage

In the matter of mixed marriage, namely, that of a Jew to an unconverted Christian, laymen showed considerably less opposition than the rabbis. 53% of the laymen and 87% of the rabbis were opposed to mixed marriages. In 1950, 9% less rabbis were opposed (78%). Curiously only 84% of the laymen would sanction an inter-marriage if the Gentile was converted, while 99% of the rabbis indicated they would sanction it.

On Death

When practices in connection with death are considered, we note that 60% of the laymen and 86% of the rabbis favor holding Minyan services for the dead. 28% of the laymen favor holding these services for a week, whereas only 16% of the rabbis would favor holding them for that period of time. 41% of the rabbis or about the same number of laymen (40%) prefer one day; 43% of the rabbis or 11% more than the number of laymen (32%) prefer three days. 30% of the laymen and 26% of the rabbis practice Shiva for seven days. Half of the laymen (50%) and 78% of the rabbis believe in saying Kaddish for their dead for eleven months. 59% of the laymen believe it should be said weekly as against 93% of the rabbis. An almost equal number of the laymen (29%) and rabbis (28%) believe in doing so daily. 13% of the laymen cover their mirrors in case of a death of one of the members of the family, but only 2% of the rabbis do so. More rabbis (77%) light a memorial

light during the period of mourning than do the laymen (58%), and more rabbis (80%) light one on the Yahrzeit than the laymen (71%). More laymen (12%) than rabbis (7%) practice K'riah or tearing of garments, at a funeral. 52% of the laymen and 69% of the rabbis believe in cremation. Thus it may be seen that in a number of practices in connection with death as in the case of birth and marriage, laymen hold on more rigidly to traditional practice than do the rabbis.

Attendance at Worship

The tabulations on synagogue attendance at worship produced by the survey provide, for the first time, some highly interesting responses. 32% of the laymen reported attending every Sabbath. 30% of the laymen reported once a month, and 26% of the laymen replied "seldom", and 12% indicated that they attended only on High Holy Days. 99% of the rabbis, or an increase of 4% over 1950, reported conducting services on Friday evening. Only 1% reported a Sunday morning service. 59% of the rabbis conduct Sabbath morning services, an increase of 3% over 1950. 8% less laymen indicated a preference for Friday eve than now worship at that time. That 8% would prefer, apparently, as the figure suggests, to worship on Sunday, and so would 6% of the rabbis instead of the 1% who now conduct services on Sunday. This minute percentage now preferring Sunday does not suggest in the light of the current facts already reported any movement back to Sunday worship. What it may suggest is that rabbis and laymen dissatisfied with current attendances at their synagogues might like to try their chances with Sunday services. It is not difficult to predict that the Sunday service will not come back in American Reform Judaism.

Synagogue Practices

The use of the robe by the rabbi has increased 9% since 1950. 93% of the rabbis now wear a robe, and 88% of the laymen give their approval. 60% now wear either a Talith or a stole, a gain of 16% over 1950, and 27% wear a hat, an increase of 9% over 1950. 61% of the laymen and 67% of the rabbis express approval of these practices.

The number of cantors has increased according to the report of the rabbis. 34% of the congregations now have them, an increase of 4% over 1950 (30%). 64% of the laymen would like a cantor in their synagogues and 83% of the rabbis indicated the same desire.

An increase is also indicated in the number of congregations that light candles at the Friday evening service. 85% of the rabbis report that practice, a gain of 14% over 1950. 90% of the laymen and an equal number of rabbis (90%) like that practice. 89% of the rabbis report that the Kiddush is also sung in their synagogues, a gain of 1% over 1950. 88% of the laymen and 96% of the rabbis like this practice also.

58% of the rabbis report a Torah service on Friday evening, a non-traditional practice. This is an increase of 9% over 1950 (49%). 77% of the laymen and 83% of the rabbis would approve of the institution of the Torah service on Friday evening. The number of women asked to assist in the service in the congregations has increased by 32% since 1950. 82% of the rabbis reported that they now invite women to assist in the service while only 50% did so in 1950. This too is a non-traditional practice. 72% of the laymen expressed their approval. Only 21% of the rabbis report that women are called up to share

in the reading of the Torah, but 37% of the laymen and 68% of the rabbis approve of the practice.

Dancing After the Friday Evening Service

It is difficult to judge whether the figures on dancing in the synagogue after the Friday evening service suggest a trend in that direction. Only 10% of the rabbis report that that practice is now present in their congregations. However an equal number of laymen (40%) and rabbis (42%) indicate that they would permit dancing in the synagogue after the Sabbath service.

Home and Private Practice

10% of the laymen indicated that they do not work on the Sabbath. Whether this can be accounted for by religious reasons was not made clear. 82% of the laymen responded that they smoke on the Sabbath as against 62% of the rabbis who do so.

In the matter of practices in the home the rabbis are far more concerned with their performance than the laymen but there are a considerable number of responses by laymen in connection with a number of these practices. It is our conclusion previously stated that these practices are on the increase among laymen. 59% of the laymen light candles in the home on Sabbath. 26% of the laymen make Kiddush, while only 18% of them make a Motzi, and a mere 4% say grace after meals. In all these matters more than 90% and in some instances 100% of the rabbis engage in these practices as would be expected. A relatively low number for both laymen and rabbis say a morning prayer upon awakening. Only 7% of the laymen and 45% of the rabbis offer such a prayer. A considerably larger percentage pray at night before retiring, namely 33% of the laymen and 63% of the rabbis. In the matter of phylacteries only 2% of the laymen and 4% of the rabbis use them.

Dietary Laws

8% of the laymen and 10% of the rabbis observe dietary laws in the home. Nevertheless over 20% of the rabbis and laymen will not permit the mixing of meat and milk at meals (79% of the laymen and 78% of the rabbis reporting that they do mix milk and meat at meals). 24% of the laymen and 62% of the rabbis refrain from the eating of pork. While in the matter of refraining from eating of shellfish only 8% of the laymen and 27% of the rabbis answered that they refrain from eating shellfish.

On the Observance of the Holidays

52% of the laymen and 93% of the rabbis fast on Yom Kippur. An equal percentage of laymen(94%) and rabbis (93%) prefer the traditional Shofar on Rosh Hashanah. 3% of the laymen and 17% of the rabbis have an outdoor Sukkah at home to celebrate the Sukkoth Festival.

On Passover

74% of the laymen, or 20% less than the rabbis (94%), have a Seder on Passover. 79% of these laymen do so only on the first night and 21% have an additional Seder on the second night. 32% of the rabbis report a preference for a congregational Seder on the first night. It is interesting to note that the practice in 1950 was 56%, suggesting that more congregations are now eager to keep the first night free for their families to celebrate at home. 68% of the rabbis recommend that the congregational seder should be held on the second night. On the other hand, the laymen prefer by a percentage of 54% that the congregational Seder be held on the first night.

Laymen are more eager to observe Passover for a longer period than the rabbis. 34% of the laymen reported that they observe Passover for 8 days whereas only 11% of the rabbis keep the festival for that length of time. A difference of only 6% is to be found between the number of laymen (93%) and that of the rabbis (99%) who eat Matzah during the Passover week. However when it comes to eating bread during Passover, 59% of the laymen do so during Passover while only 8% of the rabbis.

On Hannukah

81% of the laymen indicated that they light lights on Hanukkah, and 90% of them do so for 8 days. 49% of the laymen answered that they arranged games for their children on Hanukkah, and 75% exchanged gifts. Here too in the matter of Hannukkah observance from 90 to 100% of the rabbis engaged in these varied practices.

On Christmas in the Jewish Home

21% of the laymen said that they had a Christmas tree in their homes. Only one rabbi reported the same practice in his home. Though only 21% of the laymen said that they use a Christmas tree, 54% of the laymen indicated that they are not opposed to the practice (33% presumably approving for others but not for themselves). 81% of the rabbis also said that they were opposed to the Christmas tree in Jewish homes, although as already indicated only one reported that he did so. 34% of the laymen and 3% of the rabbis hang up Christmas stockings for their children. In the light of the new trends we can only explain the use of the Christmas practices in some Jewish homes as part of the inevitable acculturation process which goes on in a community where a dominant culture has its effect. We have no comparative figures to show whether the number of users of Christmas trees and stockings has decreased in recent years. It may be assumed however that in view of the increasing emphasis on Hanukkah practices that there has been a decrease in the Christmas practices.

On Social Affairs on Friday Nights

Reasons for low attendance at Friday evening services in some congregations are suggested by the replies to the question: "Do you believe in social affairs outside the synagogue on Friday nights?" 57% of the laymen and 9% of the rabbis answered affirmatively to this question. 64% of the laymen and 11% of the rabbis gave their approval to dinners on Friday nights. 49% of the laymen and 2% of the rabbis approved of card playing on Friday nights. 52% of the laymen and 5% of the rabbis endorsed dancing outside of the synagogue on Friday nights.

Attitude Toward the Rabbi

That nearly all laymen want their rabbis to pay personal attention to them is evidenced by the fact that 97% responded "yes" to the question: "Do you want the rabbi to visit your home at times of sorrow or joy?" 94% of the laymen would like the rabbi to visit them socially. However, only 69% of the laymen would expect the rabbi's wife to accompany the rabbi. Incidentally, even less rabbis (53%) want their wives to do so.

The attitude of laymen toward the rabbi's participation in activities outside of the synagogue is shown by responses to the questions: "Do you regard it as a function of the rabbi to represent you in national Jewish causes or in local non-Jewish causes?" 75% of the laymen approve of the rabbis' participation in national Jewish affairs and 67% of them approve in local non-Jewish causes. On the same questions over 90% of the rabbis approved of their own participation in both areas of activity.

What is Most Important in the Service

48% of the laymen consider prayer as the most important part of the service. 58% of the rabbis concur. The sermon holds second place in importance for both laymen and rabbis though the rabbis are 11% less in agreement with the laymen on the value of the sermon, the percentages being 34% for the laymen and 23% for the rabbis. Music ranks third in importance, an equal percentage of 18% for both laymen and rabbis.

Size of the Congregation

Again laymen (68%) and rabbis (78%) share the view that congregations should be medium size. 23% of the laymen feel that the congregation should be large as against 10% of the rabbis who have to serve them. 9% of the laymen like small congregations and 12% of the rabbis also favor them.

Hebrew Education

74% of the laymen want Hebrew education for their children. This represents a response which is 23% less than that of the rabbis (97%). When we consider the lack of emphasis on Hebrew education in previous decades we cannot fail to be impressed by the demand of 74% of the Reform laymen for it. Equally significant is the fact that while half of the laymen (51%) would be satisfied with instruction in Hebrew one day a week for their children, 34% of the laymen believe in such instruction being given twice a week and 15% more often than twice a week. Only 18% of the rabbis think once a week is adequate. 50% of the rabbis would like to offer it twice a week and 32% of them more often than twice a week.

Religious Education

All rabbis and all but 12 individual laymen want religious instruction for their children. While 67% of the laymen appear to be satisfied with instruction on just one day a week, only 18% of the rabbis approve of that limited time. 22% of the laymen would like two days and 35% of the rabbis approve. 8% of the laymen hold that three days is desirable and four times as many rabbis (33%) approve of

three days. 3% of the laymen think that their children should have four days, but 14% of the rabbis consider that period of time a desideratum. Less than 10% of the laymen (9%) believe in Jewish parachial or day schools. 18% of the rabbis would consent to them.

There are some very interesting responses on the subject of religious education at home. However only 761 laymen responded to the question on that subject. Of these, 76% of them said that they provide such education at home and 24% said that it is given by teachers. 83% of the rabbis give such instruction at home and only 17% of the rabbis invite teachers to do so.

On Jewish Books

The limited number of Jewish books in laymen's homes would not suggest a wide interest in Jewish cultural matters. 25% of the laymen admitted to the possession of 25 to 50 Jewish books; 66% of them had less than 25; and only 9% had more than 50 books. 56% of the laymen informed us that they had a Hebrew Bible in the home; 93%, an English Bible; and 96%, a prayer book.

Who Responded

97% of the laymen who responded to the Brotherhood Survey were members of Reform Jewish congregations. This point is made in the light of the fact that there are many brotherhoods which include Orthodox and Conservative members. A number of the respondents hold dual memberships. 5% of the laymen hold them in Orthodox congregations and 11 % in Conservative.

The Issue Before Us

There is no question from a study of the responses of the laymen and the rabbis that there is a vital need for guidance in the matter of Reform Jewish practice. Actually that desire has been expressed, as already indicated, by 85% of the laymen and 89% of the rabbis. This figure does not include some possible overlapping that might add to these percentages when we consider that 35% of the laymen and 28% of the rabbis indicated that they would accept a code. Our movement, however, cannot, and I believe will not, accept a code which is inconsistent with the history, principles and spirit of the liberal Jewish movement. To destroy the right of choice and the principle of change in the Reform movement would be to turn the Reform movement into a new Orthodoxy for which we have no eagerness at all. All this has been previously discussed in the earlier portions of the paper and will be further amplified in the appended statements of former Presidents of the Central Conference of American Rabbis. The Brotherhood survey no less than the Union survey of 1951 make inevitable a guide for our movement, voluntary in character and capable of change, which will help our congregations and their laymen to practice ritual and ceremonial more intelligently, meaningfully and more effectively.

The Committee Proposes

The Committee on Reform Practice of the Union of American Hebrew Congregations has given its consideration to the matter of issuing a guide. However the Committee feels strongly that it may be too early to begin the preparation of a guide. I quote the sense of the dis-

cussion at its meeting on March 25, 1953: "A guide would have to be based on generally accepted practices. We are not yet in a position to recommend such practices. The process of experimentation must be continued and encouraged."

The sense of the meeting was further incorporated in the recommendations which we now offer you:

#1) "The Committee on Reform Jewish Practice be authorized to continue its work.

#2) "The Committee proceed to interpret the results of the survey and place them in a proper setting in relation to the history of Reform Judaism.

#3) "It prepare proposals for a Guide."

Appendix

Statement of Dr. Solomon B. Freehof

"I am opposed to any code of practice published by the Central Conference or by the Union or by any official Jewish body in our Reform movement. The only exception to this are the regulations with regard to marriage and inter-marriage since in these matters we have to define clearly our relationship to the state. It is for that reason that I participated as chairman in the writing of the Conference Report on Marriage and Inter-marriage. The report has been adopted by the Conference and is in use. But as for a general code covering the field of Jewish practice such as permitted or forbidden foods, how much work is allowable on the Sabbath, etc., etc., it is my firm conviction that such a code should not be written by any official Jewish body. My reasons are as follows:

1. "It is contrary to the spirit of history to do so. We have never had in Jewish history any code of practice published by an association of rabbis or of congregations. We have had great and powerful organizations of congregations as for example of the Council of the Four Lands in Sixteenth Century, Poland. This Council made a few specific regulations to meet specific problems but it carefully refrained from issuing any general code. All our codes in the history of Orthodox Judaism were written by individuals: Isaac Alfasi, Maimonides, Jacob ben Asher, Joseph Karo, Mordecai Jaffe, etc. The reason reaches deeply into the spirit of our history. Every code involves decision as to which of the past traditions are valid and which are not. No official organization has ever presumed to make that decision (which would then be officially authoritative) but individual Jewish scholars have decided on their own personal authority and responsibility. Then the code appears as an individual's achievement; not as an official mandate. Every code written by an individual then took its chance in the forum of Jewish thought. They were commented upon, modified, debated. Some were rejected entirely after a generation like the great code of Mordecai Jaffe (the Levush). Others were not accepted until they were greatly modified but each appeared as the opinion of the individual for discussion and debate.

"If any member of our Conference is eager to have a code of practice let him follow the wise precedent of Jewish tradition and write one himself as all our predecessors have done. Let him take a chance with the Jewish public. Someone will then write another code; someone will comment on it; and so one might develop over the years as acceptable. But we must never, so it seems to me, make an official code published by an organization. This is contrary to our history and our historic mood.

"Never in our strictest days of regulation did any official organization presume to decide by authority what Jewish practice is. This is the clear lesson of Jewish history. We Reform Jews should be at least as free as our predecessors.

2."A code of practice is contrary to our Reform philosophy. All the codes in the past were based on the philosophy that they are expressive of the will of God, revealed on Sinai in the Written and the Oral law. Therefore, rituals and ceremonies being God's will could be presented by the individual scholar before the individual reader as his God-given duty. We emphatically do not believe that. We have selected in recent years certain Jewish ceremonies which we deem helpful. Some of them we even observe contrary to Jewish law as lighting candles after sunset on Friday night. We observe them however from the esthetic, emotional and psychological point of view. When they cease to appeal to us as helpful we will drop them as fast as we have picked them up. To claim that these ceremonies are the will of God (which we would be claiming in effect, if we put them into a code) is contrary to our modern belief and destroys our ability to experiment which is the essential mood of Reform.

3."A code of practice will be a divisive force in present Jewish life.
Jewish Orthodoxy has achieved a friendliness to us; it has taken two generations to do it, and it is a valuable state of mind for the American Jewish community. To the Orthodox we are Jews who are not very observant; but they have never relegated us into a separate sect broken away from Jewry as were the Samaritans and the Karaites. There are many reasons for this unity. After many years of cooperation with the Orthodox rabbis in the writing of law for the Armed Forces I am convinced that one of the reasons is that we have never officially made a Shulchan Aruch of our own, thereby officially abolishing three quarters of Jewish ceremonial which, by omitting, we would declare are not the will of God. In other words, a code would be an open attack on more observant groups of Judaism by officially declaring that that which we do not include is no longer God's will or never was God's will, and that the Orthodox are deluding themselves by their loyalties.It is unnecessary to make an official statement severing ourselves from them just at a time when we are achieving comradely relations.

"Thus I have three reasons which are convincing at least to me why none of our official Reform bodies should publish a code. The first is based upon the history of Jewish law which shows that every code was published by an individual scholar on his own to take its chance on the forum of Jewish opinion. The second is based upon our own Reform Jewish theology that we do not consider such ceremonies as God-given and, therefore, should not be put in a code paralleling the Orthodox codes which describe what their authors consider to be the will of God. Third, I base my objection on my reading of present-day Jewish sentiment that the publishing of a separate Shulchan Aruch of our own would seem in the eyes of our more observant brethren to be a declaration of religious separateness proclaiming ourselves at last to be as a separate sect."

Statement of Dr. Abraham J. Feldman

"This is in reply to your letter of February 23. In the matter of "code" vs. "guide", I will line up very emphatically on the side of "guide". I am opposed to the establishment of a "code" on several grounds.

"a. It is contrary to the spirit of Reform Judaism. Codes are crystallizations and when the code is no longer acceptable then you have the creation of a new sectary. The glory of Reform is in its fluidity, and I would strenuously oppose any effort to freeze Reform Judaism.

"b. Since no code could be universally accepted by Reform Jews and would not, the only achievement of a code would be to split our Movement and to create another bitter controversy such as we had a few years ago. This must be avoided."

Statement of Dr. James G. Heller

"I am still strongly of the opinion that, for many reasons, we do not need and should not have a code of practice. This derives from my view of the whole nature of the Reform Movement, and the undesirability of attempting to crystallize it."

Statement of Dr. Emil W. Leipziger

"Regarding your inquiry anent my position with reference to code and guide for Reform Practice, let me say that I strongly favor the idea of a Practice which rises out of the living experience of the people, and is not imposed by fiat.

"For Reform Judaism to develop a Shulchan Aruch of its own is to deny its fundamental belief in the rightness of change."

Statement of Dr. Jacob R. Marcus

"I have always been in favor of a guide to Reform Jewish Practice. I believe we should know what our co-religionists in the American liberal movement are doing, and also what our Orthodox brethren are practicing. The principles of our faith do not impose upon us any obligation for the observance of ceremonials. Practically all of our rites are of a purely voluntary character. Nevertheless we observe and practice them because of their aesthetic value, because they make us better human beings, and because they tie us more closely to the larger body of Jewry to whom we are devoted."

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TIME

THE WEEKLY NEWSMAGAZINE

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NATIONAL AFFAIRS

THE NATION

The Time of Truce-Making

In an essay on the proposition "That the Hour of Truce-Making Is Dangerous," Michel de Montaigne recalled: "['The Spartan King Cleomones] made a seven-day truce with the people of Argos, then attacked them on the third night while they were asleep and expecting no harm; the excuse he gave was that the [seven-day] truce made no mention of nights."

• • •

Every day last week brought new conciliatory words and deeds from the Communist camp (*see* INTERNATIONAL). The U.S., long braced against insult and aggression from that quarter, was perplexed, a little scared, and in some danger of losing its balance because of the unexpected yielding of its adversary. The U.S. had to face the probability that the new Communist attitude was more than a flurry, that it might be continued for months or years. What did the Communist moves mean? How should the U.S. meet them?

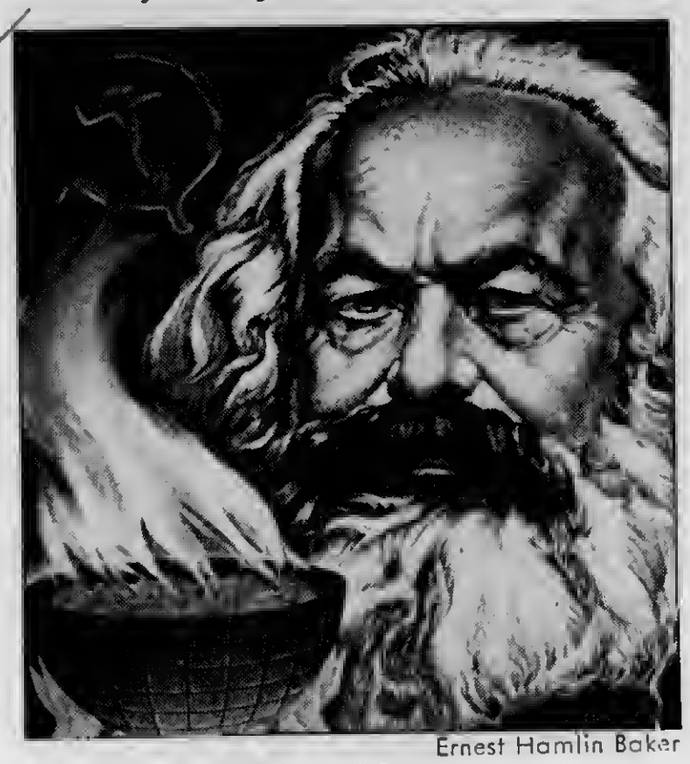
At first, the most common U.S. reaction was skepticism. Asked what they thought of the Communist overtures, plain people and statesmen said: "It's just another trap," or "I wouldn't trust those rats," or "They're trying to fool us again." Said Republican Senator Bourke Hickenlooper: "I don't see any sincerity in it . . . They have a completely ulterior purpose."

Optimism cropped out here & there, too. Said North Dakota's Senator William Langer: "I believe the Russians are sincere, and I don't think they're trying to divide us from our allies at all."

Hot Diplomacy. Neither 100% skepticism nor wide-eyed optimism will be adequate to guide U.S. policy now that hot diplomacy has been added to cold war. It would be folly to accept the sincerity of Communist long-range peaceful intentions as stated by Malenkov in his oration at Stalin's funeral. It might be equally disastrous for the U.S. to turn its back on all new arrangements with the Communists on the ground that Communist aims cannot be trusted. It is true that the Communists intend all deals to work to their advantage and to U.S. disadvantage, and that they will break any deal it is to their advantage to break. Despite this, the U.S. can make many deals that will work to its advantage—and it can do so without trusting Communists.

The Communist moves are not peaceful in intent, but the U.S. aim must be to handle them so that the result works for peace—by what President Eisenhower calls "self-enforcing treaties." The Reds may not mean what they say, but the U.S., if it plays its cards right, can make them act as if they did. Nobody runs out on a deal when he will clearly lose more by breaking his word than by keeping it.

The Communists may agree on and faithfully carry out an exchange of



Ernest Hamlin Baker

KARL MARX
World revolution is still the goal.

wounded prisoners in Korea, and from there go on to an exchange of other prisoners. They can then agree to a Korean truce. A truce will be good or bad for the U.S., depending on its terms, on U.S. ability to enforce them, and on other countermoves which the U.S. and the Communists make in Asia.

If the U.S. leaves a weak and divided Korea, if it lets Red China into the U.N., it will serve notice on all Asians that the Communists are winning the struggle for Asia, and millions of Asians will drift to the Communist banner. But a Korean truce does not have to be that kind of truce, either in its terms or its enforcement.

Situation of Danger. Between them last week, President Eisenhower and Secretary Dulles defined the two sides of U.S. policy toward Communist conciliation. Dulles said: "Nothing which has happened, or which seems to me likely to happen, has changed the basic situation of danger." At his press conference, Eisenhower said that the U.S. should accept at face value the Communist peace overtures, and proceed in the hope of making agreements.

The two statements are not contradictory. The U.S. does not and will not trust Communists on their promises; but it will seek arrangements with them in which the U.S. relies not upon Communist sincerity but upon its own strength.

This necessary policy is difficult and dangerous. The danger will increase if the Communists actually carry out some commitments, and thereby again delude Americans and others with the notion of Communist "sincerity." At the moment, the non-Communist world is fairly well united, but it was welded in the intense heat of stubborn and reckless Communist aggression. If the heat is removed, will the weld hold? Or will there be a revival of French neutralism, British intellectual anti-Americanism, and another rise of Communist fellow-traveling in the U.S.?

Many of the fellow travelers of the 1930s are now anti-Communist on the superficial ground of Stalin's postwar rapacity and bullying. They have not yet learned that international immorality is a built-in essential of Marxist doctrine, that world revolution is the real and unchanging goal of all Communists, whether they are blustering or cooing.

Marx believed that capitalism would destroy itself by wars between capitalist states and by other "contradictions." Stalin, shortly before his death, emphasized his belief in the same proposition. Now the U.S.S.R., by easing the Communist heat, is acting on a basic Marxist belief, and hoping for disunity in the non-Communist world. It may get that disunity on Korea, or on Germany, or on many another issue.

"The time of truce-making is dangerous"—especially for those who sleep during the truce.

THE PRESIDENCY

News Source

At his sixth press conference, the President again made a lot of news—enough to give the New York *Times* nine major stories from the conference. Samples:

¶ A reporter's request for an analysis of the Communist peace offensive got a reply that disclosed the Administration's attitude toward the new Communist peace offensive. Without forgetting past history, the President said, the U.S. Government should take at face value every offer, until it is proved unworthy (*see above*).

¶ The President answered mildly and clearly a storm of provocative questions

about the McCarthy affair (*see below*).

¶ Ike quickly scotched a report that he would leave the cutting of U.S. combat strength to Secretary Wilson. The size of our armed forces, he said, would conform with what he always goes back to—George Washington's old precept of a reasonable posture of military defense. The responsibility for cutting would not be one that he would delegate.

¶ Reciprocal trade agreements are being re-examined carefully, the President said, and it is still too early for comment. Meanwhile, he favored extension of the agreements for one year.

¶ Newshen May Craig was worried about the Government's huge surplus butter stores (TIME, April 6), and Ike indicated that he was worried too. He hoped that Congress would give him the responsibility for finding outlets for the butter before it spoils. It would be a crime to civilization and to ourselves, he added, to allow it to spoil. He couldn't imagine anything worse when people are hungry.

¶ A query about Republican prospects in 1954 drew a smile and a quick reply from the President. It is just as simple as looking at the palm of your hand, he said. If the Republican Party can show as its record over the next two years a progressive, sane program of accomplishment, which takes care of the welfare and interest of all our people and doesn't give itself away to any group or class, and if that program is properly advertised, the G.O.P. will be back with a very greatly enhanced majority.

Magnolia Time

At the White House, the magnolias were in full bloom and a fountain, surrounded by orange tulips, splashed beguilingly. Gardeners gave the lawn its first spring trim, and the smell of new-mown grass wafted through the open windows of Dwight Eisenhower's office. The President, like most Americans, responded to the beck of spring, tried to fit a little fun into the pressing routine of work. Last week he:

¶ Spent nine full hours (running right through lunch) in conference with members of the National Security Council and its seven civilian consultants. Their main topic: the recent Communist moves.

¶ Sent Congress the third of his reorganization plans, a proposal to streamline the complex and far-flung mobilization agencies, bring them together in a central, permanent Office of Defense Mobilization, and nominated Arthur S. Flemming as director of the present ODM. Under the new plan, the Munitions Board and the National Security Resources Board would be abolished, and planning, production and stockpiling for defense would be left almost entirely in civilian hands.

¶ Played 36 holes of golf, including one round with his new friend and old adversary Bob Taft as partner; Taft with a 94, Ike with a 93 lost to their opponents, a Washington attorney, John McClure, and Stanley Rowe, a Cincinnati elevator-company president.

¶ Nominated Kenton R. Cravens, St. Louis banker and longtime friend of Treasury Secretary Humphrey, to be head of the Reconstruction Finance Corporation. Cravens' mission will be to bury the RFC by June 1954, transfer its shrunken functions to the Commerce Department.

¶ Made public, through a White House announcement, the titles of his favorite books: the Bible, Shakespeare's plays, Mark Twain's *A Connecticut Yankee in King Arthur's Court*.

¶ Put his medals, decorations and awards, including four sabers (one encrusted with diamonds, emeralds and rubies, the gift of Prince Feisal of Saudi Arabia) and two silver-plated, frontier-model Colt six-shooters, on display in his upstairs quarters.

¶ Set in motion an order to strip an estimated 2,000 second-echelon Government executives of Civil Service protection, permitting Republicans to take the jobs.

¶ Bade farewell to his old friend and wartime comrade, Field Marshal Viscount Montgomery, after telling Monty that his regiment, the Royal Warwickshire, had burned the White House in 1814.*



Associated Press

BARBARA ANNE EISENHOWER & FRIENDS
A photographer lost both shoes.

THE WHITE HOUSE

Mob Scene

By the time guards threw open the White House gates at 9 a.m., a crowd of 500 was waiting to get in. President Eisenhower had revived a local tradition, the Easter Monday egg roll on the White House lawn, started in 1877 by Rutherford Hayes and abandoned twelve years ago by Franklin Roosevelt. The Eisenhowers really didn't know what to expect, but the gardeners began a week in advance preparing for the worst, installing storm fences, comfort stations and drinking fountains.

At 9:35, David and Barbara Anne Eisenhower, carrying Easter baskets, came outdoors to join the fun. David distributed five souvenir eggs to pleading adults. Between the screaming crowds and the photographers, the Eisenhower kids soon wearied of the show, retreated to the White House.

No one seemed to know what to do at an egg roll. Some bowled eggs across the greensward; others tossed them high in the air with occasional disasters. The aid station was busy with minor cuts and bruises. Most people just pressed against the fence, peering eagerly at the south portico. By noon, the grounds were a dreadful mass of mashed eggs, gooey chocolate marshmallow, melting jelly beans and picnic midden. Most unexpected casualty: a press photographer lost both shoes.

At 11, the President greeted the rollers from the balcony. Then, with his daughter-in-law, David and Barbara Anne, he walked into the midst of the mob. As the people closed in, making retreat impossible, Ike picked up his granddaughter. David was bumped so hard he lost another half-dozen eggs. Ike's retreat was cut off. Finally a flying wedge of Secret Service men led the Eisenhowers out a side gate, back to the White House by way of a side street. Said Ike: "I didn't think the kids would take such a beating."

When it was all over and the last of 30,000 egg rollers had departed in an April drizzle, the gardeners began a cleanup job that may take two weeks. Surveying the mess, Chief Gardener Robert Redmond was philosophic. After all, he said, "egg shell has a certain amount of lime in it."

* Ike was wrong. The British force which captured Washington included no Warwickshires. The Warwickshire Regiment was more than 500 miles away in Toronto (then York), had recently participated in the Peninsular War, leaving many wounded and sick troops in Bordeaux.

TIME 4/13/53

MEDICINE

Veterans' Oaths

If a Veterans Administration hospital has an empty bed, it must admit an ailing ex-serviceman even if his illness has nothing to do with his military duty. He simply swears that he has no means to pay for private care, and a 1935 law has been interpreted as forbidding the VA to check up on his story. Doctors and medical administrators have long protested this soft-headed provision, but to no avail. Last week Republican Congressman John Phillips of California told how it is being abused.

Phillips' appropriations subcommittee picked out 500 affidavits which looked fishy, and did its own checking. It found that 336 of the patients who had taken the oath of indigence actually had incomes of $4,000 to $50,000 a year. And 25 of them owned property valued at $20,000 to $500,000.

If the present policy is continued, said Phillips, it will cost $4 billion for 200,000 extra beds and "take us into socialized medicine without our realizing it."

Fear & Shock

For all their studies of accident victims and war wounded, doctors still cannot explain much about individual differences in reaction to shock. One thing that has a lot to do with the effects of shock, many doctors believe, is fear. Not only will fear of pain make pain feel worse, but fear itself seems to contribute directly to the shock reaction, so that one man may die helplessly where another may save himself. Last week, to support this view, came the story of a man who had little fear.

Carl Creel, 26, a mechanic six weeks out of the Army, was jouncing along a Mississippi highway one day when he hit a hole in the road and his car flipped over on its side. Creel's left arm, part way through the window, was trapped between the car and the paving. He could think of only one thing to do, and he did it. As Creel told his own case history:

"The blood was jetting out more than a foot. I was afraid the car would catch on fire, so I got my knife out of my pocket and went to work. The skin was not too hard to cut, but every time I chopped through a tendon I felt a jerk in the nerves of my neck. The cutting was made easier by the fact that bones in the arm were broken through. I just followed the line of the break with the blade of my knife."

Thus Creel amputated his forearm. Holding the arm against his ribs and squeezing it with his right hand to stanch the bleeding, he walked a mile to the nearest house, where he got a towel for a crude tourniquet. Two hours after the accident, he got to a hospital in Hattiesburg. Professionals tidied up his rough & ready surgery, and Creel was soon resting easily. Then he expressed his chief fear: that the amputation might make it harder for him to support his wife and baby.

The Ocean of the Mind

The human brain is like the ocean in more ways than one. Both have a titanic capacity for good and evil; both have surface waves and unplumbed deeps. What Rachel Carson wrote of the ocean (in *The Sea Around Us*) is as true of the brain: "The largest and most awe-inspiring waves . . . are invisible; they move on their mysterious courses far down in the hidden depths . . . rolling ponderously and unceasingly." This week there was a flurry of medical news made by research-



Associated Press

MOTORIST CREEL
He could think of only one thing to do.

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*Reader's Digest January, 1950

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ELECTRONIC AMPLIFIER—1953 MODEL

The Raytheon junction transistor is one of the biggest things in electronics —a rugged *new* kind of amplifier which operates from one flashlight cell.

Yet this little device, a single speck of germanium, is smaller than a paper clip—works perfectly at 1/10 the power needed by the smallest vacuum tube.

Today, much of Raytheon's transistor output goes to America's hearing aid industry.

Tomorrow, hundreds of new transistor applications. Not necessarily as a replacement for vacuum tubes—but as a new and mighty electronic force which will speed development of equipment not now possible.

Raytheon production of junction transistors—another "first" for the company which ranks near the top in production of vacuum tubes and other electronic equipment.



3,950,000 HOUR TEST by Northwest Airlines proved that Raytheon miniature tubes (CK5654) out-performed other ordinary tubes by as much as 68.93%.



RIGHT FOR SIGHT—Raytheon picture tubes pass 100% inspection—are "Right for Sound and Sight." Used by leading TV set makers, dealers and servicemen.



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NEWTON 58, MASSACHUSETTS

ers probing the dark unfathom'd caves of mind.

Convinced that surface brain waves, picked up by electrodes pasted on the scalp and recorded by the electroencephalograph, reveal little of what is happening below, the researchers had been plumbing the deeps with electrodes planted several inches down in the living brain. They hoped thus to learn where the controls are located for reflexes and instincts, emotions and reasoning. From this, they could go on to the diagnosis and treatment of physical disorders in the brain, and eventually, perhaps, to solving the riddle of mental illness, such as schizophrenia.

Monkey Business as Usual. From Yale Medical School to Chicago went a young Spanish physiologist to tell of what he has learned from monkeys. Dr. José M. Rodrigues Delgado has drilled holes in the skulls of anesthetized rhesus monkeys,



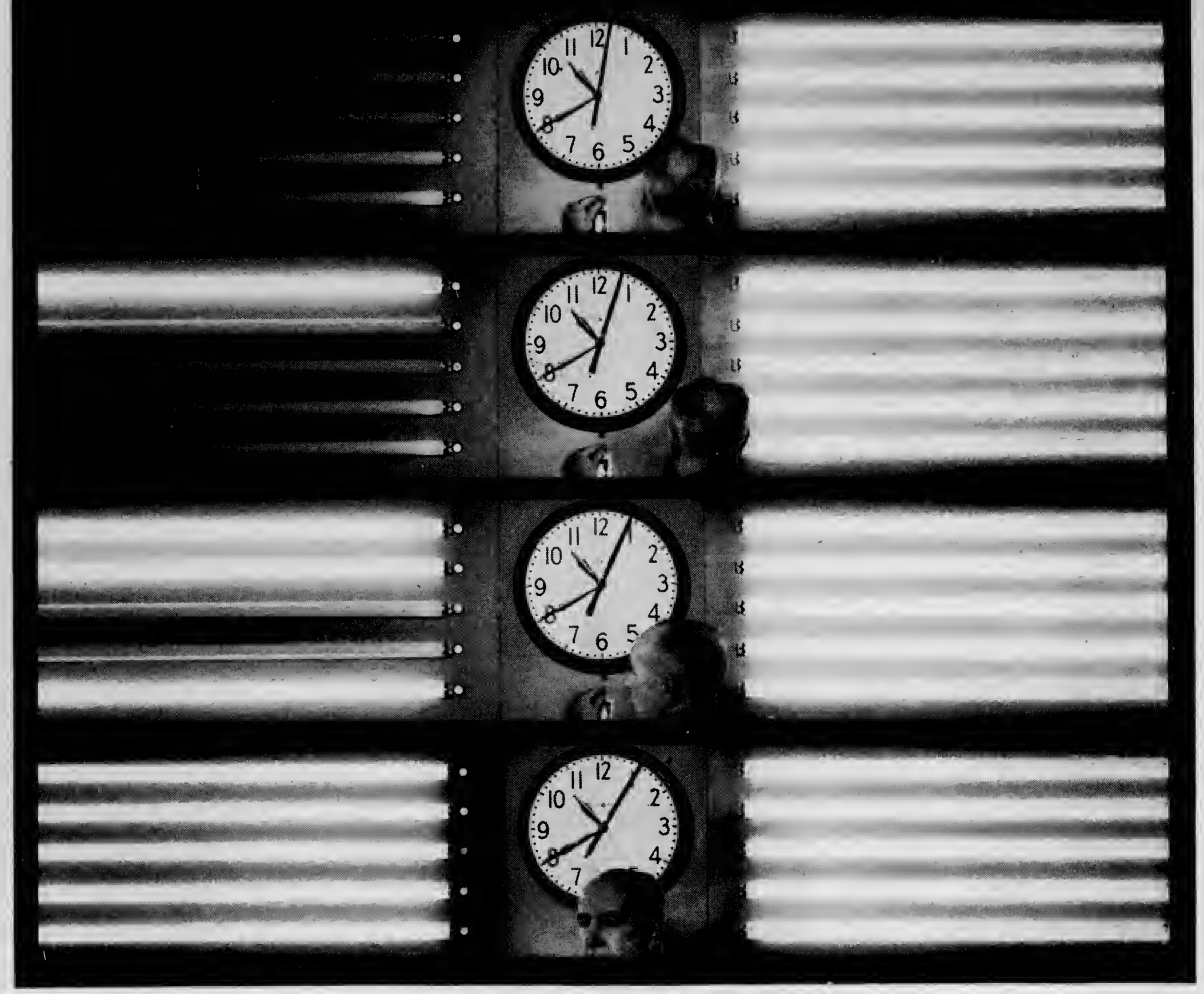
C. T. Alburtus

RESEARCHER DELGADO
In the brain, unplumbed deeps.

jabbed fine electrodes (1/200 of an inch in diameter) deep into their brains, and carried connecting wires out to a tiny socket of the type used in midget radios. The sockets are attached at the back of the animal's head. The monkeys recover quickly from the operation, appear to feel no discomfort, and go about their monkey business as usual. Then, by plugging into the sockets and making connections with electrical instruments, Dr. Delgado can either record the animals' normal brain waves or modify them by running a tiny current through their brains and watching how this affects their behavior.

With as many as 40 leads into the brain of a single monkey, Dr. Delgado has found that by passing a current through different parts of the cortex, he can stimulate a resting monkey to raise his paws, scratch himself, turn around, yawn, or start trying to catch imaginary insects. In some monkeys he stimulated the lateral hypothalamus for an hour a day, and

You expect the best value from G-E fluorescent lamps



Watch the clock. Above are four unretouched photos taken about one second apart. On the left are regular fluorescent lamps, on the right the new General Electric *Rapid Start* fluorescent lamps. All were started at the same instant.

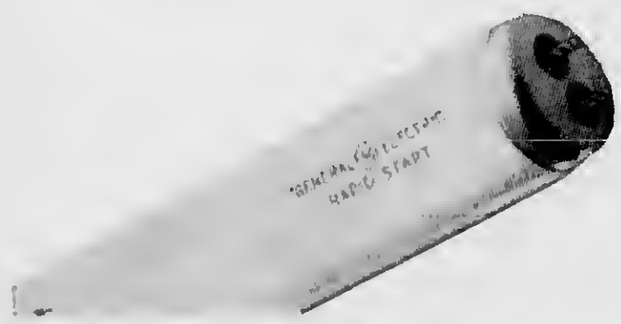
Within two seconds, all five G-E *Rapid Start* lamps are fully lighted. The regular lamps are only beginning to light.

Two new General Electric developments made the *Rapid Start* lamp possible: a triple coil cathode that holds more starting chemical and a *Rapid Start* ballast that pre-heats the lamp automatically. No starter needed. No wait for pre-heating. Starting is almost instantaneous, maintenance simpler, cheaper.

Rapid Start lamps and ballasts are now available. You *expect* the best value from G-E fluoreseent lamps. Here's one more reason why you can.

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the animals ate up to ten times as much as usual. A few days after stimulation is stopped, the monkeys' appetites go back to normal. The seat of a monkey's love for bananas evidently is deep in the frontal lobe of the brain: current applied here will make him refuse bananas.

Applied to most parts of the brain, electric stimulation has no effect on the monkey's emotions, but the hippocampal region (midway between the ears) is an exception. An electric tickle there turned a ferocious rhesus into a macaque Milquetoast; he even let Dr. Delgado take the liberty of stroking his face. The moment the current was turned off, he tried to bite.

From monkeys, and eventually from human subjects, Dr. Delgado hopes to find precise spots in the brain where electrical stimulation or destruction can be used as a refined form of surgery, instead of the drastic lobotomy (TIME, May 28, 1951), for victims of schizophrenia. Dr. Delgado and some other researchers have already gone on from animals to men as subjects for studies in deep electroencephalography.

An Occasional Tingle. Tulane University investigators who have worked with Dr. Robert Galbraith Heath were also due in Chicago this week to tell more of their specialized study of schizophrenics. While teammates work on the patients' body chemistry, including metabolism and hormones, Dr. Heath wires their brains.

Dr. Heath has drilled into the skulls of 32 schizophrenics, planted electrodes deep in the forebrain of each, and fastened the wire leads to a plastic plate mounted on the skull. In one particular part of the forebrain, Dr. Heath has found what he believes to be abnormal, "spiking" brain waves of a type peculiar to schizophrenia. This is one of the research avenues he is following. He has also found that schizophrenics who seemed hopelessly withdrawn and deranged sometimes show a striking outward improvement after they have carried the electrodes around in their heads for a few weeks and have received an occasional electric tingle. More than that he will not say.

"I Can See Joe." From the Mayo Clinic came a comprehensive report of elaborate investigations there by a distinguished team, one of whose stars is British-born Physiologist Reginald G. Bickford. The Mayo workers have placed electrodes deep in the brains of 13 patients at Rochester (Minn.) State Hospital to study schizophrenia, epilepsy and related seizures and brain tumors, always as a means of deciding exactly what surgery will be best. They have found that the deep brain waves make it possible to locate a tumor more precisely than ever before, and also to spot the damaged region which is causing epilepsy. These are then cut out by standard surgery. Schizophrenics get a selective form of lobotomy.

Dr. Bickford and his colleagues have also turned up some fascinating sidelights which may mean much to the eventual charting of all the brain's currents. One epileptic patient, when a particular spot was stimulated, suddenly said, "I can see



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You too will find something *extra* in FITZGERALD'S robust, old fashioned flavor and bouquet. For into every barrel, *every drop*, we put the extra grain, extra time, extra ageing care, the *extra pride*, which a century of family distilling experience has proven essential in creating the matchless character of this genuine sour mash bourbon.

Savor it in simple toddy or highball . . . *without trimmings*, because the extra satisfaction you seek is *already* there. Tonight, enjoy OLD FITZ.

OLD FASHIONED... *but still in style*

OLD FITZGERALD

Stitzel-Weller Distillery, Inc. Louisville, Ky.

Joe." He soon explained that often, before a seizure, he had a mental picture of himself bathing with his friend Joe. The electrical stimulus had flashed that picture on his mind's screen. What may be just as important was the researchers' letdown: they could never get that picture back again.

In a schizophrenic subject, they were able to get sharply defined brain waves of his sense of smell, indicating the intensity of the smell when they gave him a whiff of tincture of valerian. To their surprise, they found that whereas most sensory perceptions are transmitted by a frequency-modulation system, the sense of smell appears to work by amplitude modulation. In the oceans of the mind, it seems, there are both hidden waves and different types of current.

Capsules

¶ Seventy thousand lives were saved last year by early detection of cancer, the American Cancer Society estimated. If every case had been detected early and treated by the best known methods, 140,000 might have been saved. Launching its 1953 drive for $18 million, the society said that with present knowledge, cancer-cure rates can be increased thus: lung, 5% to 50%; rectum, 15% to 75%; mouth, 40% to 65%; skin, 85% to 95%; female reproductive system, from 30% to 80%; breast, 35% to 70%.

¶ The University of Pittsburgh's Dr. Jonas E. Salk, of polio-vaccine fame, reported in the A.M.A. *Journal* that the technique of preparing killed virus in a mineral-oil suspension (instead of water) works well in influenza vaccines also. His research team, which includes Army medics, said the oil vaccine gives protection against flu for two years (twice as long as the water form) or even longer, and against a larger number of flu-virus strains.

¶ Seeking a long-term cure for its acute doctor shortage (seven counties have none at all), Georgia joined the ranks of states offering substantial aid to medical students. Up to 14 students may now borrow up to $1,500 apiece from the state in each school year. For every year they practice in a rural area or small town (pop. 5,000 or less), Georgia will lop $1,000 off their loan.

¶ "Is there any foundation for belief in the spontaneous combustion of chronic alcoholics?" a correspondent asked the *British Medical Journal*. No, said the editor, Charles Dickens' case (Mr. Krook in *Bleak House*) notwithstanding. "There is no scientific foundation for the theory that hell fire is anticipated . . . in chronic alcoholics."

¶ To make electric-shock treatment quicker and safer, the University of Texas' Dr. Neville Murray recommended giving the patients succinylcholine (instead of curare) to relax their muscles, and no barbiturates. The whole job can be done in 80 seconds, he reported; patients need little restraint (one attendant is ample) and do not hurt themselves. Most can soon walk back to their rooms.

DANDRUFF

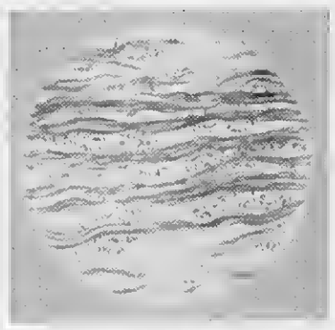
Why it may be "the beginning of baldness"...

We don't claim miracles. We can't *prevent* baldness. Nor do we believe anyone can. But you should know the following facts about dandruff.

Dermatologists, while differing as to causes of baldness, say that the condition characterized by excessive dandruff *does* frequently lead to baldness.

Seborrhea

Dandruff commonly arises from a disease of the scalp called *seborrhea.* Many leading dermatologists say that a causative agent of seborrheic dandruff is a tiny parasite called the *Spore of Malassez* — also known as *Pityrosporum Ovale.* In most men who have it, seborrhea progresses through three stages:



1ST STAGE
Spores of Malassez

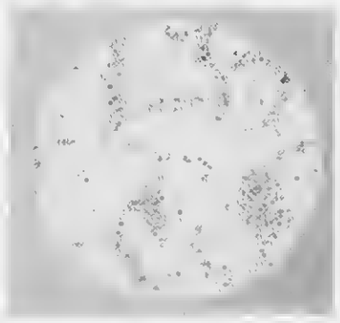
1. **Dry white scales** flake off your scalp, drop to your shoulders.

2. **Moist, sticky scales** appear on scalp. In many cases, hairs begin to die.

3. **"Choking" of hair roots** with fatty substance from glands, dead cells and dirt may occur. Result is increasingly "thin" hair, often *baldness.*

A scalp hygiene program: the Kreml Method

Watch your general health; if you're "run down," see your doctor. Apart from that — give your hair and scalp the *right kind of care.* Here is an easy-to-follow home program — the Kreml Method of scalp hygiene—used professionally by leading barbers and hairdressers:



2ND STAGE
Bacilli may be present.

TODAY, get a bottle of Kreml Hair Tonic. And make sure you have a good shampoo on hand. **TONIGHT,** start the Kreml Method of treatment. Shake Kreml Hair Tonic *generously* on to your head. Massage your scalp vigorously.

Next, apply shampoo. Work up a thick lather—*without putting any water on your head.* Now, rinse with water.



Dandruff on shoulders is excessive dandruff . . . a sign your scalp needs care.

Lather again. Rinse. Dry your hair thoroughly. Shake on Kreml Hair Tonic—massage it in—comb hair in place.

Tomorrow morning—and every morning: Shake on Kreml Hair Tonic—rub it in—comb hair in place. Kreml Hair Tonic contains *just enough* oil to hold your hair the way you like it. There's no greasy, plastered-down appearance.

Improvement in condition of hair and sealp should come quickly. In more



3RD STAGE Bacilli shown may be present. Hair growth may be affected.

stubborn cases, repeat the Kreml-and-shampoo treatment as necessary.

Inhibits growth of bacilli

There is no known permanent "cure" for seborrheic dandruff. But certain ingredients of Kreml Hair Tonic DO inhibit the growth of bacilli and of the Spores of Malassez. The Kreml Method is not offered as a substitute for the services of a dermatologist—but it *has* helped thousands of men. Letters tell us so!

Money-back offer. Try the Kreml Method faithfully, and, if you are not entirely satisfied, write The J. B. Williams Company, Glastonbury, Conn. Enclose Kreml label—tell us what you paid—and we will gladly refund your money.

Get Kreml Hair Tonic today. Ask for our Kreml Shampoo. See how the Kreml Method makes your head *feel* better, *look* better! The J. B. Williams Co.

Kreml Hair Tonic

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"The Big Train"
pitched 21 years for Washington — from 1907 through 1927. During his phenomenal career he won 414 games and, in 5924 innings, struck out a record 3497 men while walking only 1405. Johnson holds the major league record for shutouts with a lifetime mark of 113 . . . won more than 28 games three years hand running (32 in 1912, 36 in 1913, 28 in 1914) and won more than 20 games each year from 1910 through 1919. On September 3, 4 and 5 in 1908, Johnson pitched successive complete games . . . winning *everyone* by a shutout—a modern major league record.

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SPORT

"Extraordinary Luck"

Mrs. Frank Small, a New Zealand housewife, flubs around the fairways (handicap: 17) like any other golfer, but off the tees she is phenomenal. Last January, she was naturally elated when she scored the golfer's dream: a hole in one. Then, in ten weeks of play, she scored three more. Last week Mrs. Small was the sensation of the Antipodes. Playing on her home course at Invercargill, where there are four short holes (190, 135, 120 and 114 yds.). Mrs. Small sank Hole-in-One No. 5. Two days later, playing before a buzzing, unbelieving gallery, she smacked another one straight and true, dead to the pin, for her sixth hole in one in 2½ months.

"An extraordinary run of luck," said Housewife Small. Then, flustered by the hullabaloo, she left town for the Easter holidays, leaving her golf clubs behind.

No. 1 Again

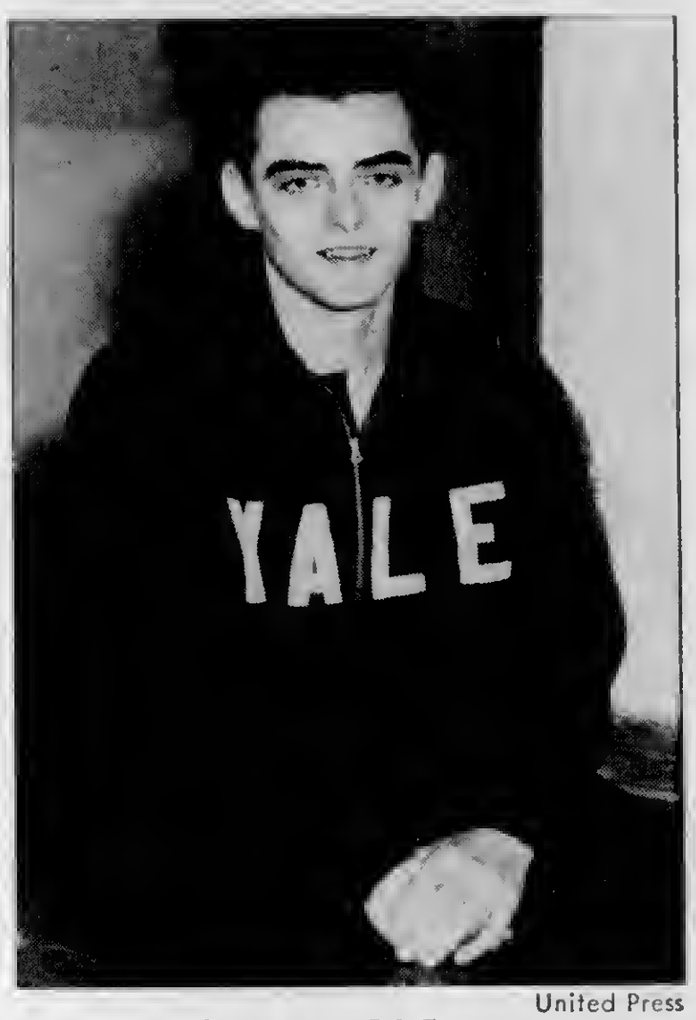
At the crack of the starter's gun, the six swimmers plunged into the pool—Jimmy McLane just a splash ahead of the rest. For the first length of the 50-meter pool, the six were almost neck & neck. Then, almost imperceptibly, McLane began to draw away. Porpoising along at a steady 35 strokes to a length, he won last week's National A.A.U. 1,500-meter championship by a full length of Yale's Payne Whitney pool. Among the topflight swimmers Jimmy McLane left in his wake were Olympians John Marshall (of Australia and Yale), Peter Duncan (of South Africa and the University of Oklahoma), and Wayne Moore (of Nichols, Conn. and Yale). For McLane, it was a splashy comeback, at the age of 22, as the No. 1 U.S. distance man.

As McLane himself sees it, it was more of a catch-up than a comeback. Seven years ago, at 15, he was a national outdoor titleholder at distances ranging from 400 to 1,500 meters. At 17, as a crew-cut, prep schoolboy (Andover), he became the Olympic 1,500-meter champion. But from then on, Jimmy McLane spent a good part of his swimming time gulping the backwash of such stars as Japan's Hironoshin ("The Flying Fish") Furuhashi, Australia's Marshall and Hawaii's Ford Konno. It was not because he slowed down; the others just got faster.

Furuhashi lopped almost a minute off Jimmy's Olympic time (19:18.5) for 1,500 meters—roughly as good as running a mile twelve seconds faster than anybody had ever done it before. Furuhashi's "incredible" performances, later matched by Marshall and Konno, set up for McLane what he now thinks was a psychological barrier. "My main difficulty was that I had already gone as far as I could go. I started at the top." But he started all over again, in four years managed to cut half a minute off his time for the 1,500 meters.

A Yale senior facing military service in June, Jimmy figured that this would be his last swimming season ("Swimming is only for college boys"). He made it a good one. In the Eastern Intercollegiates last month, he won both the 1,500-meter and 400-yd. races. In the N.C.A.A. meet a fortnight ago, he doubled at 1,500 and the 200-yd., finishing second (to Teammate Moore) at 440 yds.

Last week, after winning the 1,500, Jimmy came back to win the 220-yd. event in 2:07.2, just 1.7 seconds off the world record, then whipped the field at 440 yds.



United Press

SWIMMER MCLANE
He started at the top.

to join Marshall, Konno and Jack Medica as indoor triple-distance winners in a single A.A.U. meet. McLane figures that this is his farewell to swimming, and after ten years of competition he is not really unhappy about it: "In fact, it wouldn't break my heart if the Army stuck me in the Sahara Desert."

The Chicago Idea

Paul Rapier Richards, manager of the Chicago White Sox, can be as sharp-tongued as his middle name, as taciturn as a Texas cowpoke, or as cajoling as a pressagent. It all depends on the temperament of the player Richards is trying to rouse to top performance. In 1951, by a combination of wheedling and browbeating, Freshman Manager Richards brought his baseball team to a fourth-place finish (from sixth in 1950). Last year the White Sox finished third, and this year, after a winter of rebuilding and trading, Manager Richards announces: "Our goal is the top." This is not, of course, the same thing as saying the Sox are going to finish on top. But it is the kind of talk White Sox fans like to hear. They have been waiting for a pennant for a long time. Their last winners were the crooked "Black Sox" of 1919.

TIME-TV 13/53

RADIO & TV

New Blood

The Brooch, a typically grim little short story by Novelist William Faulkner (*Sanctuary, Intruder in the Dust*), tells of a young man who married the town tramp to escape his possessive mother. It ends with the young man committing suicide. Last week *The Brooch* appeared on *Lux Video Theater* (Thurs. 9 p.m., CBS) in a TV adaptation written by Author Faulkner. Some changes had been made: the young man no longer kills himself, and his wife is no longer a tramp. The story emerged as a perfectly adequate but hardly startling half-hour's TV entertainment, starring Dan Duryea, Sally Forrest and Mildred Natwick.

Producer Calvin Kuhl used the Faulkner play to signalize the switch of the

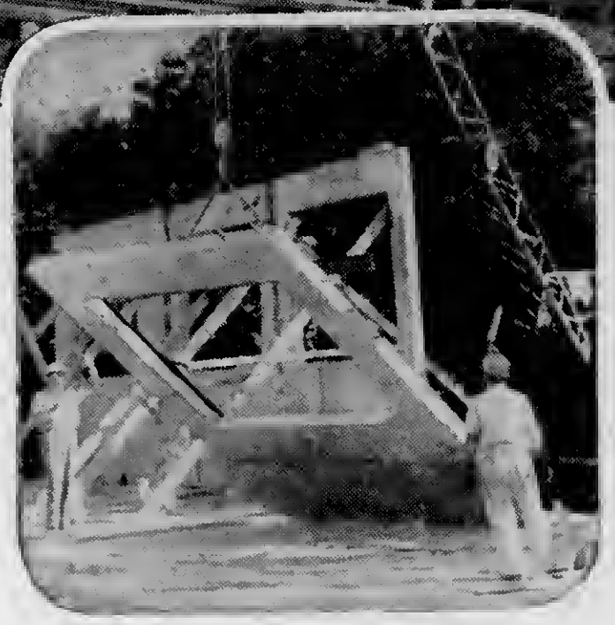


AUTHOR FAULKNER & ACTOR DURYEA
After three tries, certified purity.

Video Theater from Mondays to Thursdays. He is enthusiastic about Faulkner as a new TV writer, and paid him for his script one of the highest prices (undisclosed) in the three-year history of *Lux Video Theater*. Kuhl first met Faulkner last fall, when the novelist came to Manhattan on a visit and said he was interested in television. They talked for half an hour: "Most of the time, Faulkner just asked questions about sets, time lapses, costume changes, camera techniques. He was more concerned about how it was done than in content." After reading a number of Faulkner short stories, Kuhl finally selected *The Brooch* as the likeliest candidate: "You'd say to yourself, 'God, that's an impossible thing to tackle.' but then you'd turn to the next story and that was worse."

Kuhl handed Faulkner a page and a half of *Lux*-inspired suggestions for tidying up the characters and the plot. In





Cutting Costs
and
Speeding Construction
by Building Walls
HORIZONTALLY

"Tilt-up" is one of many concrete construction procedures Portland Cement Association engineers helped develop. As the name implies, wall panels are cast flat, then hoisted into position. By making maximum use of mechanical equipment, tilt-up saves time, money and materials. Such savings are especially important for building the warehouses, factories, barracks, hangars and other structures urgently needed in the national defense program.

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four days Faulkner was back with a script. Says Kuhl: "There were some wonderful lines in it, but they would have offended." After two more tries, Faulkner turned in a script that could be certified pure enough for TV. Kuhl is eager to do more Faulkner stories and even hopes the novelist can be tempted to write some originals. How did Faulkner himself like the TV version of *The Brooch*? Says Kuhl: "I talked to him right after the show, and he said he liked it fine. But some of his friends didn't. One of them asked him: 'Why did you do this?' Faulkner looked at him steadily and said: 'For money.'"

"Blab-Off"

In Cincinnati, Audio Controls Corp. offered a gadget to throttle TV commercials. Named Blab-Off, the device is a simple, remote-control sound switch, advertised to eliminate the "long, loud, vulgar, boring commercials that force their way into your living room." While the advertising spiel goes off, the TV picture stays on, so that viewers can tell when the commercial is over and switch the sound on again. Price: $2.98. Advertisements for Blab-Off have been refused by *The New Yorker* Magazine, the New York *Times* and the *Herald Tribune*, possibly because the sales pitch was right up there with the longest, loudest commercials: "Money Back If Not Delighted . . . Positively Guaranteed . . . It's Easy, It's Simple, It's Sure . . ."

Program Preview

For the week starting Friday, April 10. Times are E.S.T., subject to change.

RADIO

Metropolitan Opera (Sat. 2 p.m., ABC). *Lohengrin*, with Sullivan, Steber, Harshaw, Sigurd Bjoerling.

Youth Wants to Know (Sun. 1 p.m., NBC and NBC-TV). Teen-agers question West Germany's Chancellor Konrad Adenauer.

New York Philharmonic (Sun. 2:30 p.m., CBS). First radio performance of Arthur Berger's *Ideas of Order*.

Theatre Guild on the Air (Sun. 8:30 p.m., NBC). Shirley Booth in *The Glass Menagerie*.

Promenade Symphony (Mon. 8:30 p.m., ABC). A new summer music show.

TELEVISION

All Star Revue (Sat. 8 p.m., NBC). Jimmy Durante, with Helen Traubel and Rose Marie.

Lilli Palmer Show (Sun 2:45 p.m., CBS). Dancer-Actor Robert Helpmann on *"Nijinski and the Ballet."*

Omnibus (Sun. 4:30 p.m., CBS). Children's music, conducted by Leopold Stokowski, and a feature story based on LIFE's *The World We Live In* series.

ABC Album (Sun. 7:30 p.m., ABC). Paul Douglas in *Justice*. Beginning a new dramatic series.

Robert Montgomery Presents (Mon. 9:30 p.m., NBC). Lee Bowman in *The Glass Cage*.

PIE TU 4/13/53

EDUCATION

The Danger Signals

In Boston last week, the law school of **Harvard** had to decide what to do with the second-year students who had refused to tell the Jenner subcommittee whether they had ever held a Communist meeting at their homes. Meanwhile, **Boston University** was debating the case of Professor Maurice Halperin, the former OSS man and Latin American expert who had refused to say whether he had ever known Elizabeth Bentley. In a sense, the fate of these individuals was only a part of a larger problem facing U.S. campuses last week. The big question on U.S. educators' minds: what overall effect are the investigations having on the nation's colleges & universities?



United Press

COLUMBIA'S ACKERMAN
Too mony investigators.

Most top educators seemed to agree that 1) Congress has a right to investigate whatever it pleases, and 2) Communists should be barred from teaching. Nor was anyone in a state of panic. And yet, the climate of the campuses had already begun to change. The investigations, said Dean Milton Muelder of **Michigan State College**, "have cast a pall, a shadow, creating doubt as to how far scholars can now go in discussing controversial issues."

If it were not for the personalities and methods of the investigators themselves—Velde, Jenner and McCarthy—the shadow might not loom so large. But the nation's teachers feel they have little reason to trust their accusers, and their attitudes towards the investigators range from resentment to contempt. "For the most part," says **Harvard's** Mark DeWolfe Howe, "a committee ascertains in a closed hearing the facts it needs to know. Following that, it proceeds to conduct an open meeting, with the realization that the people who kept silent will keep silent and suffer public disgrace." They are, adds President Philip Davidson of the **University of Louisville**, "unnecessary, irresponsible fishing expeditions" that could well destroy public confidence in the whole teaching profession.

Apparently they are beginning to destroy the profession's confidence in itself. For students and teachers alike, the new watchword seems to have become "caution," and, says President Virgil Hancher of the **State University of Iowa**, "Teachers were never meant to be cautious." To some extent, the caution is still something to joke about ("What, reading Communist literature again?" said a **Princeton** student, on spotting a classmate with the *New Republic*). But the jokes are not much more than a veneer. The academic motto for 1953 is fast becoming: "Don't say, don't write, don't go."

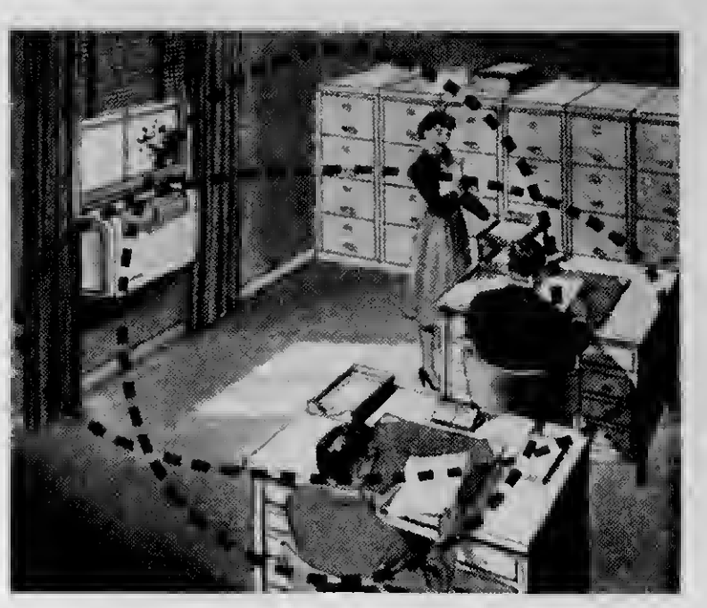
On campus after campus, the danger flags are out. At **Michigan State**, department heads have for the first time been asking their deans how far they should go in expressing their own political opinions. At the **University of Pennsylvania**, a young instructor said that the only reason he would not join the liberal, non-Communist American Civil Liberties Union was that "I don't want A.C.L.U. membership on my record." When a large Texas campus wanted to fire an incompetent teacher who happened to be a rabid anti-Communist, a professor warned the president that the firing would look like fellow-traveling to outsiders. On one Midwest campus, a professor who gives a course in comparative legal procedures was asked by a guest: "Do you use Vishinsky's *Law of the Soviet State?*" "I haven't," replied the professor. "Do you intend to use it as part of your course?" "Well, let's put it this way. I haven't used the book." "But wouldn't it be a good, a logical book to use?" Said the professor: "Certainly. But I haven't used it."

At the **University of Minnesota**, Physiologist Maurice Visscher—an acid critic of superpatriotic pressure groups—tells another sort of tale. A local scientific club recently withdrew an invitation asking him to speak because two refugee scientists on the planning committee blackballed him as a "controversial figure." Visscher rightly guessed their reasons: "I was very much distressed," he wrote them, "to learn . . . that you are so alarmed about your security under the terms of the McCarran . . . act. It is unfortunate that you are in fear of being deported, and I would, of course, do nothing to increase your anxiety . . ."

How significant are these danger signals? No one can accurately say, but some U.S. educators have begun to wonder whether education is not losing its boldness. "I confess," says Robert Bolwell, professor of American literature at **George Washington University**, "that after finishing a lecture, I sometimes wonder if somebody is going to take it to Papa or to

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some reporter . . . One lecture could damn anybody." Adds his colleague, B. H. Jarman, professor of education: "Can you imagine a Beard's *Economic Interpretation of the Constitution* or a Veblen's *Theory of the Leisure Class* coming out today? You're afraid to use your imagination. Of course every one of us pulls his punches. I do."

Established professors are not the only ones pulling their punches. Young scholars, says a once outspoken Texas historian (he now would rather not say anything for quotation under his own name), "examine everything in their writings, not for correctness, but for sentences that might conceivably be twisted around to trap them." Other educators fear that young people will stay out of teaching altogether: "Why should they endure low salaries—and be a target too?"

For students, the situation is just as serious. "When I was an undergraduate 35 years ago," says one California college professor, "I enjoyed one luxury students don't have now—the luxury of making a mistake." Today, adds Dean Barnaby C. Keeney of **Brown University**, "students are reluctant to take part in liberal discussion. I have seen intelligent, loyal students stay out of organizations that have been healthy. These organizations, or their names, are now abandoned to the radicals." Last week, in the *Bulletin of the American Society of Newspaper Editors*, Dean Carl W. Ackerman of the **Columbia University** Graduate School of Journalism, summed up by deploring the passing of "freedom of individual, independent expression of opinion on controversial subjects."

Said Ackerman: "Today the vast majority of teachers in all fields of instruction have learned that promotion and security depend upon conformity to the prevailing community or national concept of devotion 'to the public welfare.' Although a few university administrative officers . . . still publicly proclaim their adherence to the philosophy of 'academic freedom,' there are few teachers today who would venture to test its application . . . There are not many classrooms in the country today where students are advised to be 'drastically independent' . . .

"Before or after graduation, a student must look for a job. He knows all employers now 'investigate' before hiring . . . Students know also that federal agencies investigate . . . They interview professors, public-school teachers, references and follow up leads like prosecuting attorneys. In practice, students are 'tried' secretly without their knowledge and without an opportunity of explaining or defending their records . . . And the appearance of an agent at a newspaper office or elsewhere where the student may have been temporarily employed raises a signal of suspicion . . .

"After 22 years as dean I am now discontinuing my practice of cooperating with the federal, state and police investigating agencies, except on written request and on advice of counsel . . . The practical problem which confronts deans,

MODERN DESIGNS BENEFIT FROM THE NEWS IN PLASTICS

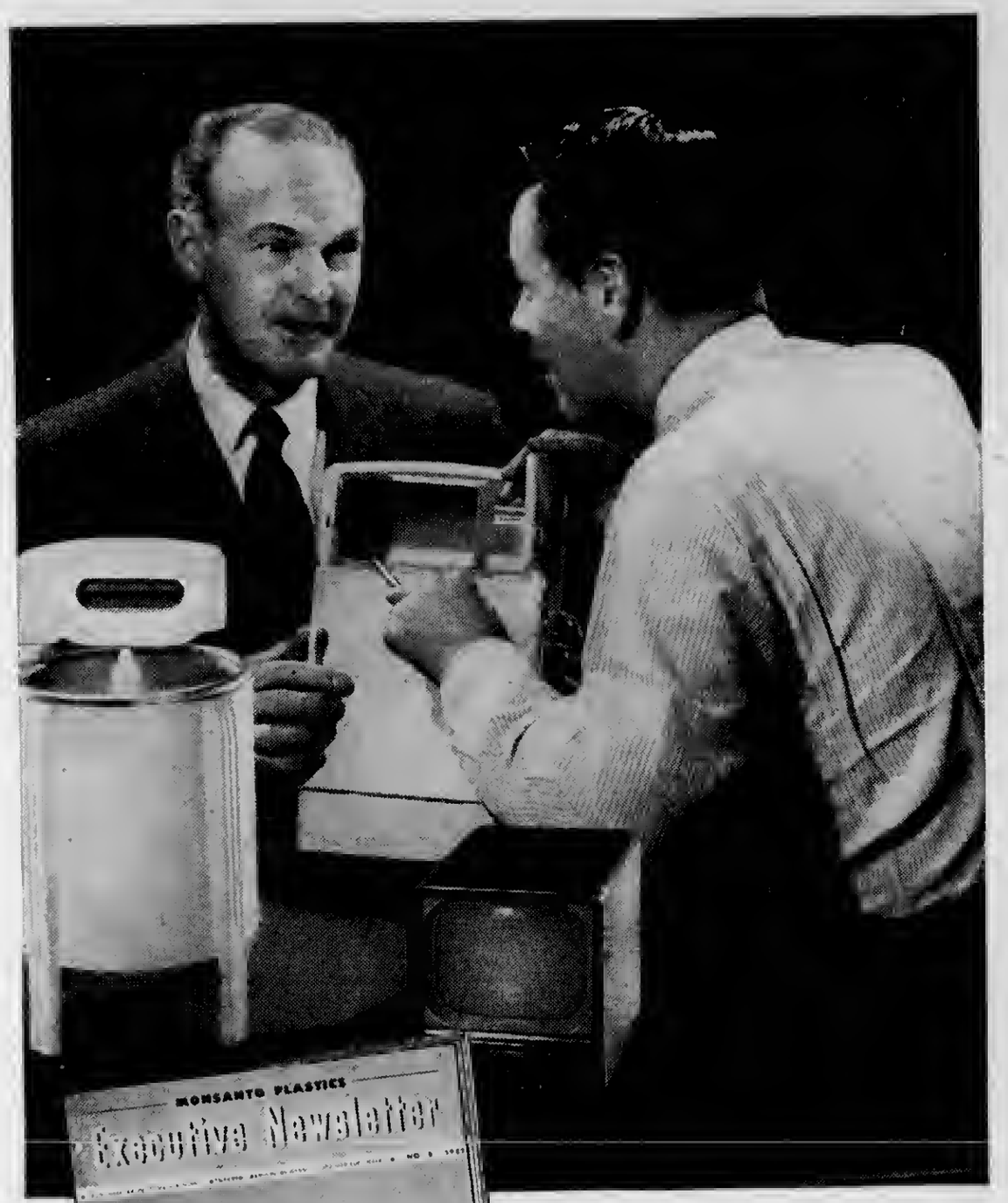
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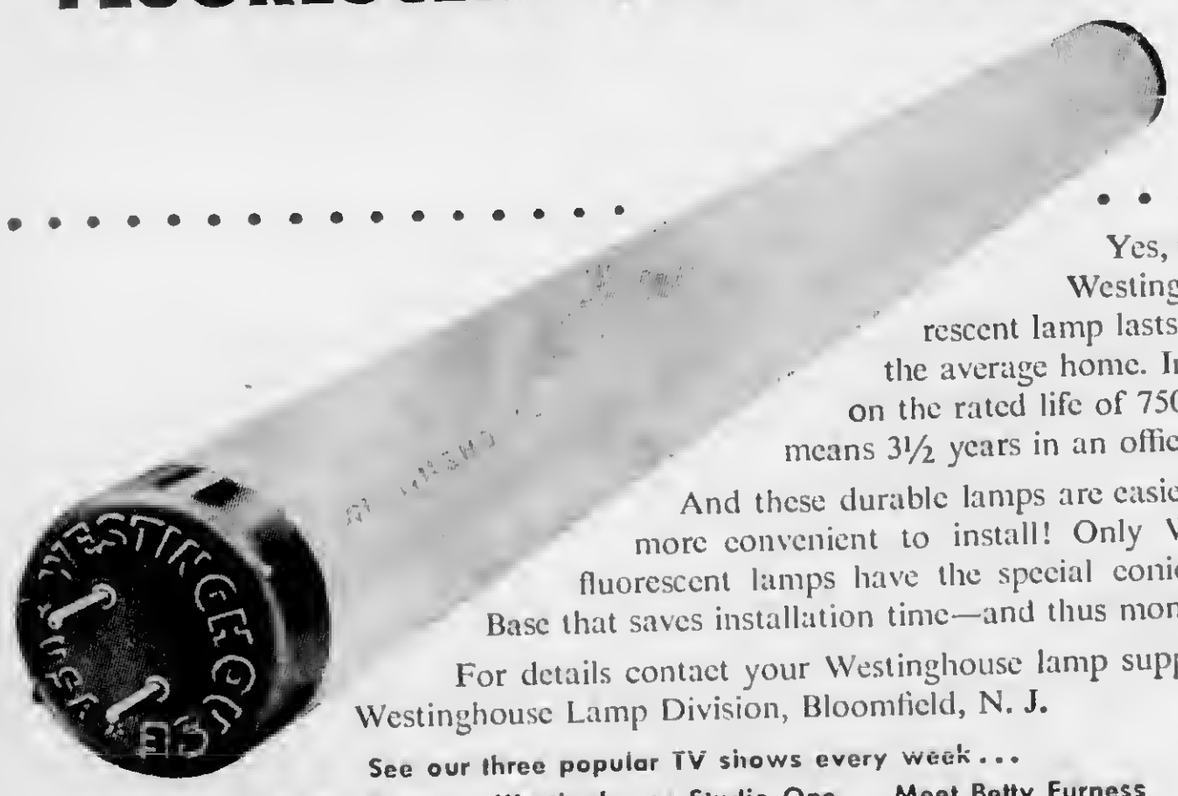
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professors, schoolteachers and students today is 'political freedom' to discuss public affairs in the classrooms or at luncheon or during a 'bull' session without fear that someone may make a record which may be investigated secretly, upon which he may be 'tried' secretly and also be convicted secretly, either by a governmental official or by a prospective employer . . . Silence on controversial subjects during private conversations, as well as in classrooms, is becoming so prevalent that it is dangerous to our liberties."

Far From the Pawnees

Gene Weltfish, 50, is an energetic, dark-haired woman who for the last nine years has often been in hot water. A lecturer on anthropology at Columbia University, she has wandered far from her studies of the Pawnee Indians, has always had more irons in the fire than her courses on the



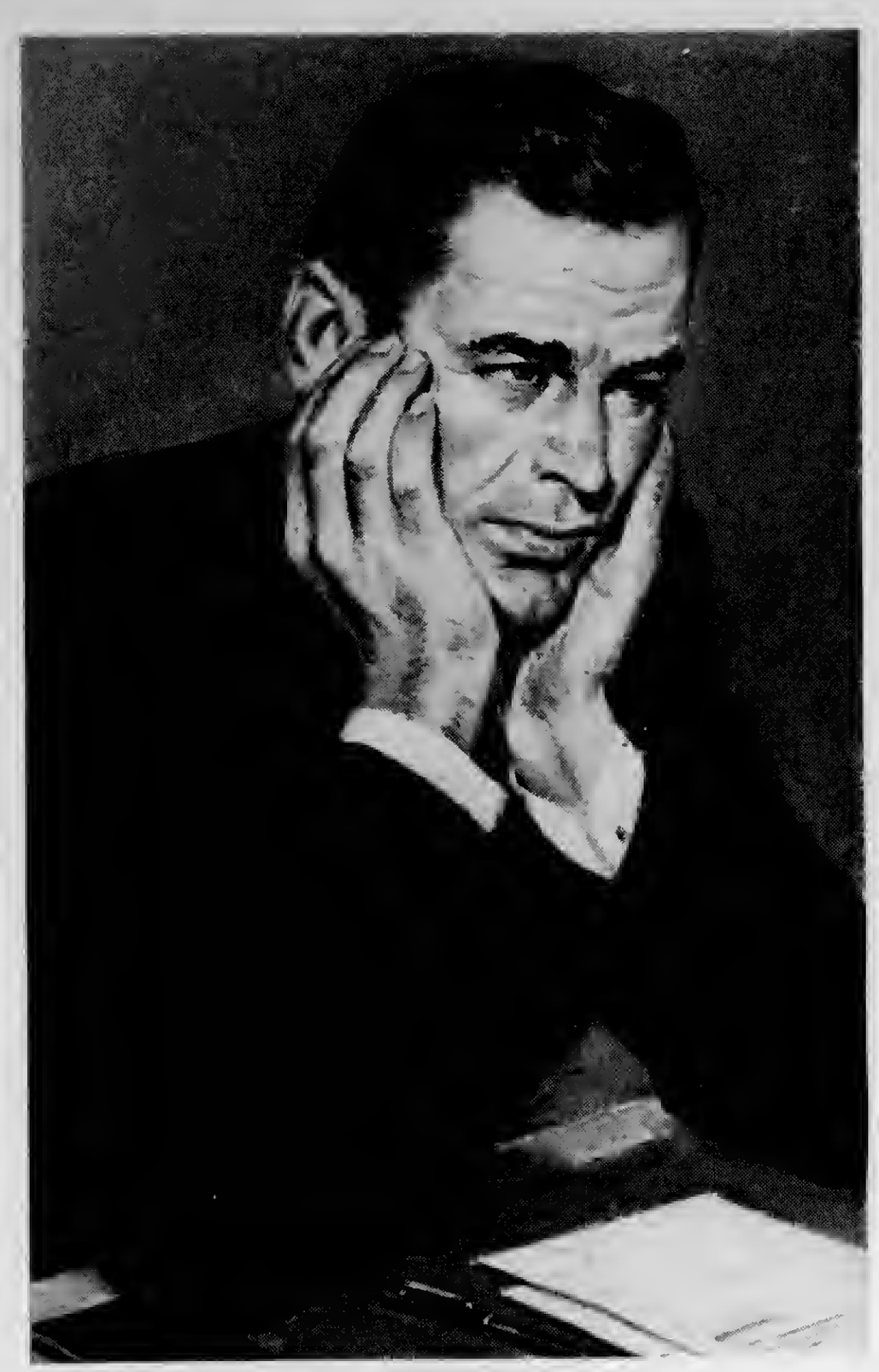
Associated Press

COLUMBIA'S WELTFISH
Too mony irons.

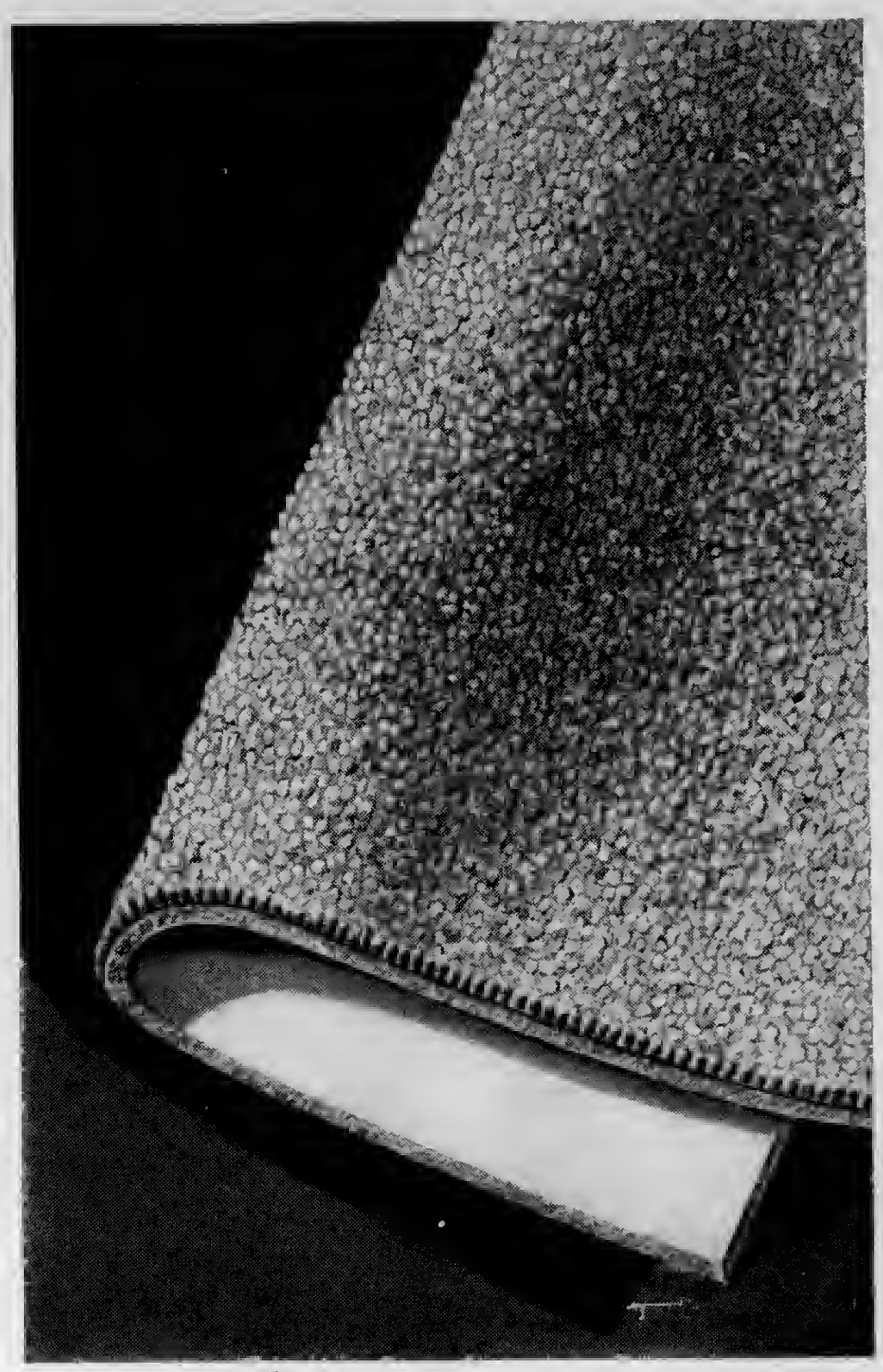
peoples of Africa. She is American vice president of the Communist-controlled Women's International Democratic Federation, was once president of the federation's affiliate, the Congress of American Women. Last year she did her best to publicize "proof" that the U.S. was using germ warfare in Korea, and last September she flatly refused to tell a Senate internal-security subcommittee whether she was or had ever been a member of the Communist Party.

Last week Columbia University announced that Anthropologist Weltfish's contract would not be renewed—not, said Columbia, because of her politics, but because there were not enough permanent appointments to go around. But with or without a job, Gene Weltfish was still getting into hot water. Once again, Senator McCarthy asked her whether she is now or ever has been a member of the Communist Party. Her reply: "I refuse to answer on the grounds . . ." etc., etc.

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TIME 4/13/53

BOOKS

Among the Mad

STRANGE LAUGHTER (214 pp.)—*Pierre Molaine—Roy* ($3).

There were four of them in the mental ward. Old Max would imagine that he smelled the scent of pines, and he would be back on Hill 299, fighting the Boche. Coselli listened to the charge of wild horses in his head. Bébert, a veteran of the Spanish civil war, kept hearing the laughter of the dead. The fourth patient, "the Druid," constantly saw beside him the head of Christ, crowned with thorns and bleeding.

Old Max broke loose one day. Shouting that he heard "the organs playing in Hell," he began to crush the others in gigantic bear hugs. A little later he blacked Coselli's eye, bit Bébert's thigh, stamped on a watch and swallowed some of the shattered glass. When the guards subdued him, he took the calming injections with gloomy dignity.

So begins *Strange Laughter*, a French novel which devotes itself, with a kind of savage pity, to the mind of the mad. Novelist Molaine (in real life Major Léopold Faure, a professional soldier in the French army) unrolls his story in the disorderly, sometimes brilliant voices of the patients themselves.

Bébert, struggling up the road to recovery, falls in love with a nurse named Jany. Old Max sinks deeper into his fantasies. Coselli spends days weeping over the portrait of his son, "little Guy Charles Stéphane Coselli"—though he has no son. Coselli does have a wife, however: the nurse Jany, who has come to work in the hospital to be near him. Tangled together in their nightmares and obsessions, Bébert and Coselli make their escape from the hospital, frantically trying to assert themselves as free men.

Toward the end, the violence of language and action becomes somewhat wearisome. But the book is redeemed by Novelist Molaine's deep sense of fraternity with the poor wretches about whom he writes, his admiration for that dim, human feeling which keeps Old Max and Coselli together in a brotherly embrace even as they surrender to their manias, "one barking, the other whinnying, one a dog, the other a horse." And the wild, rhetorical prayer that Bébert casts up in his misery also speaks for Novelist Molaine: "Father, here we are in the ooze, inert as fishes spawning. Our souls scent the mud, and our eyes are gradually closing to the light from the bank . . . Lighten us and regenerate us in the depths where we lie. Save us from darkness and the plague. Let us be filled with that better life towards which we yearn with palpitating gills . . . And take pity on our small fry. Amen."



Intercontinentale

NOVELIST MOLAINE
Souls in the ooze.

Roaring 50s

THE PRIVATE DINING ROOM (169 pp.)—*Ogden Nash—Little, Brown* ($3).

There have been persistent reports that Ogden Nash, long aged 30, had decided to enter his 50s and assume a middle-aged spread. The rumors are now confirmed by Poet Nash (born 1902) himself. Poem after poem in this new collection indicates a deliberate relapse into maturity; a new horizon shows both in waist and vision, along with such signal quirks as a grumpy dislike for opinionated young men and a difficulty in reading the phone book without glasses. There is even a blunt admission that when a man reaches his 50s he inclines to cast aside his jackboots and reach for his slippers:

When I was young I was Roland and Oliver,
Nathan Hale and Simón Bolívar.
Today I would rather side-step trouble
And be healthy, wealthy and comfortable.

What middle age has not withered is Poet Nash's determination to do his work with craftsmanship:

I am a conscientious man, when I throw rocks at sea birds I leave no tern unstoned,
I am a meticulous man, and when I portray baboons I leave no stern untoned.

Which means that in *The Private Dining Room*, Nash does his utmost to portray life with the mingled tolerance and grouchiness that follow an obligatory loosening of the belt. He finds, for example, that there is very little satisfaction in talking with the younger generation:

They don't know Hagen from Bobby Jones,
They never heard Al Smith,
Even Red Grange is beyond their range,
And Dempsey is a myth . . .



Abe Crank

POET NASH
No tern unstoned.

I'm tired of defining hadn't oughts
To opposition mulish,
The thoughts of youth are long long thoughts,
And Jingo! Aren't they foolish!

But he has come to believe that, give a lot, take a little, men can get along with women:

And the battle of the sexes can be a most
enjoyable scrimmage
If you'll only stop trying to create woman in your own image.

Under the elderly slouch, the authentic Nash stance is still evident. It is that of a poet who has provoked so many chuckles by stating good sense in metrical nonsense that many readers have never paused to appraise the discipline, economy and pungency of the Nash poem at its best. One of the best in this collection is *The Visit*. Here, in two dozen lines, is the whole armor of Ogden Nash—the sardonic side glance, the aptly distorted word, the poised cold shoulder, the burial of victims in clichés of their own choosing:

She welcomes him with pretty impatience
And a cry of Greetings and salutations!
To which remark, no laggard, he
Ripostes with a Long time no see.
Recovering her poise full soon,
She bids him Anyhoo, sit ye doon,
And settling by the fireside,
He chuckles, Thank you, kind sir, she cried.
Snug as a bug, the cup he waits
That cheers but not inebriates.
She offers him a truly ducal tea,
Whipped up, she says, with no diffewcity.
A miracle, if I didn't know you,
He says—It only shows to go you.
Eying her o'er the fragrant brew,
He tells her her smile is picturescue,

Binstocks Power of Faith.

p. 21--man lost in woods, dark, finds path, meets approaching figure, Who? keeps moving forward despite fear, not beast but a man, friend or enemY? retreat will mean death, forward perhaps life, takes chance, is his brother
p. 25--2 frogs fell into pial of milk: one says, I'm going to drown and does; other: I'm going to live, churns around in pail and then jumps to safety from the butter he has churned.
p. 41--Wm. E. Henley: Invictus: TB at 16 in left leg and lost it; at 24was threatened with ampu. of right one; at 26 after 2 yrs in hospital sat up and wrote Invictus: "master of my fate and captain of my soul".
p. 47: not every one is perfect: Einstein on diner & forgot his glasses, does not want to go back & so asks neighbor to read menu to him, "I'm sorry I can't read either".Need not be -erfect, have faith in your own worth
p. 60--Centipede O.K. till stranger asks him how he walks with all the feet Cent. now starts to figure it out, becomes nerveous, breakdown, paralyzed. Man too thinks too much of the alternatives before taking the initial step.
p. 68--Peter Marshall in Senate: Help us, O God, to do our very best this day and to be content with today's troubles so that we shall not borrow the troubles of tomorrow. Save us from the sin of worrying, lest stomach ulcers be the badge of our lack of faith."
p. 70--Golf--3 basic strokes from tee to cup: drive, approach, putt. a) select goal and hit toward general direction, avoid trouble. b) specific and precise, measure distance, evaulate lay of land, traps, right club, strategy, etc. c) final effort, vital blow, precision, cup of life is attained.
p. 76--cartoon: golf club next to insane asylum. Irate golfer breaks clubs curses, etc. 2 inmates watching this, one makes circular motion to other.
p. 77--A reed on a river bank can be beaten and bent low 1000 times, yet will not break and will rise straight again.
p. 91f--Durante converted his nose into asset: "We akk git our schnozzolas maybe not on our faces, then in our minds, in our harts, habits.If we admit them we are O.K. ridiculous as they are; let us laugh at them and no more wars, suicides, etc. and our souls would nt be so sick anymore."
p. 102--Sholom Ash in his Kiddush Ha Shem: town about to be attacked but people keep on selling their produce and carrying on with their life. One man nothing to sell materially, he sells "faith".
p. 119 Shaw: "I am afrais that we must make the world honest before we can honestly say to our children that honesty is the best policy."
p. 152--our attitudes toward ideas and ideals like the savages of the Brazilian jungle who worshipped in a cave, scrolls which had never been read by any of them and which writing could not be deciphered by any.
p. 162--bird set out to ferry his 3 fledglings across stormy sea. carried them across 1 by 1 due to heavy storm. 1st asked: will you do as much for me in my old age? ans:only bring me to safety and when you are old I'll do all I can for you; same with no. 2. 3rd answers: I cannot bind myself. But I promise this: when I have childrenof my own, I shall do as much for them as you are doing for me." carried this one to safety.
p. 186f: Tolstoy meets a ~~xxxxxx~~ beggar on the street during serious famine has just given his last coin away and so has nothing to give. Embracesman and tells him"Please be not angry with me, kind brother, I have nothing to give you. Face lights up, "But you called me brother, that is a great gift
p. 217--Plutarch on loss of his child in letter to his wife: "Remember how much good we still possess. Because one page of your book is blotted, do not forget all the other leaves whose reading is fair and whose pictures are beautiful. We should not be like misers, who never enjoy what they have, but only bewail what they lose."
p. 233--on wall of cellar in Cologne, written by war prisonrers: "I believe in the sun, even when it is not shining. I believe in love, even when feeling it not. I believe in God, even when He is silent."
p. 234--Jew persecuted and all his family died: "God of Israel, I have fled to this place in order to whorship you without molestation, to obey your commandments and sanctify your name. You, however, have done one every

thing to make me stop believing in you. Now, lest it seem to You that you will succeed by these tribulations in driving me from the right path, I notify you, my God and God of my fathers, that it will not avail you in the least. You may insult me. You may castigate me. You may take from me all that I cherish and hold dear in the world. You may torture me to death--but I will believe in You, I will always love You...You have done everything to make me renounce you, to make me lose faith in you but I die exactly as I have lived, crying eternal praise unto God."

p. 239--child distrubing labor of father and to quiet boy, father gives him a puzzle of the world to work out, convinced this will take at least an hour. After 10 minutes boy comes back, finished with the task. "It was easy, you see, on the other side of the puzzle I found the picture of a man. So I first put the man together, then the world was together."

Who's Who 27th
both parents + children
must sow in religion
the seed up sow
① Rel in childhome — no
② Reach till to boy own
but parent were christ — no

RELIGION NOT FOR ME — BUT FOR MY CHILDREN

By Rabbi Roland B. Gittelsohn

Several times in September, during those hectic weeks when almost daily I was meeting prospective Synagogue members, I found myself listening to one or another variation of the same conversation pattern. It was always either a father or mother explaining to me the desire for affiliation with our Congregation in words something like these: "You know, Rabbi, I'm really not religious at all (or: I'm an atheist . . . agnostic . . . non-believer). I don't care about these matters myself but I am joining in order to give my child a chance to discover the nature of his own religion. If, when he grows older, he decides to reject it, that will be his own business."

Few conversations give me a greater or deeper feeling of futility. How can any sensibly intelligent person expect the Synagogue School, in its pitifully few hours each week, to counteract religious indifference at home? Even if religious education were entirely a matter of acquiring facts, our hands would be tied by such parental attitudes. How much worse, however, when it is remembered that religious education is even more a matter of building attitudes than of acquiring facts.

Suppose a parent were to say: "I don't believe in cleanliness myself and don't propose to maintain cleanliness in my home, but I will give you my child for two hours each week so that you may teach him the ideal of cleanliness." Or suppose a parent were to adopt similar attitudes toward patriotism or honesty or aesthetic values or any other ideal in life which is of great consequence.

Often I wanted to take such parents literally by the shoulders and to shake some sense into them. Judaism involves a person's whole heart as well as his basic attitudes toward the meaning of human existence. How can I, or any other Rabbi, build a sound foundation for such attitudes in the lives of children whose parents and homes are indifferent, if not altogether antagonistic? How can we teach children the importance of Synagogue attendance, of study, of holiday observance, if the very lives of their parents belie what we teach them?

The task of religious education is a joint responsibility. I beg of you: Don't give me your child unless you are willing to give me also yourself, so that together we may build better Jews and more useful human beings.

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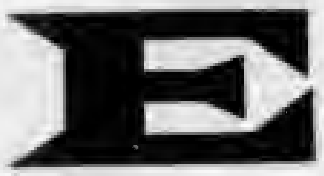
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Exaltation
Education
Ethics

STATEMENTS ADOPTED BY THE UNION OF AMERICAN HEBREW CONGREGATIONS

FORTY-THIRD
GENERAL
ASSEMBLY
FEBRUARY, 1955
LOS ANGELES

Published by:
THE UNION OF AMERICAN HEBREW CONGREGATIONS
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Introduction

Historic is the word for the Forty-Third Biennial Assembly of the Union of American Hebrew Congregations which took place in Los Angeles, February 13 to February 16, 1955.

It was the first time that these deliberations, attended by delegates from the Reform Temples of North America and Hawaii, took place in that new bastion of Judaism, Los Angeles.

Historic, too, was the size of the gathering, the largest convocation under the auspices of a national Jewish religious organization in America. Nor will the thousands of delegates and visitors ever forget the almost tangible zeal for Judaism which was "in the air" throughout the convention, at workshops, round-tables and plenary meetings, pageants, religious services, and even during business sessions.

Historic was the Tercentenary segment of our convention when we saluted sixty-six congregations within the Union which have been in existence for more than a century. Equally momentous was the presentation of a charter to the 500th congregation to join the Union, a moment which symbolized the doubling of the size of our organization in a little more than a decade.

But that which will probably be most historic, or rather, be most history-making, was the promulgation of the Statements printed in this pamphlet. The subjects of these documents, Worship, Education, and Social Action, formed the threefold theme of the convention, the so-called "three E's," of Exaltation, Education, and Ethics. What makes the Statements significant is that they reflect the turning of the corner in the history of Reform Judaism to a more affirmative or determined positivism. Those who know the history of Reform know that it has not been a negative movement, but no one will deny the need to give greater emphasis to making clear what we stand for as well as what we oppose.

These declarations adopted by the convention are not meant to be the last word on these subjects in Reform. Rather are they delineations of our goals in three vital fields, the synagogue, the school, and society. It is our hope that they will serve as a source of study and of further deliberation within the sanctuary and the study hall. We trust that all who receive these Statements will ponder them and that all will feel free to comment upon them.

It should be pointed out that the Statements are another product of the joint endeavors undertaken by the Union of American Hebrew Congregations and the Central Conference of American Rabbis. To these groups who worked in collaboration with the members of the Boards and Commissions, as well as of the staffs of the Union of American Hebrew Congregations and its affiliates, we are greatly indebted. Especial gratitude is extended to each of the three chairmen: Rabbi James G. Heller, chairman of the Joint Committee on Ceremonies; Rabbi Solomon B. Freehof, chairman of the Commission on Religious Education; and Mr. I. Cyrus Gordon, chairman of the Commission on Social Action.

We pray that these Statements will help to enlighten and enrich our Reform Jewish Movement; that these words of our mouths and the meditations they may elicit in the minds and hearts of those who read them may be acceptable in Thy sight, O Lord, our Rock and our Redeemer.

RABBI MAURICE N. EISENDRATH
President, Union of American Hebrew Congregations

Exaltation

THE ATTAINMENT OF SPIRITUAL EXALTATION

The worship of a divine power is a deep and constant need of men through all lands and all history. In words or deeds, through a positive affirmation of life or through ascetic withdrawal from the world, human beings have always given expression to their sense of dependence upon their Creator.

Though worship has taken and still takes many forms in Judaism, it has always been a well-spring of comfort, courage, and purposiveness. For the Jew, prayer is more than petition for the fulfillment of his personal desires. Through his prayers the Jew has striven to relate himself and his life to the ultimate reality of the unviverse. He has sought to learn God's will and to understand his own role in fulfilling Israel's covenant with God, that covenant which requires man "to change the world in the direction of the Kingdom of God."

In prayer the Jew has poured out his awe and wonder at the beauty, majesty, and harmony of God's world. At times of joy he has given thanks to the Holy One for the blessings of life. In moments of sorrow he has derived consolation and has reaffirmed his faith in the ultimate goodness of life. In his heart the Jew has given voice to his yearnings and his aspirations, to his determination to live more nobly as befits a child of God. In the synagogue the united voice of "adas B'nai Yisroel," the congregation of Israel, has given added dimension to the prayers of the individual, has added strength to the impact of the faith of Israel upon the world. And, most important of all, by daily acts of goodness the Jew has worshipped his God through imitation of Him and through obedience to His will.

When the words of prayer tended to become sterile, formal or outworn men and movements arose to remind our people that only "kavono"—(a devotion that is not formal or perfunctory but genuine and inward)—genuine God-directed inwardness—can lend them value; that dedicated, intense devotion is the essence of worship; that prayer which is not carried out in the acts

of daily life is prayer in name alone. From its beginnings, Reform Judaism has been especially sensitive to the dangers inherent in prayer that has become over-formalized and empty. One of our claims as a movement has been that we have revitalized prayer and worship for the modern Jew, thus infusing new spiritual creativity and meaning into Judaism. Without weakening or altering in its fundamentals our immemorial tradition of prayer, each new edition of our *Union Prayerbook* has tried to come closer to the real needs of our people. Constant experimentation and change within the broad framework of Jewish tradition have been characteristic of Judaism in the areas of worship, ritual, ceremonial forms and practices, and must continue to be so.

Periodic self-evaluation has helped to expand the horizons of our movement. There has never been an unchangeable Reform Judaism. The 43rd Biennial Assembly of the Union affords us another occasion for the examination of this problem. Are we succeeding within the sphere of worship in bringing into the lives of Reform Jews a meaningful faith, the presence and power of religious exaltation?

In preparation for our deliberations together, let us consider these matters: Our movement has, phenomenally, more than doubled its membership since 1945. Has this growth in membership been matched by growth in religious consciousness and in synagogue attendance? Some congregations report a marked increase in attendance at services on Sabbaths and Holy Days both by new members and by families long affiliated with them. Some new congregations report fruitful experiences with religious services at which their members participate actively in prayer and song every Sabbath. But we must face frankly the fact that, despite all efforts, experimentation, and pulpit brilliance, the majority of our congregants do not appear to believe that regular temple attendance is important in their lives. Why is attendance at our services still relatively poor?

Many of our congregants who attend services regularly derive great comfort, inspiration, and guidance from prayer. Inspiring results have been achieved in experimental services at our superb NFTY institutes and conclaves and in some of our temples. But we must note the fact that many congregants continue to complain that, though they attend regularly, our services do not have any impact upon them, that the ritual is dull and relatively meaningless. Why do so many Reform Jews react negatively to our liturgy and to our worship?

We speak often of the Jewish home as the true temple of Judaism, as the citadel of our religious life. Throughout our history this has been so. In our America, where Jews have prospered, where Jewish institutions have become great in number and in service, what of the Jewish home? Heartwarming and moving experiences are reported by many parents whose children have reveled in home Chanuko observance, who have been imbued with the sanctity of

the Sabbath through simple home rituals, who have found their family lives deepened and strengthened through praise to God for the blessings of each day. But can we say honestly that Judaism pervades most of our homes? Can we assert honestly that Jewish values and ideals are known and lived by parents and taught to their children in their homes? Can we state honestly that family worship is being used to deepen family love, inspire family devotion, and shape better lives in many Reform Jewish homes? A large number of our congregants continue to resist any attempt to introduce prayer and Jewish observance in their homes, while in many instances Christian holiday observances still receive great emphasis. Is this citadel of Judaism beginning to weaken, ironically, in this very land of free worship? What is happening in the Jewish home?

In Jewish tradition every act in the daily routine of life was hallowed by the recital of a "b'rocho," a blessing. The individual Jew, in addition, prayed often and fervently to God within the temple of his heart. We are confident that some Reform Jews today continue to hallow many moments of living through words of prayer. But can we affirm honestly that this is so for the overwhelming majority of our congregants? There are many indications that most Reform Jews today are painfully self-conscious about private devotions, about personal, individual prayer. Why is this so?

None of these problems is being discussed for the first time. Many reasons are offered for our situation, and many tentative answers are given to these questions.

Some say that the mood of our times is responsible for the decline of interest in worship among our people. In the recent past, it was widely held that scientific advances had combined with political freedom to "emancipate" free citizens from the "shackles" of organized religion, from any dependence upon God. Despite the disillusionment of the past two or three decades with the claim of science to final truth, a claim which eminent scientists themselves no longer make, how much of this feeling of disillusion and skepticism still remains in our current generation?

Some say that our forms of worship are outmoded, that much of the indifference of segments of our congregants can be blamed directly upon our liturgical service in general and upon our *Union Prayerbook* in particular. Is our increasing concern with ceremonialism and ritual a cover for emptiness in our religious life? Are we experimenting too much or not enough?

It can be stated with confidence that ignorance of Judaism and of Jewish life is a major factor in the growing crisis of our relationship to prayer in Judaism. If we were to teach our children from an early age the meaning and importance of prayer, if we were to make God real in their lives, if we were to work intensively with our adults year after year toward an understanding of God, of prayer, of Jewish ideals and beliefs, a real intensification and broad-

ening of Jewish religious experience would surely come. To what extent is this the answer to our quest for solutions to our problem?

Undoubtedly other causal factors could be mentioned and many other problems could be raised. Of primary concern at the moment, however, is the importance of the quest itself, of our certainty that there are directions in which our movement can and must travel. There are steps that can be undertaken to reinforce and reinvigorate our conviction that communication with the Almighty is essential to the good life, that prayer is inseparable from Jewish life, that religious exaltation can and must be ours. These steps are tentative; none of them offers a guarantee of success. But it is our sacred responsibility to undertake them within our individual temples and homes, with the guidance of our national institutions.

In this spirit the following recommendations are offered for the consideration of our congregations and of our Biennial Assembly:

1. Clearly we do not know enough about the causes, historical and contemporary, of our basic problem. A full-scale study should be undertaken at once by the Union of the extent to which our people pray, of their concept of prayer, and of their own ideas concerning their religious needs.

2. Our Union and our congregations should undertake seriously to reemphasize the Jewish belief in the sanctity of the Sabbath as a day of rest, meditation, prayer, and refreshment of soul, not only by means of temple worship, but most particularly in our homes.

3. We should intensify our efforts to experiment creatively in the field of public and home worship, following the example of NFTY, and with equal emphasis on the needs of children, youth, and adults.

4. In our religious schools we must intensify the training of our children in worship, both public and individual.

5. We must guide our homes in the establishment and extension of a pattern of regular worship daily, on the Sabbath, and on all Holy Days and festivals.

6. We should encourage the extension of the successful Family Worship Services which have been the practice of many congregations. The Union should provide materials and ideas for the conduct of these services.

7. The meaning and function of prayer, an understanding of the prayerbook and of ceremonial forms, an insight into the Jewish heritage of worship must be made available to all our members. The Union should undertake at once to expand its program of publications and study courses for children, youth, and adults in this vital field.

Education

THE AIM OF RELIGIOUS EDUCATION

The central aim of our education has been stated in Scripture. The mandate in Deuteronomy, "Thou shalt teach them diligently unto thy children," is preceded by the words addressed to adults, "These words which I command thee shall be upon thy heart." Both statements refer specifically to the opening verses of the passage, "Hear O Israel," and "Thou shalt love the Lord thy God." It is our duty in the education of adults and children to establish a firm conviction of God's presence, His beneficent governance of the universe, His infinity yet His nearness to every searching heart. This is the ultimate aim of all our education and the test of its effectiveness.

The convictions of faith must be translated into principles of action. The devotion of worship in public services and in private prayer, the life of righteous action towards our fellowmen and hopefulness and courage in the enterprise of living, all these are the moods which we must engender as consequence of the faith in God the Eternal. Religious education must lead not only to information and knowledge but also to character growth and personality development.

We learn of God's revelation and of His mandate to us in the pages of Sacred Scripture. No matter how much the tides of critical and archeological study may ebb or flow, the Bible remains for us the central source of man's discovery of the presence and the purposes of the Divine. Therefore, although all our great historic literature is of educational importance to us, the Bible itself is our primary textbook. All simplifications of Bible stories, all selections of famous texts must be deemed preparatory towards establishing a permanent bond between child and Scripture. From the very beginning, the Bible was a constant companion of the people of Israel. It is still our aim to make of our children life-long Bible readers so that throughout their days they may be taught directly by Moses, Isaiah, Solomon and David.

God's covenant was made with the people of Israel. This is a basic theme in Scripture. God's blessing is over all His creatures and all are in duty bound to worship Him. But in an idolatrous world Israel covenanted with God to maintain the purity of the worship of Him and to keep the faith unsullied through the ages. The generations that stood at Mount Sinai and all the succeeding generations are bound in that covenant. The world-wide people of Israel, its mission and its destiny, are an essential element in our faith. Therefore the story of Israel, the vicissitudes of its children all over the world, its weakness and its strength, its disaster and its triumph, is to us part of the manifestation of God's presence in the world. The drama of Jewish History, especially the story of Israel's unflagging courage in behalf of its faith, must become a proud possession of the soul of every Jewish child. It must be taught as a means of giving the child inner strength and the ability to face the environment with confidence and dignity.

How the worship of God expressed itself through the ages is part of the story of our religion. The Prayerbook, which is the historic vehicle of our communion with God, must be an important subject of instruction. The history of its development, the meaning of its classic passages, the Scriptural selections which it has made familiar and beloved by generations must be embodied into the mind and the heart of our children.

All the ceremonies and all the customs and all the observances are precious to us as the outward manifestation of Israel's inner devotion. This is part of the history of our religion, but such ceremonials as fit into our modern life and can be observed with full heart and with benefit to the spirit in the synagogue and in family home worship, these are more than history. These are the expression of our present worship of God. We must build in the child a love for those Jewish observances which are vital in present-day living and such new observances as may become helpful.

Since the world-wide brotherhood of Israel, the covenant people, is the vehicle of our religious faith, then whatever intensifies that sense of brotherhood throughout the world and over the ages is an indispensable part of our religious instruction. Not out of foolish pride of "race" or clanishness, but out of religious dedication, our kinship with world-Israel is for us a highroad to the awareness of God. Hence every worthy instrumentality which helps unite us must be part of our school curriculum. The sacred tongue, the language of prophet and teacher, is the only language common to our brethren all over the world and uniting the most far-off recorded past through the ages with our own day. The knowledge of the Hebrew language in its various forms has always been and still is today a religious road to Jewish spiritual brotherhood. The Hebrew of the Prayerbook, the Hebrew of the Bible must become a favorite theme in our education. It is the classic and the eternal vehicle of our

religious self-expression. Also the philanthropic institutions, local and international, the Jewish life in Israel and in all other lands, all these, as they tend to bind us together, bring to the child's heart the consciousness of the covenant-people and must be used as a pathway to the knowledge of the God of history.

From its very beginning Jewish education was a life-long culture. Any attempt to restrict it to child-education runs counter to its essential spirit and defeats its historic aim. All our educating in our schools must be so planned as to be a first step to the life-long study of the eternal themes and the immortal Book and the later literature which it inspired. Ultimately no subject belongs in our curriculum which is not a step nearer to the Presence of the Eternal God, nor is any subject properly planned which is not a step towards a life-long devotion to Him. The motto of Jewish education should be the verse in Isaiah (59:21): "This is My covenant with you, saith the Lord, My words which I have placed upon you. They shall not depart from you or from your children's children forever."

Ethics

THE SYNAGOGUE AND SOCIAL ACTION

We are the heirs of the great Jewish religious tradition which conceives of its ultimate goal as the establishment of the Kingdom of God on earth. The God whom we serve is a God of righteousness who would have us be holy as He is holy. The Torah which we cherish is a guide for spiritual living concerned with every aspect of human experience. The prophets of Israel, dedicated to God and the welfare of their fellow men, bade us pursue justice, seek peace, and establish brotherhood among all of God's creatures.

Judaism offers no easy escape from the problems of life. It rejects the device of passing all responsibility for social problems to God. In our tradition, man is called the co-worker or partner of God in the creation of a better world. Judaism insists that we must apply constantly the sharp ethical insights of the prophets to the specific social problems of our generation, as well as to the personal and individual problems of our lives.

It is in loyalty to this heritage, and in the furtherance of our ideal of righteousness, that Reform Judaism has developed a program of social action which relates the ethical and spiritual teachings of our faith to the problems of our communities, of our country, and of the world, and which strives for a society guided by the principles of divine justice and mercy. This program is conducted through the Commission on Social Action, a joint instrumentality of the Union of American Hebrew Congregations, the Central Conference of American Rabbis, the National Federation of Temple Sisterhoods, National Federation of Temple Brotherhoods, the National Federation of Temple Youth. The primary objective of this Commission is, through programs of social study and social action in each Reform synagogue, to activate the ideals of Judaism in the lives of our congregants. Such programs must be integral and essential aspects of synagogue activity. A synagogue which isolates itself from the fundamental issues of social justice confronting the community and the nation is

false to the deepest traditions and values of the Jewish heritage.

What are these traditions? What are these values? And what are some of their implications for us today?

Judaism gave to the world the concept of the sanctity and dignity of the individual. All men are equal in that they are created in the image of God. "One law and one ordinance shall be both for you, and for the stranger that sojourneth with you" (Numbers 15:16). Respect for the civil rights of all men is each man's duty to God. We Jews are challenged by our religion to support the basic human rights of every one: "What is hateful unto thee, do not do unto thy neighbor" (Talmud Shabbos 8). As Jews and as Americans, dedicated to the democratic tradition, we are impelled to join with our fellows in overcoming bigotry and prejudice, in seeking through education and legislation the elimination of discrimination and segregation because of race, religion, or national origin, in demanding for ourselves and for all other Americans equality of opportunity in work, home, health and education.

Judaism teaches that each man has a right to express or keep private the dictates of his soul, for the soul is the divine element in man and cannot be interfered with by other men or governments of men. "The spirit of man is the light of the Lord" (Proverbs 20:27). The Talmud teaches that where honest differences prevail and agreements are difficult: "These *and* those are the words of the living God." It was that "flaming fire within" (Jeremiah 25:9) that impelled the prophet to speak out even at grave personal risk. These rights of conscience were enshrined in the Bill of Rights, the cornerstone of the American constitutional system.

We view with deep concern the growing attack upon these principles in American life today. Judaism is fundamentally antagonistic to tyranny—whether it be totalitarian tyranny manipulated from abroad, or a domestic tyranny foisted on the American people in the name of anti-communism. We believe that subversion and espionage can and must be effectively opposed without destroying the tradition of individual freedom on which democracy is based. We have faith in freedom and in democracy. We believe that the religious ideals of justice and security for all men can be fulfilled only in an atmosphere of freedom and security, not in an atmosphere of fearful conformity and suspicion. We pledge ourselves to join with all freedom-loving forces in our community and nation to reverse the alarming trend toward suspicion, recrimination, fear, and the equation of dissent with disloyalty. We pledge our unremitting vigilance to the end that neither Communist intrigue nor reckless demagoguery shall be allowed to corrode the fundamental liberties which have their origin in religious ideals.

Judaism has always emphasized that our ethical ideals must also be applied to the economic processes of society. Our society must be judged by the extent

to which men are enabled to achieve, through their work, a decent standard of living, and to provide for themselves and their families the fullest possible protection of their mental and physical health. We pledge ourselves to the achievement of this ideal not only on the national and world scenes, but most particularly in the conduct of our individual business and professional lives.

Another of the most sacred of our Jewish religious teachings is the vision given us by the prophets of a Messianic Age of peace, the time when nations shall beat their swords into plowshares and their spears into pruning hooks. Motivated by our belief in world brotherhood, the Jewish community has supported enthusiastically the United Nations as the best available instrumentality for the gradual accomplishment of world peace. We have rejoiced in its constructive achievements in the improvement of health standards in many parts of the world, in the control of narcotics traffic, in child welfare, in technical assistance to underdeveloped nations, in the UN's prophetic declarations on Human Rights, Genocide, and similar world problems. We have been deeply concerned about the lack of progress recorded within the councils of the United Nations in easing international tensions. Yet we have remained hopeful that our country, committed firmly to international cooperative action and backed strongly by our citizenry, could continue to exercise leadership in the UN in the direction of world peace.

But we see powerful, organized forces in America striving to weaken the UN and its agencies, pressing even to force the withdrawal of our country from the United Nations. We see a movement to prohibit teaching in our schools about the UN and its activities. We see isolationist groups attempting to sabotage the Covenant on Human Rights and the ratification of the Genocide Convention. We see these tendencies and we are deeply disturbed. We pledge ourselves to the task of strengthening international cooperation for peace.

We must be constantly aware that the fundamental contest between democracy and tyranny is a struggle for the loyalties and minds of men. Armaments, however necessary and however awesome, cannot win this all-important contest. We can win ultimately only by demonstrating constantly and conclusively that democracy is dynamic, that it spurns colonialism and racism, that it can and will address itself to the continuing problem of world poverty, that it offers a way for people to solve their crushing problems and still be free.

We can win this contest only by affirmative deeds. A Marshall Plan, a Point 4 Program of technical assistance, President Eisenhower's plan for an international atomic pool for peaceful pursuits, achievements of a more humane U.S. immigration policy than the one we now have, can be mightier weapons in this contest than a thousand H-Bombs. A decision by the U.S. Supreme Court, outlawing segregation in American public schools, speaks more loudly

than a thousand propaganda broadcasts over a thousand Voices of America. In the same way, resolute action by the American people to cleanse our nations of the poison of fear and suspicion would immeasurably strengthen us in the continuing ideological struggle against communism. We must constantly prove that democracy works. Thus, the propaganda bombardments of world communism will be revealed as a collection of false and cynical slogans, and democracy will be welcomed in places where its blessings will lift hearts and hopes and point the way to a more promising future. We pledge ourselves to this momentous task.

Jewish religious bodies—and certainly Reform synagogues—have a deep responsibility to seek to strengthen democracy and the ideals of justice by translating our faith into concrete social action. Such Jewish ideals as reverence for individual freedom, love of peace, concern for the weak, equitable relationships between employer and employee, regard for the stranger, and many others are strikingly relevant to the current world scene. We urge establishment of a standing committee charged with the responsibility of educating the membership on the application of these ideals to contemporary social issues as an indispensable part of the program of every synagogue. Such committees will enable us to orient our individual lives and help shape our society by the ethical imperatives of our faith.

Through an intelligent program of social justice in the synagogue, we help to bridge the gap between confession and commitment, between word and deed and thus bring a sense of greater reality to our faith. We as Jews fulfill ourselves by working for the establishment of justice and peace which are fundamental to Judaism as they are to democracy. In the words of our prayerbook: "O may all created in Thine image recognize that they are brethren, so that, one in spirit and one in fellowship, they may be forever united before Thee. Then shall Thy kingdom be established on earth and the word of Thine ancient seer be fulfilled: The Lord will reign forever and ever."

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A STATEMENT OF BASIC PRINCIPLES
ON
THE SYNAGOGUE AND SOCIAL ACTION

A STATEMENT OF PRINCIPLES
ADOPTED BY 43RD GENERAL ASSEMBLY OF THE
UNION OF AMERICAN HEBREW CONGREGATIONS
IN LOS ANGELES, CALIFORNIA, FEBRUARY 15, 1955
UPON RECOMMENDATION OF THE COMMISSION ON SOCIAL ACTION

We are the heirs of the great Jewish religious tradition which conceives of its ultimate goal as the establishment of the Kingdom of God on earth. The God whom we serve is a God of righteousness who would have us be holy as He is holy. The Torah which we cherish is a guide for spiritual living concerned with every aspect of human experience. The prophets of Israel, dedicated to God and the welfare of their fellow men, bade us pursue justice, seek peace, and establish brotherhood among all of God's creatures.

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It is in loyalty to this heritage, and in the furtherance of our ideal of righteousness, that Reform Judaism has developed a program of social action which relates the ethical and spiritual teachings of our faith to the problems of our communities, of our country, and of the world, and which strives for a society guided by the principles of divine justice and mercy. This program is conducted through the Commission on Social Action, a joint instrumentality of the Union of American Hebrew Congregations, the Central Conference of American Rabbis, the National Federation of Temple Sisterhoods, National Federation of Temple Brotherhoods, and the National Federation of Temple Youth. The primary objective of this Commission is, through programs of social study and social action in each Reform synagogue, to activate the ideals of Judaism in the lives of our congregants. Such programs must be integral and essential aspects of synagogue activity. A synagogue which isolates itself from the fundamental issues of social justice confronting the community and the nation is false to the deepest traditions and values of the Jewish heritage.

What are these traditions? What are these values? And what are some of their implications for us today?

Judaism gave to the world the concept of the sanctity and dignity of the individual. All men are equal in that they are created in the image of God. "One law and one ordinance shall be both for you, and for the stranger that sojourneth with you." (Numbers 15:16) Respect for the civil rights of all men is each man's duty to God. We Jews are challenged by our religion to support the basic human rights of every one: "What is hateful unto thee, do not do unto thy neighbor" (Talmud Shabbos 8). As Jews and as Americans, dedicated to the democratic tradition, we are impelled to join with our fellows in overcoming bigotry and prejudice, in seeking through education and legislation the elimination of discrimination and segregation because of race, religion, or national origin, in demanding for ourselves and for all other Americans equality of opportunity in work, home, health and education.

Judaism teaches that each man has a right to express or keep private the dictates of his soul, for the soul is the divine element in man and cannot be interfered with by other men or governments of men. "The spirit of man is the light of the Lord" (Proverbs 20:27). The Talmud teaches that where honest differences prevail and agreements are difficult: "These and those are the words of the living God." It was that "flaming fire within" (Jeremiah 25:9) that impelled the prophet to speak out even at grave personal risk. These rights of conscience were enshrined in the Bill of Rights, the cornerstone of the American constitutional system.

We view with deep concern the growing attack upon these principles in American life today. Judaism is fundamentally antagonistic to tyranny -- whether it be totalitarian tyranny manipulated from abroad, or a domestic tyranny foisted on the American people in the name of anti-communism. We believe that subversion and espionage can and must be effectively opposed without destroying the tradition of individual freedom on which democracy is based. We have faith in freedom and in democracy. We believe that the religious ideals of justice and security for all men can be fulfilled only in an atmosphere of freedom and security, not in an atmosphere of fearful conformity and suspicion. We pledge ourselves to join with all freedom-loving forces in our community and nation to reverse the alarming trend toward suspicion, recrimination, fear, and the equation of dissent with disloyalty. We pledge our unremitting vigilance to the end that neither communist intrigue nor reckless demagoguery shall be allowed to corrode the fundamental liberties which have their origin in religious ideals.

Judaism has always emphasized that our ethical ideals must also be applied to the economic processes of society. Our society must be judged by the extent to which men are enabled to achieve, through their work, a decent standard of living, and to provide for themselves and their families the fullest possible protection of their mental and physical health. We pledge ourselves to the achievement of this ideal not only on the national and world scenes, but most particularly in the conduct of our individual business and professional lives.

Another of the most sacred of our Jewish religious teachings is the vision given us by the prophets of a Messianic Age of peace, the time when nations shall beat their swords into plowshares and their spears into pruning hooks. Motivated by our belief in world brotherhood, the Jewish community has supported enthusiastically the United Nations as the best available instrumentality for the gradual accomplishment of world peace. We have rejoiced in its constructive achievements in the improvement of health standards in many parts of the world, in the control of narcotics traffic, in child welfare, in technical assistance to underdeveloped nations, in the UN's prophetic declarations on Human Rights, Genocide, and similar world problems. We have been deeply concerned about the lack of progress recorded within the councils of the United Nations in easing international tensions. Yet we have remained hopeful that our country, committed firmly to international cooperative action and backed strongly by our citizenry, could continue to exercise leadership in the UN in the direction of world peace.

But we see powerful, organized forces in America striving to weaken the UN and its agencies, pressing even to force the withdrawal of our country from the United Nations. We see a movement to prohibit teaching in our schools about the UN and its activities. We see isolationist groups attempting to sabotage the Covenant on Human Rights and the ratification of the Genocide Convention. We see these tendencies and we are deeply disturbed. We pledge ourselves to the task of strengthening international cooperation for peace.

We must be constantly aware that the fundamental contest between democracy and tyranny is a struggle for the loyalties and minds of men. Armaments, however necessary and however awesome, cannot win this all-important contest. We can win ultimately only by demonstrating constantly and conclusively that democracy is dynamic, that it spurns colonialism and racism, that it can and will address itself to the continuing problem of world poverty, that it offers a way for people to solve their crushing problems and still be free.

We can win this contest only by affirmative deeds. A Marshall Plan, a Point 4 program of technical assistance, President Eisenhower's plan for an international atomic pool for peaceful pursuits, achievements of a more humane U.S. immigration policy than the one we now have, can be mightier weapons in this contest than a thousand H-Bombs. A decision by the U. S. Supreme Court, outlawing segregation in American public schools, speaks more loudly than a thousand propaganda broadcasts over a thousand Voices of America. In the same way, resolute action by the American people to cleanse our nations of the poison of fear and suspicion would immeasurably strengthen us in the continuing ideological struggle against communism. We must constantly prove that democracy works. Thus, the propaganda bombard-ments of world communism will be revealed as a collection of false and cynical slogans, and democracy will be welcomed in places where its bless-ings will lift hearts and hopes and point the way to a more promising future. We pledge ourselves to this momentous task.

Jewish religious bodies -- and certainly Reform synagogues -- have a deep responsibility to seek to strengthen democracy and the ideals of justice by translating our faith into concrete social action. Such Jewish ideals as reverence for individual freedom, love of peace, concern for the weak, equitable relationships between employer and employee, regard for the stranger, and many others are strikingly relevant to the current world scene. We urge establishment of a standing committee charged with the responsibility of educating the membership on the application of these ideals to contempo-rary social issues as an indispensable part of the program of every synagogue. Such committees will enable us to orient our individual lives and help shape our society by the ethical imperatives of our faith.

Through an intelligent program of social justice in the synagogue, we help to bridge the gap between confession and commitment, between word and deed and thus bring a sense of greater reality to our faith. We as Jews fulfill ourselves by working for the establishment of justice and peace which are fundamental to Judaism as they are to democracy. In the words of our prayerbook: "O may all created in Thine image recognize that they are brethren, so that, one in spirit and one in fellowship, they may be for-ever united before Thee. Then shall Thy kingdom be established on earth and the word of Thine ancient seer be fulfilled: The Lord will reign for-ever and ever."

THE ACHIEVEMENT OF A JUST PEACE

A STATEMENT OF PRINCIPLES
ADOPTED BY 43rd GENERAL ASSEMBLY OF THE
UNION OF AMERICAN HEBREW CONGREGATIONS
IN LOS ANGELES, CALIFORNIA, FEBRUARY 14, 1955
UPON RECOMMENDATION OF THE COMMISSION ON SOCIAL ACTION

The quest for peace has been stamped indelibly upon the character of Judaism. Our prayers and hopes have always been directed toward the achievement of peace for all humanity. At a time when war was the normal relationship among the nations of the world, the prophets proclaimed the vision of universal peace. From its earliest beginnings, Judaism has praised the peacemaker, condemned the war-monger; indeed, the early rabbis forbade Jews to traffic in the instruments of war. The majestic dream of a time when nation shall not lift up sword against nation, neither shall they learn war any more, has been an essential element of Judaism's heritage to all mankind.

As heirs of the great religious tradition which conceives of its ultimate goal as the establishment of the Kingdom of God on earth, we rededicate ourselves to the goal of universal peace. We confront the modern threats to peace, symbolized by the awesome power of thermo-nuclear weapons, with deep anxiety and concern but with undimmed faith in the even mightier power of God and man.

Only when there is a universal will for peace, can peace be achieved. In a world divided into two mutually hostile spheres, tensions inevitably develop, poisoning the very atmosphere of international relations. We recognize that aggressive Communism is primarily responsible for this division and for many of the tensions threatening world peace.

That Communist imperialism is the chief threat to world peace does not, however, absolve the U. S. from the heavy responsibility of constantly examining our own policies and conduct to make sure that we do not, in discouragement and frustration, weaken in our determination to build a peaceful world. As Americans and as Jews, drawing upon our religious experience and insights, we must urge our nation to intensify its positive efforts and to repudiate certain tendencies which in themselves constitute impediments to the achievement of world peace.

Accordingly, we urge

1. That the United Nations be made in deed as well as in word the cornerstone of U. S. foreign policy. There is little doubt that the prestige and influence of the United Nations have been weakened by a tendency to by-pass it, or to fail to make full use of its machinery in crucial matters. Our task must be to strengthen the United Nations. We believe that such strengthening requires the United Nations to

become truly a world organization which it cannot be until it becomes a council of all nations. We darken the hope of world peace when we neglect the United Nations, disparage its values, and especially when we give vent to irresponsible threats to withdraw from this assembly of nations.

2. That the United States not yield to despair in the search for universal peace. We must not fail to pursue every path, to consider open-mindedly every proposal, that might lead in the direction of easing world tension. We take pride in U. S. sponsorship of the uniquely generous Baruch Plan for control of atomic armaments. But we are aware that this Plan has been dead for years. We warmly commend President Eisenhower for his imaginative proposal for an atomic pool for peace-time purposes, and for our country's contribution of fissionable materials for peaceful uses. The United States should similarly seize the initiative in the quest for universal disarmament. Until a workable, realistic program of world disarmament is in force, however, the United States must continue, in concert with other free nations, to maintain its military strength, including its atomic stock-piles. It is an ironic truth that these stock-piles may be the most effective present deterrent to a world war.

3. That consideration of a preventive war as a possible instrument of American policy be rejected as immoral and a blasphemy both of religion and of democracy. We heartily commend President Eisenhower for repeatedly repudiating such an alternative, and for courageously urging patience and maturity in the pursuit of peace, but we are disturbed by the continued prevalence in places of high authority of a state of mind which seems to regard a preventive war as a solution to our difficulties. Religious groups especially have a profound obligation to inspire in the hearts of men the conviction that the achievement of peace is man's greatest challenge in our time.

4. That the fundamental contest between democracy and tyranny be recognized as a long-range struggle, which may continue for generations, and which will be won ultimately not by armaments but in the loyalties and minds of men. We can win this contest only by demonstrating constantly and conclusively that democracy is dynamic, that it spurns colonialism and racism, that it can and will address itself to the crushing problems of world poverty. In this connection, we welcome the achievements of the Point Four and U. N. Technical Assistance programs and urge that they be greatly expanded. We urge the speediest possible implementation of President Eisenhower's plan for peace-time use of atomic energy through an international pool.

5. That the processes of free discussion in the United States be revitalized. Too many Americans, distressed by the painful complexities of international affairs, have left

thinking on these questions to their leaders. We are also disturbed by the tendency to stifle free discussion and healthy controversy by resort to loose charges and pressure toward conformity. The result of these tendencies is that the very processes of international diplomacy, negotiation, and compromise have been held up to contempt; honest criticism of existing policies and even advocacy of co-existence have frequently been equated with pro-Communism. These are among the factors contributing to the weakening of U. S. prestige throughout the world and to the grave impairment of morale in the U. S. diplomatic service, thus increasing the difficulties of achieving a genuine peace.

To revitalize public discussion and debate of crucial international issues, we urge the convening of an international conference of religious, educational, scientific, and civic leaders from all nations to discuss the threats to peace and to consider ways of strengthening the fabric of universal harmony.

6. That religious bodies of all denominations intensify their efforts to instill in the hearts of man a renewed dedication to peace. Only the ringing cry of faith can cross the barriers and curtains now separating man from man. The voice of religion, the message of salvation through righteousness and justice, must be heard above the clatter of the weapons of war. Re-affirming our belief in the sovereignty of God over all humanity, we pledge ourselves to join with all men of conscience in seeking a way to achieve mankind's opportunity for redemption: a world at peace.

STATEMENT ON
JUDAISM AND INDIVIDUAL FREEDOM

A STATEMENT OF PRINCIPLES
ADOPTED BY 43RD GENERAL ASSEMBLY OF THE
UNION OF AMERICAN HEBREW CONGREGATIONS
IN LOS ANGELES, CALIFORNIA, FEBRUARY 15, 1955
UPON RECOMMENDATION OF THE COMMISSION ON SOCIAL ACTION

Judaism teaches that liberty stems inalienably from God, and that the soul is the divine element in man which should not be interfered with by other men or governments of men. Deep respect for the right of conscience inheres in Jewish reverence for the human personality. The right to express or keep private the dictates of his conscience, and to give utterance to honest differences among men, is part of the Jewish tradition: "These and those are the words of the Living God." In the conviction that these principles of Judaism are equally relevant to the contemporary scene, and because we believe that the preservation of democracy everywhere rests in large part upon preservation of the principles of civil liberties and civil rights, the Union of American Hebrew Congregations, at this Biennial Assembly, hereby declares these basic principles:

The most significant trend in the area of civil liberties is the steady encroachment upon our freedoms by certain elements in government. The legitimate and necessary requirements of protecting ourselves from communist infiltration and espionage have been grossly exploited by some to justify certain governmental procedures which corrode freedom of speech and of conscience under the claim that these must yield to the larger security of the nation. The need for a calm, steady, and positive program to insure the triumph of democracy over communism has given way to a pathological fear of communism which inhibits the thinking of some political leaders and colors the judgment of many citizens. We oppose any effort, legislative or otherwise, which would make criminal the expression of opinion, no matter how controversial. We must not hark back to the days of the Alien and Sedition Laws which the people repudiated 150 years ago. The anomaly of the concept that the State can preserve its security while it weakens individual freedom seems to have been lost upon us. Seven centuries of travail, blood, and sacrifice, from Magna Carta to the Atlantic Charter, hang in the balance.

We have tended to proscribe every person and organization at any time pro-Soviet, including many of the most effective present opponents of communism, and regardless of whether former attitudes now condemned were at the time consistent with our national policy. Those loyalty-security procedures which deny confrontation and thus encourage false witness; the type of Congressional investigation which in contravention of constitutional liberties tries individuals for their beliefs; the public condemnation by the Attorney General of organizations without previous hearing; these must not become accepted techniques of government.

We deny the validity of the proposition that our government can make itself more secure by denying justice to any man. Absolute security for the State is possible of achievement only in a totalitarian regime and is unattainable in a democracy. There can be no freedom without some measure of risk. In the current demand for absolute security, we must not utilize the totalitarian practices of the enemies of democracy, thus destroying the human and spiritual values which are the mark of civilized men.

Irked by the constitutional inhibition against self-incrimination, some Congressional investigators are calling upon schools, colleges and other institutions to deny the right to work to those who would seek refuge in the charter of our liberties. The University is being attacked because of the presence on its faculty of persons claimed to be politically undesirable. The unfortunate result is that the campus and classrooms in a number of our institutions are ceasing to be places where the youth of America may learn the spiritual values of dissent and non-conformity.

Within the framework of the National Community Relations Advisory Council we have taken our position with respect to the usurpation of power by some Congressional investigating committees, and have made suggestions for curbing their excesses.

We protest the irresponsible use of political informers by our law enforcement agencies. We deplore the view that citizens should be encouraged to inform against fellow citizens with respect to their opinions and political associations.

We would defend all constitutional privileges and immunities without regard to the guilt or innocence of those who invoke them. In our view, the preservation of these rights is of greater significance to our way of life than any benefit our law enforcement agencies can derive from curtailment or suspension of these rights.

We abhor the test oath and its loyalty oath derivations. As did our forefathers before us, we reject the notion that the techniques of the Inquisition, the High Commission and the Star Chamber are to have acceptance by us in any form.

We favor the vitalization of the Civil Rights Section in the Department of Justice by whatever legislative and administrative procedures are necessary. We believe that the preservation of civil rights and civil liberties is a function of government equal in importance to the prosecution of subversive offenses.

There are heartening signs of increased awareness of the need to reverse current assaults on fundamental liberties. Yet the fever of suspicion and fear, which has impaired our country's prestige throughout the world, has not yet abated. We know that the price of civil liberties is eternal vigilance. Liberty cannot be stored away, even for a day.

Therefore:

1. We re-affirm the recommendation, adopted at our 42nd Biennial Assembly, that the President of the United States be requested to appoint a Commission of outstanding citizens representative of the broadest possible cross-section of American life to study the best ways of protecting our nation from totalitarian dangers without subverting our traditional American freedoms.

2. We urge the Rabbis and leaders of our congregations to join forthrightly in the struggle to safeguard civil liberties and to speak out with dignity and with courage for their preservation. The Jewish ethic supports, indeed is the spiritual source of, these liberties. As teachers and adherents of Judaism, we are, by our religious faith, committed to defend them for the benefit of all men.

3. We urge the appointment of congregational Social Action Committees to study the application of ethical principles to the problems of civil liberties, and to consider ways of resisting all efforts to enjoin upon us conformity of thought or speech.

4. We urge our national Commission on Social Action to seek the cooperation of all groups which share our concern for the maintenance of American liberties. Our political and religious faiths are both bound up with the preservation of our liberties; as Americans and as Jews we must cooperate with those who would defend them.

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"THE 'PURCHASE PRICE' FOR A SOUL"

by Louis I. Newman

In "Newsweek" for January 24, 1955 (p.30) a description of the career of Mrs. Clare Boothe-Luce appears, in which a section is devoted to the question: "Why did she become a Catholic?" The writer declares that, even though it may not have been the ultimate cause, the tragic death of her daughter, Ann Clare, in an automobile accident on January 11, 1944 was "a great factor." "The death weighed the more heavily because she had not, truth to tell, been an attentive mother. As a close friend put it: 'She was hard. She was like crystal. She was interested only in getting ahead. Then she changed.'"

"In the midst of her sorrowing reflections, a well-known Catholic named Fulton J. Sheen called her office, and asked her to dinner. He had a hunch, he said, that she might like to talk a bit. It was she who brought up the subject of religion. Bishop Sheen, then a monsignor, asked her into his study. He told her that we would begin with a ten-minute discussion of the existence of God. 'You may not interrupt me,' he said, 'but after the end of ten minutes, you may question me for an hour.'

"At the end of three minutes, the bishop remembers, Mrs. Luce jumped from her chair and waved her finger under his nose. 'If God is good,' she cried, 'why did He take my daughter?'

"'In order', the bishop answered, 'that you might discover God's truth. In order that you might be here tonight, and to start on the road to wisdom and peace. Ann's death was the purchase price for your soul.'"

"Clare Boothe Luce started instructions that night in the Roman Catholic faith. She came back to the bishop's study two or three times a week. The instruction lasted six months. 'Only those who

walk in darkness, 'the bishop told her,'ever see the stars.'"

Mrs. Luce, unlike many persons who "get religion", did not retire from the world, but her Catholicism seems to have given her "a kind of political and social second wind." Now she is American Ambassador to Italy, and it is said that "Italian co-religionists often have trouble in fathoming the wellsprings of her faith", so strong is her desire "to translate religion into terms of policical morality." A well-known cartoon shows a high prelate cowering in a corner while Mrs. Luce is lecturing him with pointed finger. "But I'm a Catholic, too", exclaims this highest ecclesiastical dignatory.

Bishop Sheen's remark that the sudden death of Mrs. Luce's daughter was"the purchase price" for her soul raises many questions. It is true that through grief many persons come face to face with reality; they gain intellectual and spiritual maturity through the shock of bereavement. A world of values hitherto closed to them is unlocked, and they see life "sub specie aeternitatis", "under the aspect of eternity." Many of the finest benefactions to education, medicine, philanthropic causes and religion have resulted from the memorial gifts of the mourners. But the question insistently emerges: should the death of a child be regarded as the 'purchase price' imposed by the Deity for the acquisition of formal religion by her mother?

Such an approach to religious revelation is not consonant with Jewish tradition. We read in Psalm 119:92: "Unless Thy law had been my delight, I should have perished in my affliction." In Rabbinic writings we read: "As salt sweetened the sacrifices of old, so tribulation purifies the devout soul." "The Surgeon that has made the wound knows best how to heal it." "If thou desirest life, hope for tribulation." In Midrash, Proverbs xxxi, 10, f.54 b, we read the touching story which Richard C. Trench and Sabine Baring-

Could have fashioned into exquisite poems.

> R. Me'ir sat discoursing on a Sabbath afternoon in the House of Study. While he was there, his two sons died. What did their mother do? She laid them upon the bed, and spread a linen cloth over them. At the outgoing of the Sabbath R. Me'ir came home, and said to her, 'Where are my sons?' She replied, 'They went to the House of Study.' He said, 'I did not see them there.' She gave him the Havdalah cup, and he said the blessing for the outgoing of the Sabbath. Then he said again, 'Where are my sons?' She said, 'They went to another place, and now they have returned.' Then she gave him to eat, and he ate and said the blessing. Then she said, 'I have a question to ask you.' He replied, 'Ask it.' She said, 'Early to-day a man came here, and gave me something to keep for him; now he has come back to ask for it again. Shall we return it to him or not?' He replied, 'He who has received something on deposit must surely return it to its owner.' She replied, 'Without your knowledge I would not return it.' Then she took him by the hand, and brought him up to the bed, and took away the cloth, and he saw his sons lying dead upon the bed. Then he began to weep, and said about each, 'O my son, my son; O my Rabbi, my Rabbi! My sons, as all men would say; Rabbi, Rabbi, because they gave light to their father's face through their knowledge of the Law.' Then his wife said to him, 'Did you not say to me that one must return a deposit to its owner? Does it not say, "The Lord gave, the Lord took, blessed be the name of the Lord"?' (Job I, 21). So she comforted him and quieted his mind.

Nothing was said to the grief-stricken Yerusiah or by her learned and heart-broken husband that the death of their two cherished ones was a 'purchase price' exacted by the Almighty or by his ecclesiastical spokesman. To be sure, Mrs. Luce, as a 'close friend' had said (what would a distant acquaintance, pray, have said) 'She was hard. She was like crystal. She was interested only in getting ahead.' But must an innocent child be sacrificed as atonement for the sophistication, selfishness and coldness of a parent? Are we to return to the custom of the ancient pagans in asserting that we gain redemption only by immolating our child? In a film of long ago entitled: "Cabiria", we saw the Phoenician-Carthaginians hurling their children into the fiery furnaces of Moloch. Against such savagery the Israelites revolted, and the story of the "Akedat Yitshak", the "Binding of Isaac" marks in eponymous form the story of the transition

from human to animal sacrifice. Must we welcome the death of a child in an automobile accident as an instrument of salvation for another person, even a mother?

Rabbi Eliezer said: "Israel will be redeemed through by five things only, through distress, through prayer, through the merits of the fathers, through repentance, and through the End." (Midrash Tsalms, on cvi, 44; 229a; paragraph 9). Suffering of a truth leads men's hearts to God, but we must not utilise suffering in mechanistic terms. I would not have it in my heart to say to a parent, bowed down with anguish: "you have lost your child because you had to make a payment of someone dear to you." Nor can I believe that Bishop Shaw intended to use terms of the market-place in an hour of sorrow.

Many modern-minded men and women today are lost souls who have not found themselves. A few gain integration and stability by means of psychiatry; some through philanthropic and humanitarian pursuits and activities; some through the organizing force of a religious idea. But no religion should haunt the domain of the dying in order to win their technical allegiance in their last hours to any faith. It is a lifetime of good deeds which is significant and not a formal turning just before we breathe our last. We must find other instrumentalities to win the harsh, self-indulgent, cruel, heartless and chartless men and women of our day to morality and faith. Is it just that millions of young men should die on the battlefield as the 'purchase price' for our mastery of the lesson of brotherhood and peace? The Prophet Ezekiel says: "The soul that sinneth, it shall die," not the children for the sake of the parents.

In the Household of Israel, we prefer the mood of the story of Rabbi Isaac Meyer of Ger who lost every one of his thirteen sons.

When the youngest died, the mother refused to be comforted. Her husband said to her: "Our sons have not died in vain. If a misfortune like ours should happen to another man, he will remember that Isaac Meyer lost thirteen holy sons, and he will not feel angry against the Lord." In other words, the thoughts of the Rabbi were ∅ recited, amid the agony of his spirit, towards the consolation his example might furnish to others in similar pain.

Perhaps it were merely an infelicity of expression which was incorrectly attributed to Rabbi Meyer in his conversation with Mrs. Luce. Perhaps the scholarly clergyman was unmindful of the impact his words might have upon others. If the acceptance of Catholicism has benefitted Mrs. Luce in her time of self-reproach and heartache, it is her own private concern. But I am sure that the representatives of no religion would like to have it believed that a "purchase price" must be counted in the slaying of the innocents in order that the guilty may be turned to a new way of life. It is the conversion by conviction which is truly valid and enduring; it is the choice of a new faith and a new program of behavior through intellectual and spiritual choice which is beyond criticism. An "admission ticket" must doubtless be paid to enter the domain of serenity, but is is in terms of the renunciation of psychic and moral anarchy. It is never in terms of the sacrifice of another individual that the salvation of a survivor should be attained. To the great words of our Unethaneh Tokef Prayer of the Awesome Days we annexed the attention of all: "Prayer, repentance and charity--these avert the evil decree".

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JUDAISM FACES DE-SEGREGATION IN THE PUBLIC SCHOOLS

(based on sermon by Rabbi Jacob M. Rothschild
of Hebrew Benevolent Congregation, Atlanta, Georgia)

On the afternoon of Yom Kippur, we read the following prayer from our Union Prayer Book: "O Lord, hasten the day when all evil shall be destroyed and wickedness be no more. Quicken us to work with the righteous of all nations and creeds, to bring about Thy kingdom upon earth, so that hatred among men shall cease, that the walls of prejudice and pride separating peoples, shall crumble and fall, and war be destroyed forever." The challenge of this prayer is not a new one. Jews have ever put on the armor of their faith to do battle in the arena of life. Moses struggled to teach his wandering people their obligation as a nation to uphold the law of God. The prophets risked unpopularity and bodily harm to bring the message of group morality. Judaism concerns itself with national ethics and universal morals. Injustice, inequity, inequality, loss of human rights anywhere challenge the basic principles of Jewish ethics. In our own day and time, we have looked at the problems of modern life with this same religious realism. Judaism speaks out on war and peace, communism and democracy. For us Jews, religion has never been just a way of looking at certain aspects of life. It is a certain way of looking at all of life -- or it is nothing at all. Judaism concerns itself mightily with the application of its principles to the business of living.

Now, we Jews, particularly here in the South, face another critical area of decision. Our highest court has handed down

a decision which has distressed and even outraged the South. In declaring segregation in the public schools a violation of the Constitution, the court struck at the very roots of Southern custom and law. We live in the South. What shall be our course of action? Much as we might prefer, we cannot close our eyes to the problem. We would be less than honest -- and more than a little foolhardy if we refused to consider it. We must bring the noblest ideals of our faith to bear upon the grave shock to our accepted pattern of life. How shall we, as Jews living in the South, meet the issue of desegrated schools?

Let me begin by acknowledging the supreme delicacy of the problem. A way of life, a pattern of behavior is being threatened. I firmly believe that none outside the South can fully appreciate the cataclysmic changes -- emotionally and spiritually -- that the implementation of the decision will require. Deep-rooted prejudices are involved. Generations of indoctrination must be erased from the mind and heart of man. For us, as Jews, a further complication makes itself felt. We, ourselves, are a tiny minority. We still have our own problems of security and acceptance. Shall we endanger our own safety by becoming involved in this larger struggle? This is a question yet to be answered. But face it we must.

Certainly, the problem is not a Jewish problem. But it is a religious one. Religion, teacher of the moral law, driving force to lift the eyes of man to nobler vision, cannot

ignore its responsibility in this explosive field. Morality and ethics are involved. Oddly enough, one of the first to sense that fact was the governor of Georgia. In his first statement after the court handed down its decision, he declared that the court had overstepped its area of authority. He held that this was not a matter of law at all, but a matter of public morals. I find myself in full agreement with him -- as far as he goes. But how can something be a matter of morals -- and not of law? Can we make a distinction between that which is moral and that which is legal? Or, to put it another way: If we recognize the desirability of a goal from the moral point of view, are we not obligated to seek its attainment by legal means? Does not law -- at least in our Western World -- seek to make real the ideals of the Judaeo-Christian ethic? It is illegal to take a human life under western law. Is it not also immoral? It is a violation of the law to form great trusts that prevent little men from earning a living. Is it not likewise unethical? All law is based upon the rules of moral conduct. Particularly in this realm of the acceptance of one's fellow-man as his equal not only in God's sight but in man's eyes as well. In my own mind there is not the slightest doubt that this is not only religion's purview, but religion's urgent responsibility as well.

Christianity has already accepted its role. Just a few months ago, the World Council of Churches met in Evanston. From that meeting, a magnificent statement was made public challenging the members of those churches to live by the ideals of their respective faiths. Here in Atlanta, the Christian

Council devoted one of its sessions to the subject of desegregation. A minister spoke on behalf of every denomination represented in the Council. Not a single one of them dissented from the position that segregation was a violation of Christian ethics. We are not surprised. But there is comfort and strength in the realization that all religions join with us in resolute determination to abide by the unanimous decision of the court.

Let us be clear on Judaism's position in the matter. The belief in the equality of all men is rooted deeply in Jewish teachings and tradition. The statement of Malachi has become classic in our heritage. It was he who said: "Have we not all one Father? Hath not one God created us all?" The Talmud asks the pertinent question: "Why did God create only one man -- Adam -- when he made the world?" And answers its own question in these words: "So that no man could one day claim 'My father is better than yours, hence I am superior to you." All men are descended from the same common ancestor and no one is better than anyone else. As Jews -- even in the South -- we must face up to the nobility of our heritage. Customs and mores may prevent us from living up to our ideals -- but let them not force us to abrogate and deny them. This is one area of human life in which we have fallen short of our spiritual ideal. But we dare not find excuses for our own failure by seeking to tarnish the ideal. God's way is perfect; man has fallen short.

Not long ago, I came upon a letter in one of our local papers which addressed itself to this delicate problem. It was written, I am sure, by a truly religious person. The writer declared that God did intend absolute equality -- but

such a goal was too lofty for earthly men. Therefore, we were doomed to prejudice on earth -- but would find all men equal in Heaven. As Jews, we deny that any goal is too lofty for man to strive for or too difficult for him to reach. I have heard it said that God meant there to be distinctions among men, else why did He create some black, some yellow, and some white? We do not quarrel with God's wisdom in creating variety in His world. But it is man -- not God -- who attaches labels of inferiority and superiority to the differences. When we believe that just because someone is different from ourselves -- in race or religion, or just in physical size or color of eyes or hair -- that person is inferior to us, then we put human evaluations on what God has made. The Jewish position is crystal clear. We recognize our failures. We admit our inability to accept the highest ideal. We even understand the practical reasons for our thus falling short of perfection. But the ideal remains. The goal still beckons. We know where we want to go, that for which we never cease to strive. And we find comfort and hope in the rabbinic promise: "It is not incumbent upon thee to finish the work, but neither art thou free to desist from it altogether."

I am confident that most Jews -- even in the South -- would agree "in principle" with the ideals and philosophies of Judaism. The rub comes when we are forced to apply those principles to a specific problem -- especially one in so sensitive an area as that of race relations. Yet the problem still remains -- and we cannot easily ignore it. What, if anything, are we going to do about the Supreme Court decision which outlaws segregation in our public schools?

First of all, it is important to face reality. The Supreme Court is the final arbiter of law. That Court has spoken out with one voice in opposition to schools that are segregated. Unless we are prepared to place the South outside the law of the land, we must eventually accept its authority for ourselves as for all other Americans. Secondly, we must guard against acts irrational or hysterical. The "blood will run in the streets" theme is the last refuge of the demagogue. As religious people, let us make very certain that we will not be driven to violence. The plan to destroy the public school system is equally reprehensible. We need not discuss the technical difficulties inherent in it. But for the South deliberately and wilfully to give up its hard and newly won educational advances would surely demolish the very progress of which we are so justly proud. What man of intelligence burns down his house to rid himself of an unwelcome guest? All the more foolish is such an act when we do not even know whether the visitor is unwelcome or not. After all, we've never really had him in the house. Had him as an equal, that is. And therein lies the real crux of the matter.

We have a stubborn pride -- a pride that insists upon preserving our own feelings of superiority at all costs. I have seen in the South a much warmer, much closer relationship between Negro and white than I observed up North. Here, we trust Negroes with our children as their nurses, we develop

deep loyalties to them, we smile indulgently when the children of our servants play with our own. What possible difference would there be if we allowed them to go to the same schools? Would a teacher be on more intimate terms with our children than a nursemaid? Of course not. It isn't a matter of how close the relationship -- what counts is the basis for the relationship. As long as the Negro is in a position of inferiority, any degree of comradeship seems acceptable. Shall we, then, throw away our cherished school system just to satisfy our pride?

Personal experience leads me to believe that if we do not let ourselves be stampeded, we shall discover that the prospect of integration is worse than the reality. One of my army assignments sent me to a center where returning veterans came with their wives for two weeks of rest and relaxation. All our guests for that two week period lived in a hotel. There was no segregation -- and a large number of our men were from the South. I watched the first gasp of disbelief when a new arrival first entered the lobby or the dining room. And I watched also as the days went by during which all consciousness of difference on the basis of color disappeared. We of the permanent personnel made no overt effort to promote harmony or to avert friction. Yet friendships were formed, and enemies were made -- but the measure was the measure of inner worth, not outer color. Once the startling novelty of the situation wore off, men of different color found that they could live together in friendliness and understanding, each group respecting the social patterns of the other. Similar reactions have been

noted in similar circumstances of civilian life. The situation is far from hopeless if we are willing to approach it with patience and idealism.

Patience is a virtue without which this whole magnificent effort to bring man nearer to his noblest self is doomed to certain failure. Communities both white and Negro will stand in need of it in giant doses. We will not come to integration all at once and completely. To bridge the gap of two hundred years of history and social custom in a single leap is to court only disaster. To attempt this policy of integration at the top level and on major issues would be foolhardy and fraught with danger. We must first learn to know each other little by little, meeting in small groups with problems of mutual interest: a few parents whose hearts make them willing, sitting down together to discuss protection for their children at a dangerous intersection. A handful of people talking over together free clothing for needy children or common problems of health and hygiene. They will become less strange to one another, they will find that they have common problems despite the difference in color. Gradually, a rapport will be built up upon which the idea of common schools will no longer loom so menacing and foreboding. At the present moment, the two races are separated by a rushing torrent. No one can safely cross to the other side. But one day a log will lodge itself between the opposite shores and balance precariously there. Someone more courageous -- and perhaps you will want to say -- more foolhardy than the rest will take a chance and dart across it. A few more may take the risk. But soon another log will rest against the first, creating

now a more secure footing. Others will now brave the torrent. Then, still a third board will add itself to the other two. Mayhap, one of those who found the strangers across the way not so strange after all, will deliberately add a log to the growing jam. At long last, a bridge will be built, firm and safe, upon which even the most timid will walk without fear. This, I believe, is the way it will be. We want, we expect, no revolution in ideas or customs. That way, only failure beckons. Real progress comes through quiet evolution. Let us have the patience to forbear -- but always persist in reaching out for the realization of our highest hopes and noblest dreams.

For us, as Jews, the very same need to persist prevails. We must above all be sure of the moral principles of our faith. Like the Israelites who left Egypt, we, too, must go up armed in our search for the Promised Land. As with them, so our weapons will be the knowledge of God's law and the faith that it will one day become the law of mankind. Guided with such armor of faith as this, we shall be prepared for skirmishes along the way. Then, sure of our principles, we must quietly put those principles to work -- not as Jews but as men and women steeped in a religious faith. It will serve no good purpose for us to become the champions of the struggle. To storm the deeply rooted ramparts of tradition in the vanguard of the attack, far in advance of those whom we had hoped to lead, before adequate preparation has been made is the course of fools. For us to set ourselves up as champions of the cause may well destroy the cause. But neither dare we absent ourselves from the fray. For to do so would mean that we have surrendered our religious

ideals and turned traitor to our heritage as Jews. We must be true to that heritage -- else the very foundation upon which we build shall be swept away.

What practical courses are available to us in meeting this crucial problem? Let me list a few that come to mind:

First, we must understand that the issue involved is a religious issue. That means that whatever Jews do and whatever they say must be rooted in their religious heritage. It also means that they must speak through and with the voice of their Synagogues -- institutions which symbolize the religion of Israel. In those communities in which there are Community Councils or other formally organized representatives, the speaking may be done in conjunction with them. But the important point is that we must not leave it to the secular Jewish organizations to take a stand on our behalf. Judaism -- not just Jews -- must be heard on the subject.

Secondly, if we are to speak, we must speak intelligently. We have to know what the problem is -- and what Judaism has to say about it. To the end of self-education, we should organize study groups through which members of our congregations may learn the social philosophy of Judaism and study the history and present status of the fight for negro equality.

Thirdly, our consideration of this particular subject should culminate in the creation of a Social Action Committee in every congregation which would keep pace with the developments in the fight against segregation and serve as spokesman to the congregation and on behalf of the congregation in this field of social action.

Finally, it is my strong conviction that in the struggle to bring about integration in our schools, we Jews need not participate alone -- but along with all other citizens of like mind of whatever religious denomination. There will be many such; let us range ourselves at their side, working quietly and patiently with all who seek to bring life as it is into consonance with life as we would like it to be. Together Judaism and Christianity can develop new patterns of human behavior and together fulfill the prophetic promise: "Behold, I will create a new heaven and a new earth."

JEREMIAH--THE MAN AND HIS IDEAS

Lecture V

A Community in Babylonia and Future
- a-- Ezekiel as teacher and prophet
- b-- unity of community, as opposed to dispersion of 10 tribes
- c-- Synagogue beginnings?
- d-- national restoration as voiced by Ezekiel, Chap. 36
- e-- theocracy as envisioned by Ezekiel, Chapter 40 onward
- f-- between Ezekiel and Deutero-Isiah have concept of Messiah
- g-- doctrine of "Nachamu", "Comfort ye, comfort ye, my people" in Isa. 40

B When will Exile end and what will be its result and purpose
- a-- Jeremiah 16:14-16; Ezekiel 18:21, 31; Isa. 40:1ff
- b-- Jeremiah's field and its significance and restoration
- c-- restoration of both Israel and Judah, Jeremiah 31:31, 34:14; 33:7

C Possibility of third exile?
- a-- first in 598, second in 586
- b-- third exile c. 582; Chapter 52:30
- c-- total number of exiles, however, not valid here in all probability; total of 4,600 for all three, or even two, exiles does not seem correct. The number, probably, was far greater.

D Concept of Individual Retribution and "New Heart"
- a-- Jeremiah 24:7
- b-- new covenant 31:30-36
- c-- concept carried to its conclusion by Ezekiel who emphasized irdividual responsibility
- d-- Deutero-Isiah developed concept of One God and gave to world the idea of Ethical Monotheism.

Practices: Sheu

Germ: ritual, reason
C C - ritual, warmth, emotion

Ritual: escape from moral issues?

"Jew his torie, Programme"
Julian Morgenstern

Feinberg also v.s. it in CCAR report: rit. finality

Real Judaism: real is Judaism.

Not mutually exclusive

Man universalist + / and a compl. ritual to adopt one separateness in other hand! .·. diff. unique.

Do ceremonial only when it is meaningful + in consonance with ethical Nature.

ceremonialism meaning + purpose + confirmation criteria
Real of הלכה life
מצוה
מוסר

Theology: I sleep but my heart wakes

Covenant that God is in their lives, man's behalf

Whither shall I go...
less than this faith is a be-
science - leaves
spirit dissatisfied.

This leads to religion.
Man + spiritual potential
God + His powers.
- master of his fate.

Luthman: psychology has answer humanism, subst. psych for theology. —
Man P. Blk in which we pray to ourselves, not to God - an appeal to Man's higher emotions.
Thus not a vital J.

Neo-X neo-orth - utter de-
pendence - needs "grace"
incurable human sinfulness
in J Thinkers Reinh Niebuhr

Riddle: God majesty + accessibility +
Man's great potential
God is real, God in search of Man, as well as man seeking God - in plan

Man is to be seeing —
Man does "sins" but not S/A
this not innate, hereditary, as
Prop of Orig: to guide Man
for he is capable of being
guided.

community - Lieberman
5 parts of Jewish Restoration
Ideas of Judaism

"IT SHOULD HAPPEN TO YOU"-
picture with Judy Holliday,
1954---
Theme: what's in a name
1) urge to be somebody
2) make name for yourself
name known in whole world
(with no meaning) means
less than name known only
in ones block (meaning
something)
3) be above crowd as opposed
to being a part of the
crowd.

Reform

1) Liberalism - change customs, music
2) Viable - adapt to modern life si-
   tuations
3) autonomy - not discard; think).
   life but experimentation; from
   our temples others will profit; learn
   & map. that tells [illegible] new services.
   new thoughts, ideas.

Constitution and By-Laws of the Union of American Hebrew Congregations

Adopted at the 39th Council of the Union, March 3 - 6, 1946
Amended at the 40th General Assembly of the Union, November 15, 1948
Further Amended at the 42nd General Assembly of the Union, April 19, 1953

PREAMBLE

The congregations represented in this Union of American Hebrew Congregations affirm their faithful attachment to Judaism and their adherence to its liberal interpretation, and unite to discharge their responsibilities under the protection of benign Providence.

CONSTITUTION

ARTICLE I.

Name

This organization shall be known as the Union of American Hebrew Congregations (hereinafter referred to as the "Union").

ARTICLE II.

Objects

The objects of the Union are:

a) To encourage and aid the organization and development of Jewish congregations.

b) To promote Jewish education and to enrich and intensify Jewish life.

c) To maintain the Hebrew Union College.

d) To foster other activities for the perpetuation and advancement of Judaism.

ARTICLE III.

Membership

Any American Jewish congregation, upon approval by the Executive Board, may become a member of this Union by subscribing to its Constitution and By-Laws.

ARTICLE IV.

General Assembly

Section 1. The legislative body of the Union and its highest authority shall be the General Assembly, which shall be composed of representatives of congregations comprising the Union.

Section 2. Each congregation in good standing shall be entitled to two delegates and to such additional representation in the General Assembly as the By-Laws may provide.

Section 3. At the meetings of the General Assembly, each delegate or his alternate shall be entitled to one vote.

Section 4. The General Assembly shall elect its own officers.

ARTICLE V.

Meetings of the General Assembly

Section 1. Regular meetings of the General Assembly shall be held biennially at such time and place as the General Assembly or the Executive Board may determine. Special meetings of the General Assembly may be called by the Chairman of the Executive Board of the Union and shall be called by him upon written request of the majority of all the members of the Executive Board or upon written request of fifty member congregations.

Section 2. A quorum of the General Assembly shall exist if the registered delegates or their alternates represent at least one-third of all member congregations, and at least one hundred of the registered delegates or their alternates shall be present at the meeting.

ARTICLE VI.

Executive Board

Section 1. There shall be an Executive Board of one hundred members, which shall have complete charge of the affairs of the Union, and which shall be its highest authority when the General Assembly is not in session; provided, however, that the Executive Board

shall be without power to act contrary to a decision made by the General Assembly.

SECTION 2. The term of office of the members of the Executive Board and the method of their election shall be determined by the By-Laws.

ARTICLE VII.

OFFICERS OF THE UNION

The officers of the Union shall be a Chairman of the Executive Board, one or more Vice-Chairmen of the Executive Board, a President, a Treasurer, an Administrative Secretary, and such other officers as the Board may from time to time elect. The Chairman of the Executive Board, the Vice-Chairmen, and the Treasurer shall be elected by the Executive Board from among its membership immediately after the close of each biennial session of the General Assembly for a term of two years or until their successors shall have been elected and qualified, and vacancies to fill the unexpired terms of the aforesaid officers shall be filled by the Executive Board as they occur. The remaining officers referred to herein shall be elected by the Executive Board, and shall hold office at the pleasure of the Executive Board.

ARTICLE VIII.

CONGREGATIONAL AUTONOMY

Nothing contained in this Constitution or the By-Laws shall be construed so as to interfere in any manner whatsoever with the mode of worship, the school, the freedom of expression and opinion, or any of the other congregational activities of the constituent congregations of the Union.

ARTICLE IX.

AMENDMENTS

This Constitution may be amended at any regular or special meeting of the General Assembly by a two-thirds vote of the delegates present and voting, provided the delegates registered represent at least one-third of all the member congregations. Such amendment may be initiated by the Executive Board or may be submitted in writing by a member congregation to the Executive Board. In either event, the Executive Board shall transmit the same to the member congregations at least sixty days in advance of the next regular or special meeting of the General Assembly. The Executive Board shall present such amendment to the General Assembly, with its views thereon. Modification of amendments regularly submitted may be made on the floor of the General Assembly.

BY-LAWS

ARTICLE 1.

EXECUTIVE BOARD

SECTION 1. The Executive Board shall consist of *ex-officio* representatives, organizational representatives, and representatives-at-large, and it shall be constituted as follows:

a) The President of the Union, the Chairman of the Board of Governors and the President of the Hebrew Union College, the Presidents and First Vice-Presidents of the National Federation of Temple Sisterhoods, the National Federation of Temple Brotherhoods and the National Federation of Temple Youth, respectively, the President and Vice-President of the Central Conference of American Rabbis, and the President of the National Association of Temple Secretaries, during their respective terms of office, shall constitute the *ex-officio* members of the Executive Board with power to vote.

b) The organizational representatives shall consist of six representatives of the Central Conference of American Rabbis and fifty-two representatives of the Councils of the Union, and such persons shall be chosen in the following manner:

(i) The six representatives of the Central Conference of American Rabbis shall be elected by the Central Conference of American Rabbis.

(ii) The representatives of the Councils of the Union shall be elected by the General Assembly upon nominations made to the Nominating Committee of the General Assembly by each of the Council organizations. Each of the Councils of the Union shall be entitled to representation upon the Executive Board and the number of Executive Board members from each Council shall be governed by the total number of individual

members of the congregations within the Council for whom the prescribed minimum dues are paid, and they shall be distributed equitably among the congregations within the Council. Such distribution shall be made by the Executive Board, which shall review the same at least every ten years. Each of the Councils of the Union shall nominate its quota of members of the Executive Board; *provided,* that the Presidents of the Councils shall be included within such quota and shall be members of the Executive Board during their respective terms of office. If any Council shall fail to nominate its representatives to the Executive Board, the delegates from the geographic area comprising such Council in attendance at the meeting of the General Assembly shall meet and nominate such representatives. If members of the Executive Board are not nominated from any Council by either of the methods specified above, the Nominating Committee of the General Assembly shall submit nominees for such Council to the General Assembly.

c) Thirty members of the Executive Board shall be elected by the General Assembly as representatives-at-large. At the semi-annual meeting of the Executive Board, which shall be about six months prior to the regular meeting of the General Assembly, the Chairman of the Executive Board shall appoint, with the approval of the Executive Board, a committee whose duty it shall be to present to the Nominating Committee of the General Assembly a list of nominees, in the number to be elected as representatives-at-large, for election to the Executive Board by the General Assembly.

A list of these nominees shall be sent to each constituent congregation at least ten days in advance of the meeting of the General Assembly. Any thirty delegates present at the General Assembly may make to the Nominating Committee of the General Assembly at any time during the first meeting day additional nominations for representatives-at-large. The Nominating Committee shall report to the General Assembly the names of all nominees for balloting, with its recommendations.

d) Vacancies caused by death, resignation, removal from the area of the Council, or otherwise, shall be filled by the Executive Board for a period lasting until the next meeting of the General Assembly, at which time the General Assembly shall elect members to fill the unexpired terms. Such vacancies shall be filled from the categories to which the retired members were accredited and, wherever applicable, on nomination from constituencies they represent.

e) No person shall be eligible to serve as a member of the Executive Board, either *ex-officio* or otherwise, unless he or she shall be a member of a constituent congregation of the Union, the wife of such a member, or the rabbi of such a congregation.

f) No person shall be eligible to be elected as a member of the Executive Board if such person has completed two consecutive four-year terms as a member of the Executive Board, other than *ex-officio,* next preceding the time of his proposed election; *provided, however,* that time served as an officer of the Union or as an *ex-officio* member of the Executive Board shall not be included in determining such eligibility. The Chairman, the Vice-Chairmen, the Treasurer and the Assistant Treasurer may not succeed themselves in the same office more than once. Any elected member of the Executive Board who fails to attend four consecutive regular meetings thereof shall be automatically dropped from membership. The pre-Convention meeting shall not be considered a "regular" meeting for purposes of the preceding sentence.

g) This amended Section 1 of Article I of the By-Laws shall become effective immediately upon its adoption by the General Assembly. At the biennial meeting of the General Assembly at which this amended Section 1 of Article I of the By-Laws shall be adopted, one-half (as nearly as practicable) of the members of the Executive Board in each category elected by the General Assembly shall be elected for two-year terms and the remainder thereof shall be elected for four-year terms. At each subsequent meeting of the General Assembly, Executive Board members to succeed those whose

terms have expired shall be elected for four-year terms.

SECTION 2. The Executive Board shall meet at least twice a year at such time and place as the Chairman of the Executive Board shall designate. Special meetings of the Executive Board shall be held on the written request of twenty of the members thereof, or when the Chairman of the Executive Board shall so order. Twenty-five members of the Executive Board shall constitute a quorum. The Executive Board shall be *ex-officio* the trustees of all property belonging to the Union.

SECTION 3. The Executive Board shall have the power to elect as honorary members, without the right to vote, such persons whose long and distinguished services have merited such consideration. However, at no time shall there be more than fifteen honorary members on the Executive Board.

SECTION 4. If any of the chairmen of the various Commissions of the Union (including Joint Commissions) shall not be selected from among the members of the Executive Board, he shall have the right to attend meetings of the Executive Board.

ARTICLE II.

ADMINISTRATIVE COMMITTEE

SECTION 1. The Administrative Committee of the Executive Board of the Union shall consist of the Chairman and Vice-Chairmen of the Executive Board, the President of the Union, the Treasurer and the Assistant Treasurer of the Union, the Presidents of the National Federation of Temple Sisterhoods, National Federation of Temple Brotherhoods, and National Federation of Temple Youth, the President of the Hebrew Union College, the Chairman of the Board of Governors of the Hebrew Union College, and twenty other members of the Executive Board elected by the Executive Board. The Administrative Committee shall have and may exercise all the powers and functions of the Executive Board in the interim between meetings of the Executive Board, *provided, however,* that no matters of general policy shall be determined by the Administrative Committee, and *provided, further,* that the Administrative Committee shall be without power to expend funds in excess of the total budget of the Union adopted by the Executive Board. The Chairman of the Executive Board shall be *ex-officio* Chairman of the Administrative Committee, and the Administrative Secretary of the Union shall be *ex-officio* Secretary of the Administrative Committee.

SECTION 2. Meetings of the Administrative Committee may be called at such time and place as may be determined by the Chairman of the Executive Board or by a Vice-Chairman in the absence of the Chairman of the Board.

SECTION 3. The expense of the members of the Administrative Committee in attendance at meetings thereof shall be borne by the Union.

ARTICLE III.

CONFERENCE OF PRESIDENTS

The presidents of the congregations affiliated with the Union shall meet in conference, either nationally or regionally, at the call of the Chairman of the Executive Board, at such time and place as he may designate. The Conference shall serve as an advisory body to the Union and may present recommendations to the Executive Board. Report on the recommendations of the Conference shall be made by the Executive Board either to a succeeding Conference or to the General Assembly of the Union, or both.

ARTICLE IV.

THE CHAIRMAN OF THE EXECUTIVE BOARD AND THE PRESIDENT OF THE UNION

The Chairman of the Executive Board shall be the chief executive officer of the Union. He shall preside at meetings of the Executive Board and the Administrative Committee. In the absence or other non-availability of the Chairman of the Executive Board, a Vice-Chairman, in the order of seniority in that office, shall act as Chairman.

The President of the Union shall administer all the affairs of the Union. New projects recommended by him must receive the approval of the Administrative Committee or the Executive Board before being put into

effect. The President shall be *ex-officio* a member of all Boards, Commissions, and Committees of the Union. He shall present reports at periodic intervals to the Administrative Committee and to the Executive Board of the Union, and a report to the General Assembly at its regular meetings.

ARTICLE V.

THE TREASURER AND THE ASSISTANT TREASURER

The Treasurer shall be the chief financial officer of the Union. He shall be *ex-officio* a member of the Budget Committee and the Committee on Endowment and Trust Funds. He shall be vested with the custody and control of the funds of the Union, other than those referred to in Article X of the By-Laws, and shall receive and disburse the same in accordance with the will of the Executive Board or the duly authorized officers and committees of the Union. He shall cause to be kept books of account reflecting all receipts and disbursements of the Union, and shall report the financial condition of the Union at each regular meeting of the Executive Board. In the absence or other non-availability of the Treasurer, the Assistant Treasurer shall act as Treasurer.

ARTICLE VI.

THE ADMINISTRATIVE SECRETARY

The Administrative Secretary, in addition to his duties as department head, shall act as Secretary of the Executive Board, and of the Administrative Committee, and of committees appointed by these bodies, as designated by the President. In his absence, an Assistant Secretary may be designated to act in his place.

ARTICLE VII.

FISCAL YEAR

The fiscal year shall begin on the first day of July of each year and end on the thirtieth day of June of the following year.

ARTICLE VIII.

FINANCIAL EXAMINATIONS

The books of the Union shall be audited at least once a year by an auditor or auditors chosen by the Executive Board.

ARTICLE IX.

BUDGET COMMITTEE

At the regular semi-annual meeting of the Executive Board next preceding the close of the fiscal year, a budget shall be submitted. This budget shall be prepared in ample time and shall have been passed upon by a Budget Committee of not less than five members of the Executive Board appointed by the Chairman. The budget and any additional monetary appropriations shall require an affirmative vote of a majority of the members of the Executive Board present and voting at the meeting. The various Commissions and the Affiliates and Councils of the Union shall submit to the Union on or before January 31 their estimates for the coming fiscal year, approved by their respective Boards by majority vote.

ARTICLE X.

ENDOWMENT AND TRUST FUNDS

The Executive Board shall biennially appoint five members thereof as a Committee on Endowment and Trust Funds. Said Committee shall be vested with the custody and control of all trust funds, trust securities, and trust property of the Union. Said Committee shall have full power and authority to sell and dispose of all funds and securities and trust property which may come into his hands as above provided, and to invest and reinvest the proceeds thereof, and its chairman or vice-chairman shall have full authority to sign any and all transfers, instruments, and papers which may be necessary or required whenever he is so empowered by resolution of the Committee. Such power and authority shall be exercised by said Committee by a vote of not less than a majority of the whole Committee.

ARTICLE XI.

DUES

SECTION 1. Each member congregation of the Union shall pay yearly into the treasury of the Union, either directly or through its individual members, an amount equal to $6.00 per member. This shall be considered minimum dues and shall not preclude the raising

of additional funds through individual subscriptions or other methods to meet the budgetary needs of the Union.

SECTION 2. No member congregation shall be entitled to representation in the General Assembly unless it shall have paid the minimum dues prescribed herein for its total membership.

SECTION 3. The minimum dues herein referred to shall be applicable only to such members as enjoy full membership privileges and shall not be applicable to associate, junior, or special members. Likewise, representation in the General Assembly shall be computed upon the basis of congregational members who enjoy full membership privileges, exclusive of associate, junior, or special members, unless the congregation shall elect to pay the minimum dues for such associate, junior, or special members.

ARTICLE XII.

BANK DEPOSITS

All banks of deposit for Union funds and all banks of deposit for revolving funds for the various departments of the Union shall be named by the Executive Board or by the Administrative Committee. Checks, drafts, and other instruments for the withdrawal of funds shall bear such signature or signatures as may be determined from time to time by the Executive Board or the Administrative Committee.

ARTICLE XIII.

AUTHORITY TO ACCEPT GIFTS, ETC.

The Chairman of the Executive Board, any Vice-Chairman, the Treasurer, the President, or the Administrative Secretary of the Union shall be authorized to sign in the name and on behalf of the Union a receipt and/or release for any gift, legacy, bequest, or devise-received from any donors, or from any executors, administrators, trustees, or other fiduciaries.

ARTICLE XIV.

REPRESENTATION IN THE GENERAL ASSEMBLY

SECTION 1. The representation of the member congregations in the General Assembly shall be based on the number of persons for whom the prescribed minimum dues are paid. Each member congregation in good standing shall be entitled to two delegates and to one additional delegate for each one hundred persons or major fraction thereof for whom the prescribed minimum dues are paid over and above the first one hundred.

SECTION 2. Each congregation shall be entitled to an alternate for each delegate, who may exercise all the powers of the delegate during the latter's absence.

SECTION 3. Members of the Executive Board and of the Board of Governors of the Hebrew Union College, by virtue of, and during the term of, their office, shall also be members of the General Assembly with all the privileges of delegates, including the right to vote and the right to office. Honorary members of the above-named Boards shall be considered honorary members of the General Assembly, but without the privilege of voting or election to office, other than honorary.

ARTICLE XV.

BOARD OF GOVERNORS OF THE HEBREW UNION COLLEGE

SECTION 1. The Union, being the patron body of the Hebrew Union College, is entitled by law to elect a majority of the membership of the Board of Governors of the Hebrew Union College. Such members shall be elected bi-annually for a period of four years and shall serve until their successors are elected and qualified.

SECTION 2. Any vacancy occurring on the Board of Governors among those elected by the Union shall be filled by the Union.

SECTION 3. The Chairman of the Executive Board of the Union and the President of the Union shall be elected on the Board of Governors as part of the members which the Executive Board elects. The quota of the Union shall be elected at the regular semi-annual meeting of the Executive Board, for terms of office to begin on January 1 following.

ARTICLE XVI.

NATIONAL AFFILIATES

SECTION 1. At the date of the adoption of these By-Laws, there exist the following National Affiliates sponsored by the Union of American Hebrew Congregations: National Federation of Temple Sisterhoods; National Federation of Temple Brotherhoods; National Federation of Temple Youth.

The primary purpose of these National Affiliates and those which may be hereafter created and sponsored by the Union shall be to strengthen the Union and to serve the cause of Judaism. Each National Affiliate may enact for the administration of its affairs rules and regulations not inconsistent with the Constitution of the Union or with any decision of the General Assembly of the Union.

SECTION 2. The Chairman of the Executive Board and the President of the Union shall be *ex-officio* members of the Executive Board of each affiliate.

SECTION 3. The Executive Secretary of each National Affiliate shall be a member of the staff of the Union of which the President of the Union shall be the chairman. Such Executive Secretary shall be elected by the Executive Board of the National Affiliate after consultation with the Executive Board or the Chairman of the Executive Board of the Union.

SECTION 4. Each National Affiliate shall submit its budget to the Budget Committee of the Union for the approval of those amounts to be appropriated by the Union for that Affiliate.

SECTION 5. No National Affiliate shall adopt any resolution on a matter of general public interest or institute any new policy or initiate any project without consultation with the Chairman of the Executive Board or President of the Union, or their designated representatives.

SECTION 6. In the event that mutually satisfactory conclusions cannot be reached as a result of the above consultations, such matters shall be referred for decision to a committee of five, two of whom shall be appointed by the Chairman of the Executive Board of the Union, two by the President of the respective Affiliate, and the four so appointed shall select the fifth member from the Executive Board of the Union, who shall act as an impartial arbitrator.

SECTION 7. The foregoing principles, appropriately paraphrased, shall be incorporated into the Constitution of each National Affiliate created.

SECTION 8. Each of the National Affiliates sponsored by the Union shall make a written report of its activities to the Executive Board of the Union each year.

ARTICLE XVII.

COUNCILS OF THE UNION

The Union shall continue to have the power to establish Councils of the Union, upon a regional or a local basis, or upon such other basis as the Union may from time to time determine. The name of each Council shall be such as has been heretofore or shall hereafter be approved by the Executive Board. The ultimate goal of the now existing Councils and those which may be hereafter established is the further strengthening of the Union, and in order to bring about complete integration between the Union and its Councils, the following principles governing their relationship are established:

a) The Chairman of the Executive Board and the President of the Union shall be *ex-officio* members of the Executive Committee of each Council.

b) The Executive Committee of each Council shall, with the approval of the Executive Board or the Chairman of the Executive Board of the Union, appoint an Executive Director and such other officers or agents as it shall determine. All such professional personnel shall be under the control of the Union, and their salaries shall be fixed and paid by the Union.

c) No Council shall adopt any resolution on a matter of general public interest, or initiate any new policy or project without the authority of the Executive Board, the Chairman of the Executive Board, or the President of the Union.

d) The expenditures of Councils shall be in accordance with the budget adopted by the Executive Board of the Union in the

manner provided in these By-Laws. All funds collected by such Councils shall be remitted to the Union, except as may be otherwise ordered by the Executive Board.

e) The foregoing principles, appropriately paraphrased, shall be incorporated into the Constitution or other basic law of each Council now or hereafter created.

ARTICLE XVIII.

Procedure at Meetings of the General Assembly

Section 1. The Chairman of the Executive Board of the Union shall call the delegates to the General Assembly to order and ask for the election of a temporary Chairman and a temporary Secretary. When these are elected, the temporary Chairman shall appoint a Committee on Credentials and a Committee on Permanent Organization. After a report of the Committee on Credentials shall have been adopted, the General Assembly shall consider the report of the Committee on Permanent Organization and shall elect such officers of the General Assembly as it deems proper. Unless otherwise ordered by the General Assembly, the President of the General Assembly shall then appoint such committees as he shall deem necessary, and shall without debate refer to them the reports of the several officers and boards and of the committees previously appointed, in such manner as he may deem advisable. He shall also appoint such other committees as the General Assembly during its session may order.

Section 2. The General Assembly, at its first meeting, shall specify the latest time at which resolutions may be proposed by the delegates. All such resolutions must be in writing, and shall be read to the General Assembly and referred to the Committee on Resolutions. When the Committee on Resolutions shall report to the General Assembly, a motion to adopt the report shall be in order. If the resolution as originally proposed was changed, modified or rejected by the Committee on Resolutions, and if the motion to adopt the report of the Committee on Resolutions be rejected, any delegate may move to recall the resolution as originally proposed from consideration of the Committee on Resolutions, and if said motion be carried, the said original resolution may then be considered by the General Assembly.

Section 3. No delegate to the General Assembly shall be permitted to vote upon any question except in person or by duly accredited alternate, and unless such delegate shall have been duly accredited by the constituency he or she represents and unless such delegate shall have registered as an accredited delegate and paid a registration fee which shall be fixed by the Executive Board. The registration clerk shall deliver to each registered delegate a voting card, and the presiding officer of the General Assembly shall have the right to require any person desiring to vote upon any question to show his voting card.

No alternate delegate to the General Assembly shall be permitted to vote upon any question except in person and unless such alternate delegate shall have been duly accredited by the constituency he or she represents, and then only if the delegate for whom the alternate seeks to substitute shall (i) fail to register, in which case the alternate shall register, pay the registration fee, and receive a voting card, or (ii) be absent at the time the vote is to be taken, in which case the voting card of the registered delegate must be in the possession of the alternate delegate.

A roll call shall not be taken except on a vote of 20% of the delegates present at a meeting of the General Assembly.

Section 4. Except as otherwise provided herein, meetings of the General Assembly shall be conducted in accordance with the methods and practices set forth in Robert's Rules of Order.

ARTICLE XIX.

Amendments

These By-Laws may be amended by a two-thirds vote of the members present and voting at any meeting of the General Assembly, provided that the proposed amendment shall be laid over at least twenty-four hours after it is presented to the General Assembly.

T H E C L E R G Y B R O T H E R H O O D

"To foster understanding, goodwill, and fellowship among the clergy of Baltimore and vicinity."

Meets three times a year

EXECUTIVE COMMITTEE

Edwin A. Ross
Samuel Glasner
John L. Tilley
Jacob A. Max
Abraham Shusterman
Levi B. Miller
Paul M. Tharp

September 11, 1956

Dear Colleague:

We can FIND TIME, can't we, to do the things we REALLY WANT to do. Do I dare suggest that, as busy as we are, we clergymen need to take time for fellowship and sharing? These are basic purposes of our Clergy Brotherhood.

The Fall Luncheon of our group will be held promptly at 12:30 p.m. on Tuesday, October 2nd, at the Eutaw Place Temple Center, 1307 Eutaw Place. We believe that two hours spent together that day will be well invested.

Four of our own Baltimore clergymen have been asked to bring ten minute messages on the theme:

"MY EXPERIENCE PREACHING FROM A BIBLICAL TEXT"

Rev. Frederick W. Helfer, of the Christian Temple
Rev. Robert T. Newbold, Jr., of the Grace Presbyterian Church
Rabbi Abraham D. Shaw, of the Oheb Shalom Congregation
Rev. Gottlieb Siegenthaler, of the St. Matthew's Evangelical and Reformed Church.

We shall have the usual catered lunch for $1.50 including tips. Reservations, using the enclosed card, must be made by Friday, September 28th. Please mail your card promptly. If necessary, reservations may be canceled.

ONE THING MORE! We need to enlarge our group. Please enlist another clergyman to come with you and add his name to your reservation. Let's have 100 at this luncheon!

Sincere New Year's greetings to our Jewish colleagues!

Fraternally,

Edwin A. Ross
President

John L. Tilley
Secretary

1 Samuel

FACT-SHEET

relating to the participation of the Union of American Hebrew Congregations in the Conference in Washington in January 1956 bearing on the Crisis in the Middle East.

Since its birth, the Union of American Hebrew Congregations, like Judaism itself, has been concerned with the ethical implications of Judaism. The Union has subscribed to the doctrine, first propounded by Moses and the prophets, that one's religion must prompt one to take part in the actions of society.

To the Reform Jew especially religion is most operative when it induces one to evaluate the moral status of human behavior, to speak for justice, and to share in the measures to secure such justice, even at the risk of comfort and immediate security.

It is not astonishing, therefore, that leaders of the Reform movement have distinguished themselves by,and have become revered for, their stalwart championship of social righteousness.

Isaac Mayer Wise, for example, journeyed to Washington when a bigoted army order was issued by an American general. He went there to tell the President of the United States that the ruling was contrary to American principles of equality. Wise's trip was in the footpaths of Moses who went to Pharaoh asking not for his own freedom but for the freedom of the slaves; it was done in the spirit of Elijah who thundered against the king and the queen for their greediness; it was in the pursuit of the pattern set by the other prophets who made it clear that when they were involved in the advocacy of social and political equity they were "sticking to religion," truly following the teachings of God.

Isaac Wise so frequently sounded the ethical note about current affairs that he was several times urged to run for public office. Other rabbis, such as David Einhorn, Emil G. Hirsch, Stephen Wise, Edward Israel and others, emulated Isaac Wise in speaking out and acting on behalf of social and political righteousness.

The Union itself has since its inception devoted itself to applying the ideals of Judaism to the social realm. In 1878, five years after its founding, the Union absorbed the Board of Delegates of American Israelites, which had been founded in 1859 by Jewish congregations of America for the purpose of advancing the ideals of social justice.

The unit's name was changed to the Board of Delegates of Civil and Religious Rights and became a fixed committee of the Union. Through this committee the Union intervened again and again in governmental and communal matters when the voice of prophetic Judaism needed to be raised.

When conditions of Jewish life became oppressive in Morocco, the Union designated an agent there to investigate. As a result of his reports, the Union was able to prevail upon the American government to obtain improvements in the Jewish situation.

In 1911, President Taft abrogated a treaty with Russia as a direct result of the Union's protests against that nation's mistreatment of Jews. The protests reached a climactic point at the twenty-second biennial convention of the Union when Louis Marshall delivered an address on the topic and the Union passed a resolution urging the U.S. Government to act.

For a number of decades, the Union agitated for the improvement of immigration laws, regarding the humanitarian goal a legitimate expression of its religious beliefs. Simon Wolf, the chairman of the Union's committee, maintained the closest liaison on behalf of the Union with the government over the course of many years, conferring with federal officials regularly and regularly reporting on his activities to the Union and receiving the endorsement of the delegates for his actions. The Union, through its biennials, consistently spoke out on such diverse public issues as land grabbing in the West, religion in the public schools, the settlement of labor disputes, child labor, world peace, and civil rights.

The recognized need to apply the ethical principles of Judaism to the social problems of the contemporary scene led, during the 1930's and 1940's, to consideration of plans for a Commission on Social Action in the UAHC. In 1946, the 39th Council of the Union called for the establishment of such a Commission "to deal with and suggest to our constituent congregations ways and means of applying and implementing the prophetic teachings of our religion." This resolution resulted in 1949 in the creation of a Joint Commission on Social Action of the Union and the Central Conference of American Rabbis. Today this Commission on Social Action of Reform Judaism includes members of the Union's affiliates, the National Federations of Temple Sisterhoods, Brotherhoods, and Youth. The primary task of this Commission is to stimulate programs of social action and social study in Reform synagogues, through which the moral principles of Judaism may be translated into practice in our communities, the nation, and the world. Overwhelming endorsement of the purposes and program of the Commission on Social Action was given by the UAHC Biennial Assembly in Los Angeles in February, 1955.

Long before the creation of the state of Israel, the Union maintained an interest sympathetic to the upbuilding of Jewish Palestine. In 1935 the Union expressed satisfaction with "the efforts being made and the program achieved by the Jewish Agency in the upbuilding of Palestine." At the Union's Biennial in 1937 it resolved that: "The time has now come for all Jews, irrespective of ideological differences, to unite in the activities leading to the establishment of a Jewish homeland in Palestine, and we urge our constituency to give their financial and moral support to the work of rebuilding Palestine." Meeting in the aftermath of the Second World War, in 1946, the Biennial urged the abrogation of the British White Paper "to the end that Palestine may be open to unrestricted Jewish immigration and be made available for the settlement of the Jewish homeless on the land."

It was in accordance with the spirit and specifics of such resolutions that, when the President of the Union of American Hebrew Congregations was asked to join with the Presidents of other groups in order to confer with regard to matters relating to Israel, he referred this invitation to the Administrative Committee of the National Executive Board. Authority was granted for participation in these consultations. Later, the entire national executive board of the Union was asked to consider the matter and gave its approval (with one dissenting vote).

At the first available opportunity, this matter was submitted to the supreme body of the Union, the national Biennial Assembly which took place in Los Angeles last February.

After considerable floor discussion, the delegates (constituting a record attendance) gave the president of the Union express authorization to continue his conference with his opposite numbers in other Jewish organizations.

The following is the resolution passed by the 1955 Biennial Assembly on the eve of, and in direct relation to, the first Washington Conference on Israel held immediately following the Biennial:

> "This Biennial Assembly reiterates its sense of moral and spiritual solidarity with, and tangible support of, our brethren in the historic land of Israel; and it endorses the action of the Executive Board of October, 1953, repeated by the Administrative Committee in June and October, 1954, authorizing the participation of our president with the presidents of other national Jewish organizations for consultative and advisory purposes with regard to Israel, and to take such actions as he may deem proper; a specific action in pursuance of this general decision having been presented at the October, 1954, meeting of the Executive Board and ratified."

Participating in the proceedings at the Conference in Washington on January 17th and 18th, 1956, were the President of the Union plus some twenty leaders of the Union family, among whom were Board members of the Union and Presidents of our various Regional Councils. The Union men played an important part in the conference, clarifying the essentially religious issue involved in the emergency, tempering the strong partisanship of some groups and helping in the formulation of a declaration that was clearly consistent with the positions expressed by the UAHC through its policy-formulating bodies.

One notable contribution made by the Union men was the successful advocacy of a resolution urging prompt action to ameliorate the problem of the Arab refugees.

Rabbi Eisendrath declared in the presence of the Assistant Secretary of State that the American policy towards Israel contained profound moral implications and that that was the primary rationale for the participation of his organization and others. It was further stated that those in attendance were concerned not as Zionists, not as partisans of Israel, not only as Jews, but as Americans desirous of seeing their nation function in accordance with its noblest principles.

This is the background of the case. We believe that the action of the U.A.H.C. vindicates both the teachings of prophetic Judaism and the ideals of our nation's founding fathers.

Our congregations may wish to study and consider the declaration adopted at Washington (see appended) as well as the implications of this entire matter. Those congregations with social action committees have an excellent opportunity to arrange programs and projects designed to assimilate the facts and clarify the issues. So far as the Union is concerned, the democratic process will continue as the Union receives its guidance from the units of which it is comprised, namely, the congregations.

We Reform Jews are duty-bound to weigh this crucial matter which touches so deeply the meaning of our faith and our role as a significant voice of American Judaism.

(Additional copies on request)

DECLARATION ADOPTED BY CONFERENCE OF JEWISH ORGANIZATIONS
JANUARY 17 and 18, 1956
THE SHOREHAM HOTEL, WASHINGTON, D. C.

PREAMBLE

At the call of the Presidents of seventeen major American Jewish organizations, this emergency conference has convened in Washington to consider the deepening crisis in the Near East which threatens the peace and security of America and the free world and directly menaces the future of Israel.

I. The Balance of Arms

Soviet imperialism has now moved into the Near East. The Czech-Egyptian arms agreement exposes the entire area to penetration by Communist arms, agents, technicians and propagandists.

Communist weapons can only equip Egypt to accelerate its attacks, to intimidate Israel and to spawn neutralist alliances in the Soviet design to obstruct the efforts of the democracies to strengthen the frontiers of freedom.

Military equipment also flows to other Arab states. The United Kingdom equips the Jordan Arab Legion and the Iraqi army and has supplied large shipments of tanks and other material to Egypt. Our government has made arms available to Iraq without requiring reimbursement.

This is a violation of the Tripartite Declaration of 1950 by which the United States, the United Kingdom and France committed themselves to prevent aggression and to maintain the military balance in the Near East. This military balance has now been destroyed.

Israel has appealed to the United States for arms to restore that balance so that she may defend herself from aggression long and publicly threatened by the Arab states. This is vital if war is to be averted in the Near East.

We call upon the Department of State to grant Israel's request to buy arms for defense without delay.

II. A Security Guarantee

Our government has entered into security pacts with forty-four nations in Europe and Asia to unite the peoples of the free world in the preservation of peace. It should extend the system of collective security to Israel. Such an undertaking would be a logical development of the Tripartite Declaration.

On August 26, 1955, Secretary of State John Foster Dulles advocated security guarantees with Israel and with the Arab states, but conditioned them with Arab-Israel agreement. But the mounting threat of war, growing out of the export to Egypt of Communist arms and intrigue, makes it imperative that our government enter into such treaty engagements without

waiting for final agreements between Israel and its neighbors.

An engagement by the United States to help preserve the peace should not be conditioned on Arab consent and thus made subject to Arab veto.

We, therefore, urge our government immediately to negotiate a security treaty with Israel and with such of the Arab states as are ready to join in the promotion and preservation of the peace.

We trust that Congress will give favorable consideration to such treaties or any other legislation for maintaining an arms balance and safeguarding collective security.

III. Economic Development

A large-scale program for economic development in the Near East is now being planned by our government. The raising of living standards and the encouragement of regional economic cooperation will promote peace and democratic institutions. Israel is a graphic demonstrative project of how American aid can stimulate development within a country which guards individual liberty and preserves free institutions.

We note with pleasure the repeated declarations of the Israel Government of its willingness to accept the principle of compensation for abandoned Arab refugee property and in this connection, we welcome the announcement by Secretary of State Dulles that our government is ready to assist in programs looking to the compensation and resettlement of the Arab refugees. As organizations who are interested in the problem of all humanity we applaud these efforts and we encourage governments involved to expedite solution.

We trust that American aid to Israel will continue and that any large-scale economic program for the Near East will stress the importance of cooperation by all nations in the region and will bring about the termination of all blockades and boycotts which defeat and obstruct the efforts of our government to raise living standards.

IV. The Problems of the Peace

We call upon our government to make every effort to promote an honorable peace settlement in the Near East.

Israel's repeated offers to enter into peace negotiations have been rebuffed by the Arab states which have made impossible demands on Israel for territorial and other concessions.

We note with regret an official utterance by the United Kingdom advocating that Israel yield territory to purchase Arab acceptance of Israel's existence, a view echoed in some quarters of our government.

We are opposed to any effort to force unacceptable conditions which violate the integrity and sovereignty of the parties. We urge our government to decline to advocate peace on such terms or conditions.

Our country rejects appeasement as a policy for ourselves. We must not impose it as a policy on others.

Tiny Israel has 8,000 square miles and a growing population. Her land rich Arab neighbors are spread across an area of 2.5 million square miles. Any pressure on Israel for cession of territory would serve to reward those who have turned to the Kremlin and to encourage them to make new and unending demands. The dismemberment of Israel would be as catastrophic for America and the free world as the dismemberment of Czechoslovakia was for European democracy.

In the forthcoming talks between President Eisenhower and Prime Minister Eden, we urge our government to make it unequivocably clear that we will not participate in any program which requires the truncation of mutilation of Israel.

We earnestly pray that our government will always be guided by the highest moral and ethical principles in efforts to achieve peace in the Near East. To aid in the defense of Israel in this critical hour is to strengthen America's own best interests.

The American Jewish community will forever be proud of the significant role it has played in the rebirth of Israel. Accordingly, this conference of American Jewish leadership reaffirms its determination to work for Israel's security, to promote her strength, to consolidate her economy and to help her to fulfill her great destiny under Divine guidance.

We are now engaged in a titanic contest with the Soviet Union to win the friendship and adherence of many millions of uncommitted peoples throughout the world. These millions will test the vitality and moral strength of democracy by the readiness of our country to stand formally with those who, like ourselves, are dedicated to the practice and preservation of freedom.

SUPPLEMENTARY DECLARATION

The Arab Boycott

The Arab countries maintain an unrelenting boycott and blockade of Israel in violation of United Nations decisions and principles. These practices have been directed not only against Israel. Americans dealing with Arab countries have been warned against any kind of commerce with Israel and have even been asked to disclose the religious affiliation of employees. American citizens have been denied visas to enter Arab countries solely on the ground of their religion - a discrimination which has been practiced even against members of the armed forces. Such discrimination is repugnant to American principles, and we note with satisfaction that our Government has recorded objections. We urge our government to take vigorous measures to terminate such practices.

ARAB PROPAGANDA AGAINST AMERICANS

Diplomatic representatives of certain Arab governments in the United States have infringed upon American hospitality by using the public platform to vilify Americans for their friendship for Israel. They have spread propaganda injurious to American citizens and institutions, and have even acted in concert with notorious hate mongers. We urge our government to inform the Arab governments responsible that this country does not tolerate the abuse of American citizens by foreign diplomats or attempts on their part to foment hatreds and to set Americans against Americans.

AR 25598 1/39 SERMONS, PRAYERS, & TALKS 1949-1954 ARCHIVES

Servers, Razes, Tables etc
June 1949 → June 54

won't argue with person who wants to convert and who feels that the world is his Religion or who has a negative attitude/. This thought is in many of you (1 day a year Jews). Offer a suggestion to you delve into Judaism first, examine it and then, knowing your own religion, make and take your decision and choice.

---

little snug potbellied gods.....

Messages of Bible for our Today

① Ten C's – ethical message

② Koheleth – social

③ Job – individual, personal

Hebrew Tabernacle of Washington Heights

607 WEST 161st STREET, NEW YORK 32, N. Y.

LORRAINE 8-8304

EDWARD B. SILVERMAN, PRES.

OTTO BISSINGER, SEC'Y.

1) preparation
2) meditation
3) participation

} finale
holidays

Resolutions for year to come—

Study the N.T. [illegible] about 7 + do not [illegible] it seriously — — Diff spirit among Jews — make resolutions also: X (1) Love (2) [illegible] (3) [illegible]

remember [illegible] — [illegible] to make [illegible]

Succoth, Chol HaMoed. (Mark)

Sol. author of Koheleth, 1000 sayings, songs, etc. Why did rabbis include this pessimistic version of life; at least the pessimistic part of K?
Scrolls, have 5 and each one associated with a diff. festival--why K. at Succoth, so close to H.H.? First talk of faith and self before God and with this book show doubt and questioning
Cynicism is not good but doubt is healthy and helpful; need it to understand and appreciate life and religion
K. v.s. 1) work, 2) progress and 3) knowledge.

1) Judaism is pro, so why K. v.s. it? So that your whole life be not devoted to work, even God rested on 7th day
2) generation cometh and goeth...Judaism is pro progress and why is K. v.s. it? Seems to be speaking of our own generation. Man is retrogressing, he seems detirmined to commit suicide
3) we have solved the problem of the Atom but what do we do with it? we have learned how to fly, etc. go faster in every way, but we are so much more destructive too.
Knowledge is not an end but a means toward it and this end is peace and the welfare of all men throughout the world.

As Succoth foods are tasteless without seasoning, so is our faith of little help if we do not question and doubt. Too much pessimism is no good but a healthy, purposeful doubting will add greatly to religious understanding.

Ludwig Bemelmans' "Best of Times" (quoted from "Bienstock p. 90 f)

Parisian came to psych - sad, mournful, etc - DD was reading "All is Clear"
then DD told him he'd forgotten to laugh, Time
to see clown who is in London, Jeannie & me in world
I can't - weren't help -
why not -
I'm that clown!

TV-WTAP, Parkersburg

During the days of early autumn ~~Recently~~, Jews all over the world gathered in their houses of worship to observe the holiest days of the Jewish calender. Rosh Ha-Shono, the New Year, and Yom Kippur, the Day of Atonement, are the occassions on which we are asked to look within ourselves, to examine our conscience and to search out the selfish motives to be found within each of us.

The spirit of these holydays recalls a story told by the Rabbis of a much earlier age. One day a blind man was walking along the street with a lantern held before him. The passersby were certainly surprised for a blind man has no need of a lantern. They inquired as to the logic of his action and he told them, "Yes, I can not see the light of my lantern but other people will notice and will be able to help me to walk in safety."

We infer from this little story that every man carries about his own lantern through life. We might call our lantern our personalities. We can not see the light thereof but other people will notice and they will come close to us in order to guide, inspire and serve our cause. Each one of us has the power to make his personality felt by means of the smile, the handshake, the friendly gesture which means so much and which requires so little effort. The despondent, the ill, the low in spirit are certain to profit from our show of friendship and it will give them moral courage to face the trials before them. Yet, we must make it a point to remember that these smiles and these signs of sympathy are not of a superficial nature but that they must come from the heart and must be sincere. This a person can only do if the light of his own personality is clearly visible. Judaism places great emphasis on this thought for our religion teaches that man may only come before God, in order to seek forgiveness, when he has asked pardon, first, of his

fellow man. This assures us that every Jew approaches God in humility and with a pure heart and clean hands. Only when man is in such a condition of purity can his personality have any effect on those with whom he comes into contact. The cleanliness of his hands, the purity of his heart and the sincerity of his thoughts will certainly aid him to face the realities of his existence. It will also have the effect of strengthening the faith of those who are caught in the web of despair. With the light of our personalities burning brightly all of us can become instruments of friendship and love toward our neighbors, our friends, and our loved ones.

As we Jews looked within ourselves during these ~~past~~ holydays so must every man and woman look within himself in order to discover any object which might interfere with a clear and bright beam of light. They who are talebearers, those who devise evil dealings, those who seek to slander and they who seek unjust gain must take it upon themselves to clear the way for the ray of light which emanates from within.

As Jews we seek to live a better life, to make of our personalities an instrument of joy and love for all to see. This is the lantern we employ as we travel the road of life. May God protect and guard us all on the journey which lies ahead.

Amen.

Rabbi Silverman

The Land of Milk and Honey.

More than three thousand years ago our ancestors were oppressed in the land of Egypt by a tyrant who had no pity for his subjects and who submitted his slaves to all manner of hardship. The Bible tells us that our people were flayed with whips, ~~that they were~~ forced to build the cities of Pithon and Ramases ~~and~~ that they even had to spread throughout the land to gather the building materials as they were ~~before they could even start to fulfill their allotted tasks.~~ Their duties were hard and their taskmasters were callous individuals who had no conception of the dignity of the human being. No consideration was shown by these oppressors for the fights of the individual for our forefathers were slaves in every sense of the word: they had no choice in any matter, there was no freedom and they were completely subjected to the whims and desires of the Egyptian masters.

Indeed, our stay in Egypt was a bitter one and the Moror which we tasted on the Seder night was a fitting reminder of the bitterness of our sojourn in that land. But, it happened that a man called Moses came to lead the people out of this oppressive environment; he led them forth in the hope of finding the promised land and he guided them with the desire of building a new home for his followers. It was to be "ארץ זבת חלב ודבש a land flowing with milk and honey" in which the Isrealites would have every opportunity of creating a new culture and heritage for future generations. However, those who participated in the Exodus were not ready for the promised land and they were destined to wander for 40 years in the desert wilderness. It was, one might almost say, a case of their wandering aimlessly in order to find themselves, in order for them to attain that element of faith and trust which would make them fitting inhabitants of the land of Palestine. They were plagued continually by pagan forces and by

their own background of slavery. This heritage confused the Israelites for it was difficult for our fathers to realize that the message of Moses was the word of God. It was only when they reached the mountain Sinai that they found their refuge and their salvation in the giving of the Ten Commandments and in the appearance of the Deity in their midst.

It is truly amazing how history repeats itself in every age and era. The Haggada tells us that we are to consider ourselves as if we had been slaves in the land of Egypt and we are to partake of the Seder ceremony as if we had gone out of that land of slavery. How applicable this is in many of our cases for a little more than a decade ago many of us found ourselves forced to emigrate from a land of tyranny and oppression. In our case, the land was not called Egypt but the Continent of Europe and we were a factor in the most dastardly crime committed against humanity anywhere in the world since the beginning of time. The oppression in Egypt, the Hamans, the Inquisitions and the Czarist pogroms were as nothing when compared to the crimes committed by Hitler and his cohorts. Our people were forced out of their professions, the children had to leave the public schools and we were tagged with yellow badges and with typically Jewish names. All the culture and progress which European Jewry had achieved over the centuries was obliterated in a matter of a few years and World Jewry was affected and shaken to its very core. The Seder which we celebrated only a few nights ago has real significance for us for we know only too well what it means to begin anew the process of creation. Happily, we too found the land of freedom, the promised land of the twentieth century where men and women could be free and equal and we can never be thankful enough to this new land of ours for providing us with a haven and a refuge in our darkest days.

Yet, though we are already inhabitants of the promised land, we find ourselves also wandering in the symbolic desert which leads, ultimately, to true peace and happiness. We who are taking part in the process of building a new land are faced whereever we turn with new and different interpretations of the basic religious issues. The orthodox and reform elements are at odds, the Zionists and non-Zionists are at the extreme ends of the pole, the Anti-Defamations League and the B'nai Brith and the Welfare Drives, as well as the American Jewish Committee and the American Jewish Congress are constantly endeavoring to press upon us their own, particular brand of Judaism and the enmity has gone so far that in many cities of our land the Orthodox and Reform Rabbis are not on speaking terms. That these two rabbis in Israel should occupy the same platform is, in most places, unthinkable. The Zionists and the American Council for Judaism are fighting a bitter and prolonged feud and these examples could be multiplied endlessly. It appears that we are wandering in a desert, a real wilderness of ideas with not one factor acting as the unifying force in Judaism. Many of us are confused and disillusioned and the pity of it is that not only are the people wandering aimlessly but Judaism, per se, is suffering and the religion as well as the movement is without aim and direction.

It seems to me that while we are concerned with the larger forces active in our Jewish lives we are overlooking the most obvious and the most meaningful factors. It is a case of not being able to see the forest because of the trees. There are, very definitely, certain factors in our lives today which can give us that sense of direction which we so desperately need and for which we are constantly searching. Primarily, I am thinking of ~~the~~ / HUC where I am a student and where our rabbi was ordained. Here you

have an institution which uses the phrase "let there be light" as its motto and its task has always been to let the light of Judaism shine as a source of truth, inspiration and faith. The ninety students in the Rabbinic department busy themselves for five years with an intensive study of the essentials of Judaism, and our teachers are ~~some of~~ the most prominent men in their fields, and they are the greatest Jewish scholars in the world today. But they are not only teachers and scholars, ~~they~~ are friends as well and they set us an example with the kind of lives that they live. One such example is Rabbi Leo Baeck who is full of understanding, radiates love and who is a source of inspiration to us all. The Midrash tells us that God preserves the world for the sake of 36 righteous men who live in every generation and were it not for these 36, the world would surely be destroyed. In all humility I say that were it not for the character and inspiration of such men as Dr. Baeck, the world would certainly perish.

The HUC trains men to become rabbis in Israel. We are to be the future leaders of congregations all over the world and it is in this work that we find our sense of direction and it is in the realm of this institution that we feel that we are making progress. You can not possibly imagine what it means to me to be able to speak in the Hebrew Tabernacle for this is the sanctuary where I attended Sunday School, where I was Bar Mitzvoh, where I was confirmed and where I delivered my first sermon. It is here that I was infused with much of the devotion and love that I have for the Rabbinate and it is ~~in~~ this house of worship which is as much a sacred home to me as is the apartment where I live with my parents. Truly, the Synagogue is a major force in our lives for it gives us a sense of unity with our people and a knowledge of the direction in which we are going. We are not to be conserned

with this or that kind of an interpretation of our religion but our main concern must be JUDAISM. As our God is one, so are we a unity and the trials and tribulations which you face cause me sorrow and the Simchas which are a part of your lives elate me and uplift my heart.

There is a third factor which gives us a sense of direction and purpose and that is the home ~~itself.~~ It is here where we dwell in harmony and in love and it is here where we build the fortunes of our people for days to come. You are building when your children recite the ילמדו אם, you are creating when you show interest in your childs religious school work and you are contributing toward achieving a united Jewry all over the world when you light your candles on Erev Shabbos and when you recite the Brochus over the Challah and Wine. You are insuring a stable and happy Jewish community when you "bench" your children on the Sabbath and you are living Judaism when you bring your little ones with you to services as so many of you do. To my ears, a Beethoven concerto or a Haydn symphony are nought compared to a little child singing the קדוש לי׳׳ו and ~~no~~ the most eloquent speaker for any of our multiple causes and organizations can ~~stir~~ not stir me as much as a little boy who stumbles over the words of the קדיש.

Indeed, we are wandering in the desert needlessly for we have a rock on which to build our faith. As the Isrealites of old found their faith and security in the message and concepts of the Ten Commandments, so can we find our strength and belief in the leaders of Judaism, through the Synagogue and in the home. We need not be afraid of the many divisions among our people, we need have no fear of the prophets of doom and we need not be concerned with those who spread a message of hate and distrust of one Jewish group toward another. All Jews are one, all Jews are a union and a unity

living on the face of this earth under the protection of the living God. We have a future, we will build constructively, we will wander no longer and we will attain that symbolic promised land which is characterized by peace of mind, tranquility of soul and the love of one for another.

Next year, at the Seder table, when we use the words לשנה הבאה בירושלים "The coming year in Jerusalem", let Jerusalem be our symbol of unity, of purpose and of our belief in the living God. He is revealed to us through our men of worth, by means of the Synagogue and through that holy of holies, the Jewish home, where love and understanding abide and where the future of Judaism will be made secure.

Amen.

Del. at Hebrew Tabernacle

V/11/52

Ex. Exercise to this: we are concerned with → ...כי שאלך יך

Relationship כ"ב to Baeck: great leaders of a generation as Moses had a people to follow him + so must we have ... people to follow us.
→ ואנו are teachers, guides + prophets

freedom from oppression → freedom from orthodoxy: ask questions.
here Reform as a reinterpretation of Judaism.

Have Seder for children (Afikomen, Song, ...כל דכפין, for questions lead to a retelling of story so that all future generations will be informed → idea of freedom will be a part of new generations + mind of young oriented in this way.

older generations now - build for youth tomorrow

Edi in home + parent, school + parent, Syn + parent

other nations look back to their days of slavery to find their existence, we look back to days of slavery to find existence for tomorrow

4 types of sons - 4 types of Jews

Last of exodus: → מצה / כל תמיר

ideas for 100 sermon

In The Wilderness.

Some time ago, in the early morning hours, the people of Cincinnati were startled and amazed as they tuned in their television sets. They were confronted with the picture of a man about to jump from the ledge of a downtown office building. The radio was broadcasting this event and the man, ~~who later jumped to his death~~, received full publicity in the daily press. It seemed that all of Cincinnati had stopped its many and varied activities and had turned its collective eye toward the man on the ledge. All of us were interested in the outcome of this drama; all of us stood there with him and we decided whether or not we should jump to the street below. The whole matter had become of such nationwide interest that one of the major studios in Hollywood decided to make such a picture. A man is standing on the ledge of a hotel in New York and we are told in a series of flashbacks the reasons which have brought this man to the point of suicide.

The movie enjoyed wide patronage and the people were tense throughout the showing as the young man swayed and teetered on the ledge outside of his window. The crowd in the film and in the movie theater gasped as he leaned slightly forward and they let out a sigh of relief as the would-be suicide decided not to jump at this particular moment.

~~I found~~ These two situations are so very interesting for in both cases the man on the ledge seemed to symbolize the despair and terror which many of us feel when ~~we are~~ confronted by the hard realities of life. Most of us, of course, do not think of suicide or other such drastic means of finding an escape for we ~~vainly strive~~ continue to seek ~~find~~ direction and meaning in our every day existence.

But, in retrospect, we see a war which has barely been entered into the annals of history; we gaze into the future and the prospects

of another conflict do not present to us a very bright picture. Man is worried for himself and his family, the material accumulations of a lifetime have lost their glitter and shine and the values which were so meaningful to him in the past have suddenly lost some of their relevance and importance. Because of all the evils in our society ~~we~~ too many of us seek to find strength through an escape mechanism ~~for~~ as we apply ourselves to certain specific tasks which we hope will relieve us of some of the stress and strain of our worries. We throw ourselves with fervor and complete devotion into the work done by any one of the many agencies and committees in existence today. We feel that here we can find an answer to the ills that beset us as we attempt to lose ourselves in our devotion to the tasks at hand.

Others spend their time, energy and ability in the many Drives that are conducted throughout our land for ~~we~~ they believe that by doing something with an intense devotion and burning faith ~~we~~ they will lose sight of ~~our~~ the problem and ~~our~~ conflicts will be solved. All these means of escape do not, however, offer us any solution. Man is seeking to find personal salvation for he finds himself in a wilderness of ideas, beliefs and actions. We are beginning to realize that ~~our~~ so many of our activities, superficial in nature and based on rationalizations, are no solution to our immediate problems. The wilderness is characterized by tension and conflict and the strength of these conflicts, disturbs and creates fear in the heart of Man.

This state of affairs in our society is analogous to the situation which we noted this morning in our Scriptural lesson. We began the reading of the fourth book of the Pentateuch, the book which is called Bamidbor, "in the wilderness." This book tells the story of how the people of Israel are wandering in the desert and how fearful they are of all the evil which might befall them.

They wander in order to reach the promised land; ~~and~~ they are fearful of the unknown. ~~It is in their moment of dread and anxiety that they are brought back to a sane and orderly way of life by the Almighty.~~ but It is God who takes it upon himself to lead the people and to bring them, safely, into ~~the land which he has promised them,~~ a land flowing with milk and honey. The people in our day are also afraid and confused: the older ones fear the wars which might destroy all that they hold dear and the younger people turn to seek that which is always out of their grasp. They want thrills, they want speed, action noise and danger for they sense the dangerous era of which they are a part. We are wandering in a wilderness, we grope and search for the salvation which we hope to find in our promised land. Peace of mind, serenity of the spirit and a positive reorientation toward our way of life is what we need and there is no lack of a Guide and help to lead us through our days of trial and tribulation.

As our ancestors found their comfort and sense of direction in God so can our generation find its salvation in Religion and in the Rock of Ages ~~which~~ who is God. Religion can give so much to our people (if they would but open their eyes,) faith gives us a sense of belonging, a sense of the brotherhood of all peoples and a belief in a Power which was, is and will be unto all eternity. Among the Jewish people, particularly, has a change been noted in that more and more of our brethren are flocking to ~~the Temples~~ attend services, they want to read the prayers and they are eager to listen to the messages of faith and inspiration which our rabbis are preaching. Our people are with us because the Synagogue is able to give them a personal message; the rabbis are speaking to them and of their difficulties and ~~men~~ we realize that we can only find salvation in the Temple as we bows our heads in humility and sacrifices a broken and contrite spirit on the alter of God.

The younger generation, also, is showing more and more interest in the activities which the national youth groups are offering them. Only a few weeks ago it was my pleasure to take part in a Regional Conclave not too far from here and this Conclave had attracted over 200 young men and women for a weekend of religion and study. When ~~this weekend~~ these few days drew to a close, when we stood in a circle with arms intertwined and sang Shalom Chaverim there was scarcely a dry eye among the large group. These youngsters left our circle with a deeper and more intense love for Judaism and the way of life which our religion advocates.

Religion teaches us that we must not despair, that we must not bow to the forces which seek to make our life meaningless, confused and without purpose. All of us have our definite place and purpose in this world and it is our task to fulfill that mission to which we have been appointed. To run away, to escape into fancies and to seek the thrills which will remove reality from before our eyes is no solution to the problem. We must work together to bring people to the Temples in ever greater numbers, we must spread the message of ~~brotherhood~~ religion wherever we may be and we must dedicate ourselves to the task of escaping from the wilderness. We can break the chains that bind us if we but open our eyes and lift them heavenward for then we will behold the glory of God which is reflected in the heart of every ~~human~~ living being.

Man must not despair for man is not alone. There is a guide and a help, we are all children of the living God. We will ~~attain~~ reach the promised land, we will attain that element of personal salvation which will make us calmer and more satisfied with our existence. We will strive to achieve a tranquility of spirit which will make us realize that we are living in a world which is basically good, full of truth and longing for peace.

Amen.

Address at Temple Shalom, Chicago
May 2, 1952

What Has Gone Wrong?

Tgw nights ago we commemorated the exodus of the children of ~~Egypt~~ Israel from the land of Egypt. We spoke of their hardship, the Plagues, the arrogance of Pharaoh and the leadership ~~ability~~ of Moses and Aaron. We became aware, once more, of the crossing of the Red Sea and the triumph of ~~the children of Israel~~ our forefathers as the Egyptians were destroyed and their plans for further persecution of our ancestors came to nought. From all appearances, it was to have been a successful journey ~~ahead~~ with Israel moving from greatness to greatness, from one achievement to ~~an~~ further attainment.

In the later periods of our history, also, it appeared as if nothing could stop our people from reaching the heights of ~~attainment~~ accomplishment and culture in that they were able to gain access to the land flowing with milk and honey, in that they were privileged to hear the divinely inspired words of the Prophets. The country and the people, superficially, were moving ever forward and they seemingly gained more stature in every generation. Their stay in the land of Promise was to make of them a superior people in the sense of culture, social equality and economic prosperity.

However, this glorious dream of a bountiful future was soon interrupted as the children of Israel were forced to face facts. They were not as good as they had thought themselves to be and punishment ~~an~~ by the hands of other nations came upon them swiftly and in rapid succession. They were exiled from their land because of ~~all~~ their evil in their midst and the dream of our ancestors never became a reality. This happened over 2000 years ago and we find that even in our day the children of Israel have not yet achieved that measure of unity, that sense of accomplishment and achievement which makes for a productive people. ~~XXXX

various organizations, the attendance in our Temples has dropped to an ~~very~~ exceedingly low level, and the American community is split to its very roots with the Zionists on the one hand and the ACJ on the other. Not only are we split on this issue into two opposing ~~camps~~ factions but in many cities of our land the Orthodox, Conservative and Reform elements are not on speaking terms with each other. Our Temples do not serve the function of being centers of religious worship ~~anymore~~ but they have become "Community Centers" with the emphasis being placed on the social aspects of our lives. And even then, with all of our selling of raffles, with all of our dances and showing of the latest World Series Movies, we are losing ground to the new god of our generation: Television. Although we have had two thousand years to consolidate our people and to make them a useful, productive whole, we are able to show nothing but strife, clash of personalities, vested interests and empty pews in the majority of the Tmples in the U.S. How far is the fulfillment of the dream which the children of Israel envisioned as they went forth from the land of Egypt! How very ~~far~~ distant is the concepts of a land of peace, promise and attainment, the land of milk and honey. ~~removed from us!~~

As we can plainly see, that which we had hoped to achieve is something which we have not yet attained. We must ask ourselves, we must search our hearts ~~ruthlessly~~ carefully, we must face, squarely, the question: What has gone wrong? I believe that the answer to this question can be found in two factors, both important and both interrelated. First of all, I feel that in too many cases has religion become meaningless in our day and age. Our coming to Temple has become a mechanical function, if we do come; the prayers have lost all meaning and are now merely words which we

mouth without much belief ~~and~~ conviction; and we rise, bow and genu-
flect whenever we are told to do so by the minister who is lead-
ing us in prayer. Not only ~~do~~ must we ~~see~~ realize that we have fallen into ~~a~~ habit
~~right in~~ as regards our services but, take for instance, the Passover holiday
where the eating of some delicious delicacy has become more im-
portant than the reciting of the Seder Haggadah. In the instance
of Yom Kippur it has been my experience that many congregations
close their Temples between the hours of 12 and 2P.M. so that the
congregants may avail themselves of the opportunity to go to their
respective homes and have a leisurely lunch. I, on the other hand
who neither eat nor drink on this sacred day, am looked upon
with something akin to pity or I am simply called a young idealist
who has not yet seen the light of day. Truly, religion has very
little, if any, significance for us in our day and in many com-
munities of our country it is merely a case of our going to our "Church" on
our holidays ~~and~~ as the Gentiles go to their Church on their de-
signated festivals. I think, then, that this is one of the basic
causes
~~factors~~ for our not having attained the land of promise which
was the hope and inspiration of our ancestors.

The second factor is equally important, for it concerns our
attitude toward life and the living of it. In our society, the
man who is hard, ruthless and an individualist is ~~looked up to~~ regarded with awe
and a man who cries or who shows him emotion is regarded ~~as~~ with
embarassment. Furthermore, we feel that life is not really worth-
while as we glance about us and note the constant presence of
war for the last two generations and with the promise of more to
come for those who will follow us. Mothers and Fathers feel, and
understandably so, that it is a discouraging fact to raise children
for the sole purpose of their becoming cannon fodder. In con-
nection with this, we have also lost our faith in our ideals and life

for we see that the ideals for which we have fought are merely empty words and beautiful phrases which have no basis in reality. We find the evidences of prejudice wherever we turn, that prejudice which we fought to eliminate and eradicate from among us. The anti-semitic attacks in Philadelphia and in Miami, the callous triumph of the people in a certain city in California over a Chinese and the continued lowly status of the Negro in the South are just a few examples of what I am referring to. What is the use of it all? What peace of mind, what tranquility of mind can we hope to attain in such times as these? What has gone wrong to make life so lackluster that we have to conclude that there is not only corruption in the secular world but also in the religious realm and in the minds of men.

Is it possible, then, to find solutions for the two factors which cause us so much harm? I believe firmly and with all the conviction in my being that there is hope for the attainment of the promised land. In such cases where we have lost the zest and love for life let us approach the problem from a different angle. Instead of being mere on-lookers and by-standers with a sense of frustration weighing us down, let us become active beings and use all of our energy and devotion to eradicate these ~~causes of the~~ evils which we ~~so vehemently decry~~ now castigate merely in verbal form. Let us cease being static members of the community and let us use these existing evils as stimuli for action, as incentives for work and as an activator to eradicate those evils which we despise and which make us hard, callous, and which give us a sense of despair and hopelessness. With the elimination of these evils we will see that life is not a total loss; we will remove from our eyes the veil which has covered them so that, once again, we may ~~drink in with our eyes~~ behold the beauty of the world and the basic good of every human being.

The cause of reviving our religion is also not a lost one. Much can, ~~xxx~~ is and will be done to revive our faith and to restore it to its rightful place among the religions of the world. But we must make it a personal religion, we must become familiar with it, ~~and~~ we must grasp and understand its basic ideas and concepts. We must not accept blindly but we must always search and ask for only in this way can be hope to ~~xxxxxx~~ attain a greater appreciation of Judaism. We must follow the definition of Rabbi Leo Baeck who sometime ago said that the basic difference between the other religions and Judaism was that the other faiths are religions of answers but our faith, Judaism, is a religion of questions. To ask, constantly to search, always seeking for truth and belief that must be our task and we will see that religion can fulfill its ~~task~~ promise of bringing harmony and peace into our lives. You, here at the Tabernacle, have the motto always before you when you come to worship for above your ark you will find the words: And you will seek me and find me...(Jer. 29:13) In this way will you be able to make religion a part of your lives and perhaps we can best illustrate this principle of an active religion by the following story:"To a wise man in the Far East came a man from another land and said to him, I have come a very long way to ask thee these three questions: What is the most important hour of my life? Who is the most important man I can ever meet? and What is the most important deed I can ever accomplish? The wise man answered, The most important hour in thy life is this hour for do you know if you will ever have another hour like this? The most important man you can ever meet is the man who is approaching you in this hour for do you know if you will ever be approached by a man like this another time? And the most important deed that you can accomplish is to stand for this man in this hour for do

know if another time you will be able to do this deed again?"

These two factors, that life is worthwhile and that religion can be of use to us and has a meaning, serve as solutions for the problems which are facing us. The dreams of our forefathers can be realized for the land of milk and honey can be entered and the stay in that land of promise, be it Israel or America, can be a fruitful and happy one. It is in this way that the message of Pesakh takes on new meaning for in our generation we will be able to write the conclusion to this story of the exodus of a people from a land of oppression to a land of peace and plenty, to a land flowing with milk and honey, to a land where life and religion will be intertwined and placed at the pinnacle of our values. "~~In~~ the coming year, in Jerusalem"; Jerusalem as the symbol of our unity, our purpose and our belief in the living God.

Amen.

not delivered

I Road is filled with many obstacles & is difficult:
Doubts, fears, trials & tribulations ☐ every student

II In these times need a strong person to learn w:
Friend, Confidante & Teacher

III Our field especially – I particularly
Need one for questions re: Rabbinate & Congre.
Rabbi who has & is willing to share experiences

IV thought ☐ your experience here & relationship between pew & pulpit & pew in Ps. Verse:
בְּתוֹךְ בֵּיתִי בְּתָם לְבָבִי
– I walk within my house with a perfect heart. —

V My dream, my desire is to attain this sort ☐ rela-
tionship with my congre.

VI Midrash: David: Many groups ☐ Ps 23 will be admitted
into My presence. which one ☐ these is most beloved be-
fore thee?
God: The teachers ☐ My youth, who perform their
work in sincerity & with joy, shall sit at My hand.
(you, as my teacher, shall have your reward as
you, as my teacher, shall have your reward as)

VII – do what you taught me.

VIII – Words ☐ thanks never suffice – let deeds speak

IX – Hope & pray to become worthy ☐ you, this congre. &
whole house hold ☐ Israel.

I – thanks again for wonderful words ☐ Midr.!

Response to Rabbi Polishes' introduction – IV/11/52

The Land of Milk and Honey.

More than three thousand years ago our ancestors were oppressed in the land of Egypt by a tyrant who had no pity for his subjects and who submitted his slaves to all manner of hardship. The Bible tells us that our people were flayed with whips, ~~that they were~~ forced to build the cities of Pithon and Ramases ~~and~~ that they even had to spread throughout the land to gather the building materials as they were ~~before they could even start~~ to fulfill ~~their allotted tasks~~. Their duties were hard and their taskmasters were callous individuals who had no conception of the dignity of the human being. No consideration was shown by these oppressors for the rights of the individual for our forefathers were slaves in every sense of the word: they had no choice in any matter, there was no freedom and they were completely subjected to the whims and desires of the Egyptian masters.

Indeed, our stay in Egypt was a bitter one and the Moror which we tasted on the Seder night was a fitting reminder of the bitterness of our sojourn in that land. But, it happened that a man called Moses came to lead the people out of this oppressive environment; he led them forth in the hope of finding the promised land and he guided them with the desire of building a new home for his followers. It was to be אֶרֶץ זָבַת חָלָב וּדְבָשׁ "a land flowing with milk and honey" in which the Isrealites would have every opportunity of creating a new culture and heritage for future generations. However, those who participated in the Exodus were not ready for the promised land and they were destined to wander for 40 years in the desert wilderness. It was, one might almost say, a case of their wandering aimlessly in order to find themselves, in order for them to attain that element of faith and trust which would make them fitting inhabitants of the land of Palestine. They were plagued continually by pagan forces and by

their own background of slavery. This heritage confused the Israelites for it was difficult for our fathers to realize that the message of Moses was the word of God. It was only when they reached the mountain Sinai that they found their refuge and their salvation in the giving of the Ten Commandments and in the appearance of the Deity in their midst.

It is truly amazing how history repeats itself in every age and era. The Haggada tells us that we are to consider ourselves as if we had been slaves in the land of Egypt and we are to partake of the Seder ceremony as if we had gone out of that land of slavery. How applicable this is in many of our cases for a little more than a decade ago many of us found ourselves forced to emigrate from a land of tyranny and oppression. In our case, the land was not called Egypt but the Continent of Europe and we were a factor in the most dastardly crime committed against humanity anywhere in the world since the beginning of time. The oppression in Egypt, the Hamans, the Inquisitions and the Czarist pogroms were as nothing when compared to the crimes committed by Hitler and his cohorts. Our people were forced out of their professions, the children had to leave the public schools and we were tagged with yellow badges and with typically Jewish names. All the culture and progress which European Jewry had achieved over the centuries was obliterated in a matter of a few years and World Jewry was affected and shaken to its very core. The Seder which we celebrated only a few nights ago has real significance for us for we know only too well what it means to begin anew the process of creation. Happily, we too found the land of freedom, the promised land of the twentieth century where men ~~could be~~ are free and equal and we can never be thankful enough to this new land of ours taking full cognizance of all of its faults & defects for providing us with a haven and a refuge in our darkest days.

Yet, though we are already inhabitants of the promised land, we find ourselves also wandering in the symbolic desert which leads, ultimately, to true peace and happiness. We who are taking part in the process of building a new land are faced, whereever we turn, with new and different interpretations of the basic religious issues. The orthodox and reform elements are at odds, the Zionists and non-Zionists are at the extreme ends of the pole, the Anti-Defamations League and the B'nai Brith and the Welfare Drives, as well as the American Jewish Cormittee and the American Jewish Congress are constantly endeavoring to press upon us their own, particular brand of Judaism and the enmity has gone so far that in many cities of our land the Orthodox and Reform Rabbis are not on speaking terms. That these two rabbis in Israel should occupy the same platform is, in most places, unthinkable. The Zionists and the American Council for Judaism are still fighting a bitter and prolonged feud over an issue which was considered dead & buried long ago and these examples could be multiplied endlessly. It appears that we are wandering in a desert, a real wilderness of ideas with ~~not one~~ hardly a factor acting as the unifying force in Judaism. Many of us are confused and disillusioned and the pity of it is that not only are the people wandering aimlessly but Judaism, per se, is suffering and the religion as well as the movement is without aim and direction.

It seems ~~to me~~ though that while we are concerned with the ~~larger forces active in~~ broader aspects of our Jewish lives we are overlooking the most obvious and the most meaningful factors. It is a case of not being able to see the forest because of the trees. There are, very definitely, certain factors in our lives today which can give us that sense of direction which we so desperately need and for which we are constantly searching. Primarily, I am thinking of ~~the~~ HUC (2) where I am a student and (1) where our rabbi was ordained. Here you

have an institution which uses the phrase "let there be light" as its motto and its task has always been to let the light of Judaism shine as a source of truth, inspiration and faith. The ninety students in the Rabbinic department busy themselves for five years with an intensive study of the essentials of Judaism, ~~and~~ our teachers are ~~some of~~ the most prominent men in their fields ~~x~~ and they are the greatest Jewish scholars in the world today. But they are not only teachers and scholars, many of them ~~they~~ are friends as well and they set us an example with the kind of lives that they live. One such example is Rabbi Leo Baeck who is full of understanding, radiates love and who is a source of inspiration to us all. The Midrash tells us that God preserves the world for the sake of 36 righteous men who live in every generation and were it not for these 36, the world would surely be destroyed. In all ~~humility~~ sincerity I believe ~~say~~ that were it not for the character and inspiration of such men as Dr. Baeck, the world would certainly perish.

The HUC trains men to become rabbis in Israel. We are to be the future leaders of congregations all over the world and it is in this work that we find our sense of direction and it is in the realm of this institution that we feel that we are making progress. You can not possibly imagine what it means to me to be able to speak in the Hebrew Tabernacle for this is the sanctuary where I attended Sunday School, where I was Bar Mitzvoh, where I was confirmed and where I delivered my first sermon. It is here that I was infused with much of the devotion and love that I have for the Rabbinate and it is ~~in~~ this house of worship which is as much a sacred home to me as is the apartment where I live with my parents. Truly, the Synagogue is a major force in our lives for it gives us a sense of unity with our people and a knowledge of the direction in which we are going. We are not to be concerned

with t is or that kind of an interpretation of our religion but our main concern must be JUDAISM. As our God is one, so are we a unity and the trials and tribulations which you face cause me sorrow and the Simchas which are a part of your lives elate me and uplift my heart.

There is a third factor which gives us a sense of direction and purpose and that is the home ~~itself~~. It is here where we dwell in harmony and in love and it is here where we build the fortunes of our people for days to come. You are building when your children recite the שמע ישראל, you are creating when you show interest in your childs religious school work and you are contributing toward achieving a united Jewry all over the world when you light your candles on Erev Shabbos and when you recite the Brochus over the Challah and Wine. You are insuring a stable and happy Jewish community when you "bench" your children on the Sabbath and you are living Judaism when you bring your little ones with you to services as so many of you do. To my ears, a Beethoven concerto or a Haydn symphony are nought compared to a little child singing the אין כאלקינו and ~~no~~ the most eloquent speaker for any of our multiple causes and organizations can not stir me as much as a little boy who stumbles over the words of the עלינו.

Indeed, we are wandering in the desert needlessly for we have a rock on which to build our faith. As the Isrealites of old found their faith and security in the message and concepts of the Ten Commandments, so can we find our strength and belief in the leaders of Judaism, through the Synagogue and in the home. We need not be afraid of the many divisions among our people, we need have no fear of the prophets of doom and we need not be concerned with those who spread a message of hate and distrust of one Jewish group toward another. All Jews are one, all Jews are a union and a unity

living on the face of this earth under the protection of the living God. We have a future, we will build constructively, we will wander no longer and we will attain that symbolic promised land which is characterized by peace of mind, tranquility of soul and the love of one for another.

Next year, at the Seder table, when we use the words לשנה הבאה בירושלים "The coming year in Jerusalem", let Jerusalem be our symbol of unity, of purpose and of our belief in the living God. He is revealed to us through our men of worth, by means of the Synagogue and through that holy of holies, the Jewish home, where love and understanding abide and where the future of Judaism will be made secure.

Amen.

Del. at Hebrew Tabernacle
12/11/52

UNITED STATES MARINE CORPS

CAMP LEJEUNE, NORTH CAROLINA

1952 # PURIM 5712

THE FEAST OF ESTHER



ESTHER AND MORDECAI — Aert de Gelder, 1685

THE JEWISH CHAPEL

Lieutenant Samuel Sobel, ChC, USN
Lieutenant (jg) Murray I. Rothman, ChC, USN

Chaplains

PURIM CALENDAR

PRE-PURIM SABBATH

Sabbath Zakor

Friday, 7 March
2000

★

PRE-PURIM SUNDAY

Religious School Party

Sunday, 9 March
1015

★

PURIM EVE

Megillah Service

Monday, 10 March
2000

★

PURIM PARTY

Auspices of the Camp Lejeune Jewish Servicemen's Club

Monday, 10 March
Following the Megillah Service

★

PURIM MORNING

Service

Tuesday, 11 March
0700

Festive refreshment will be served by the National Jewish Welfare Board and the Jewish Community of Jacksonville, N. C.

Mr. Irving Cheroff, Area Director
USO—National Jewish Welfare Board
333 Ray Avenue
Fayetteville, North Carolina
Telephone: 5168

THE MESSAGE OF PURIM

THE FESTIVAL of Purim is the happiest of all Jewish holidays. It commemorates the deliverance of the Jews of ancient Persia from the massacre planned by their arch enemy, Haman, the prime minister of King Ahasuerus.

The Biblical Book of Esther tells the story of this festival. The beautiful Jewess, Esther, was chosen by the King to be his Queen, and at a series of banquets tells the King of the plot of Haman against her people. The indignant monarch averts the annihilation of the Jews and the charming story ends on the happy plane of virtue rewarded for Esther and her uncle Mordecai.

Since that day the holiday has been celebrated with joy and thanksgiving throughout the world. Charity is given; children exchange gifts; special foods are prepared, and even the young are permitted liberties in the Synagogue denied on all other occasions.

Also in this age of upheaval, the Purim festival raises the hopes and hearts of all persecuted people. It tells of the miracle of deliverance from evil, and gives the promise of the coming of the day when all men will walk in dignity and peace. May God bless the efforts of all persons fighting to make our world a better place to live in, a world in which all persons will be treated as equals in each other's eyes as they are in the eyes of God.

A Happy Purim To All.

Chaplain Sobel
Chaplain Rothman

CAMP LEJEUNE JEWISH SERVICEMEN'S CLUB

Pfc. Max Obernauer.
President

Pfc. Joseph Wassner.
Vice President

MSgt. Abraham Gross.
Treasurer

Pfc. Lee Singer.
Secretary

THE JEWISH SERVICEMEN'S Club aims at the development of a rich Jewish-content program at Camp Lejeune. In order to achieve this goal, the program has been divided into three separate, yet integrated, phases.

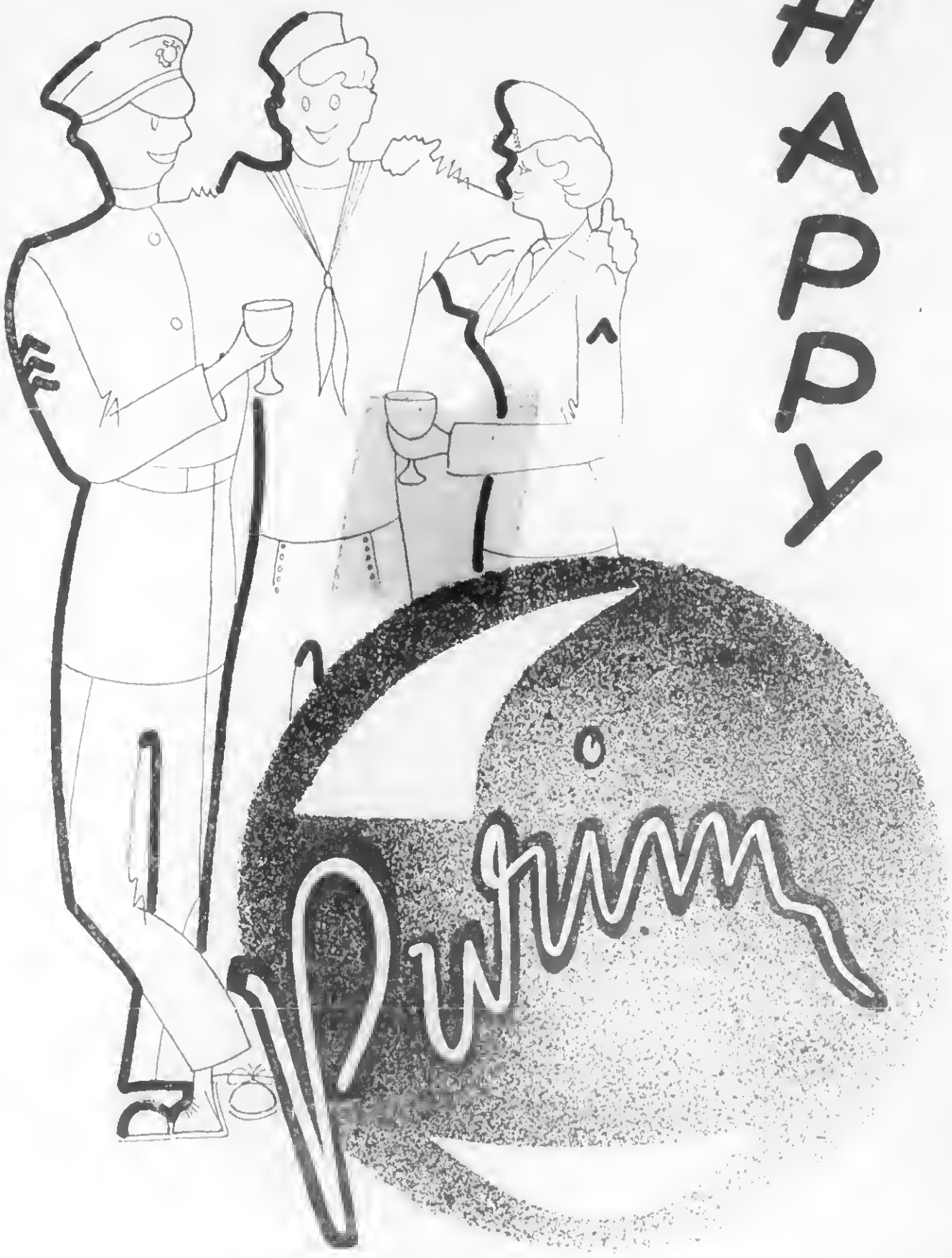
A Religious Committee has been set up whose role it is to assist at the regular Sabbath, Family Worship and special Festival Services. First Lieut. Samuel Solomon is chairman of this committee.

The Cultural Committee, headed by Pfc. Al Loeb, will plan discussions, music and dramatic programs, arrange for guest speakers and do all in its power to further deepen the cultural attainments of the membership.

Capt. Phil Cohen is chairman of the Social Committee. Among other things, this committee will plan the "Oneg Shabbat" that follows every Sabbath Service. It will also seek to enlarge the area of our social contact by planning trips to neighboring communities and arranging for home hospitality there.

The Membership Committee, headed by Capt. Joseph Hornstein, the Special Projects Committee, chaired by Capt. Louis Benjamin, and the Public Information Committee will function in their given areas to enlarge the total program.

You are invited to join with us and help make the program a success. We meet every Tuesday at 1915 at the Jewish Chapel, building 67.



FROM Pfc M Obernauer
H&S Co Sup School Bn
Camp Lejeune N.C.

TO Mr Robert Leahman
c/o Hebrew Union College
Cincinatti Ohio

CAMP LEJEUNE, N. C.
Return Postage Guaranteed

Today or the Future?

Every major religion in the world today centers around some leading figure and personality. This figure is associated with the tradition of that religion and great truths and movemnnts are ascribed to him. The Chinese believe in Bhudda and Confuscious, the Mchammedans pray to Mohammed, the Christians have Jesus and Paul. In each of these religious movements, the men of importance and leadership have had rare insights and are considered as having had the ability to see into the future and thus advocate a way of life which would be beneficial to all men. The virtues of wisdom, goodness and humility are ascribed to ~~these men~~ them and many of the followers of these religions attempt to model their own lives after the patterns set forth by these leading individuals.

In Judaism also, we find that certain personalities have set the tone of our faith and have served as an impetus for us to greater things and loftier beliefs. A man like Abraham so loved God and had such implicit faith in Him that he was willing to sacrifice his only son according to the wishes of God. A man like Noah was such a saint that only he and his family deserved salvation at the time when the world was submerged by the Flood. It was promised to Isaac that he would be the ancestor of a people whose numbers would exceed the stars in the heavens and the sands on the shore of the sea. All of these men in Jewish tradition have one thing in common: their faith and trust in Almighty God and the good and worthwhile lives they lived in their time.

This morning, in our Torah portion, we read of another man who occupies an important place in the history of our people. Jacob is a central figure in our tradition; he is mentioned in many of the prayers of our liturgy and when we think of the patriarchs of our faith we do not neglect to include the name of Jacob with those of

Abraham and Isaac. Yet, there is a personality who departs from the accepted way ~~of life~~ for at two crucial ~~times~~ moments in his life fine he is not the good and honest person that we are led to expect from past experience, but a scheming and dishonest individual. Jacob uses trickery to receive the blessing of the first born from his father although it is Esau, the older brother, who is rightfully entitled to it. Furthermore, he denies lifegiving sustenance to his brother when Esau returns from a hunting trip. Esau, famished and faint, begs Jacob for bread and a dish of pottage of lentils but Jacob only gives this food to him after Esau relinquishes his birthright. Thus, by treachery and preassure, Jacob obtaines the two most important possessions ~~of a first born son~~ which do not rightfully belong to him: the blessing of the first born and the advantages of the birthright. It is interesting to note that such a person was to be one of the central figures of our religion. All of us would rightly expect Esau to be the important personality because he is pictured as a good and gentle man and yet it is Jacob who finds grace in the sight of God. How did this come to be?

Let us, first, look at the character of Esau. He was a man of vigor, a hunter, a man of the field in contrast to Jacob who seems to be a paler sort of person, the mother's favorite who is to be found about her tent. Esau was a rough and ready individual and his father turned to him when he wanted something done for he trusted the strength and power of his son. Certainly, the bravest and the better man is not always the one with the largest muscles and the most developed body but physical soundness and vigor are traits greatly to be desired.

A second characteristic of Esau is that he was a warmhearted person. He loved his father and ran to do his will. When Isaac

was old and blind, the rough Esau was gentle with him and was quick to respond to his wishes. Esau may have been careless about his birthright but he wanted his fathers blessing very much. He lost it only because he went into the fields to gather food according to the wishes of his father. Jacob, on the other hand, stayed behind with his mother and deceived Esau, his brother.

We also find that Esau was forgiving. When he discovered that his brother had cheated him of his blessing, his temper ran hot and he vowed to kill Jacob but as time passed, his wrath abated and it is he who runs forward to embrace Jacob after many years of separation. He was not the man to bear a grudge and he would rather be fond of people than hate them even if he had the right to hate. In any time and place, we must conclude, a personality like Esau's will be loved . Then what was it that made him inferior in the long run, that elevated Jacob to the place of prominence and made him a leader of our people? The answer, I feel, is indicative of a state of mind which is to found in our day as well. Jacob won and Esau lost because the hunter and man of the field set no worth on benefits which were intangible and which were not immediately obtainable. Esau was not to play a great role in Israel's spiritual history for, as part of his ~~critical~~ weakness, he lost tomorrow because he snatched too greadily at today.

When Esau came home from the hunt, the food which Jacob was preparing seemed very important to him; he must be immediately satisfied and no price was too great for Jacob to ask. The birthright seemed very insubstantial to him in comparison to the steaming pottage which Jacob offered. He made the deal, he sold his birthright and thus showed to the world that he did not care enough for life's

great possibilities to pay the price of present discipline. How many parallels can we find in our day and age! Think of the young boy who is born into a wealthy family and who fritters away his youth with insignificant projects for he is surrounded by luxury. His concern, like Esaus, is with the material and not with the spiritual rewards which might some day be his. Think of the girl who looks on a new dress or piece of jewelry and feels that she can not live without the object; compare her to Esau who begged for the ~~mess~~ dish of pottage. Think of the man who can not discipline himself in order to achieve a good reputation in his profession or business. He does not care to devote his time to work and study but would rather pursue those activities which will lead him to ultimate despair and, perhaps, dishonor.

It is because of these characteristics that Esau is rejected as the leader of a people for his concern is with today and not with the future. Although the ways and means of Jacob may not ~~have~~ been ~~ethically~~ completely acceptable, he was the one who looked to the days ahead, he planned, and thought and worked for the future in which he was to play a leading part. Today or the Future was the question which confronted Jacob in his day and it is our concern in our days. Shall we pay homage to those things which mean so little and which are but passing fancies; shall we bow down to the gods of materialism and comfort instead of working and striving for those things which are useful and constructive? Shall we spend our time by professing movements and ideals which are petty and inconsequential or shall we dedicate our lives to that which is Universal and to that which shall endure? Are our lives oriented toward ~~the~~ Today or the Future?

Judaism is a religion which looks ahead and plans for the future. We may speak of the ills in our society today but we plan

to eliminate them in the future. We may discuss the civil rights issue in the halls of Congress today but we are looking ahead when all men in this country shall be free. We may be concerned with wars and famines all over the world today but we spend our time and effort in planning and building for the future. Judaism is a religion of optimism which looks ahead and constantly endeavors to improve and better the lot of others. The faith which we espouse affects all of our lives and every one of us must take part in the plan to build a better world for tomorrow as we improve the conditions which exist today.

The Rabbis comment on one of our most important prayers: We recite the words, Praised be Thou O Lord our God, God of our Fathers, God of Abraham, God of Isaac and God of Jacob. The rabbis ask why it is necessary to mention the name of God with the name of each one of the three patriarchs. And the answer is worthy of the wisdom which is Judaism: we must mention the name of God each time for our conception of God changes with each passing generation. We move ahead, our thinking develops, our views become modernized. So it was with Jacob and so it must be with us. There must be a constant striving for the future, for better things to come for as long as we do not give up the struggle and the striving our future and the future of our people will be secure.

Esau looked to the present, the immediate, because he lacked the necessary discipline and vision which would have made him a great leader and an outstanding personality. He was strong, and gentle and warm but spiritual values had no place in his makeup. An insight into the future was denied him. Let us not pattern our lives on that of Esau, although we may take that which was good in him, but let us follow in the footsteps of Jacob eventhough there was that in him which was

not wholly acceptable. As each of these two men, so none of us are perfect but the goal is in sight and the purpose is attainable. The future is our goal, the working toward that future is our purpose and we shall not sell our birthright for the ~~mess~~ dish of pottage and for ~~the~~ a piece of bread. We envision greater things to come, we hope for a future which will be one of earnest striving, we ~~envision~~ see a time when men will spend their time and efforts in order to move ever forward. We have a plan the fulfillment of which will make us spiritually successful, morally upright and ethically pure. The birthright and the blessing o' Jacob is ours today for we are the thinkers, builders and leaders for a better and more wholesome tomorrow.

Amen.

Temple Sholom Nov. 22, 1952 Chicago, Ill.

An Instrument For Peace.

The philosophers from earliest days have wrestled with the problem of the origin of the state. There is the group that maintains that the State was organized when individuals began to realize that only through an organization could they maintain their ~~state~~ of li~~ving~~ and their very existence. It was in the days when small communities were threatened ~~from~~ by marouders, from barbarians who swept away everything before them and no one was safe. The invaders and the warriors ravaged the country at will and, as a last attempt to save their civilization, the attacked peoples banded together to form a union of states. It occured to them that by fighting together their chances for survival were greater than if they fought as individuals or in small tribes.

Other philosophers believed that men naturally banded together to form a unified society and that such catastrophies as war and invasions are not needed to unify a people. Because of the love of man for man he associated himself with his fellow and formed an organization which would serve him in his ~~hour~~ time of need and his hour of peace and prosperity. It is ø doubtful whether we ø would arrive at any definite conclusions to this point raised by the thinkers of previous ages for our beliefs are colored by the views of our times. You may agree with the one side of the argument while I side with the other but a definite conclusion cannot be reached as there is no concrete evidence as to how States and Nations had their origin.

The unhappy situation that we face is, however, that no matter which side we would like to believe the recent events bring us to the conclusion that only war and invasions tend to unify nations. In the two recent world wars such allegiance was shown by both sides in the unities called the Allies and the Axis and

after the last great war the leadership of Churchill brought about a conference to discuss the possibility of a United Europe. The statesmen use various means to unify men and nations as a protection against further attack but, it seems to me, the basic reason for these unifications is the establishment of peace. In our Torah portion for this morning we read of a time which was wholly corrupt:

ותשחת הארץ לפני אלהים ותמלא הארץ חמס ... כי השחית כל בשר את דרכו

"And the earth was corrupt before God and the earth was filled with violence...all flesh had corrupted their way." In this instance God attempted to solve the evils of the world by eliminating all of mankind except for a few pious individuals and, as a consequence, he commanded Noah to build the Ark while God brought upon the earth the flood which lasted for forty days and nights.

In our day, and in recent times particularly, we have attempted to solve the difficulties of the world not by the destruction of it but by its preservation. History books are filled with this Congress or that Conference all for the planning of ways and means toward the establishment of Peace. In our own time, especially, did we experience the attempt on two distinct occassions. In the second decade of this century, under the leadership of Wilson, a League of Nations was established. The results of this organization are negligible and its dream of becoming an instrument for lasting peace was quickly shattered. It failed for many reasons; primarily, because it was not able to infuse its members with the spirit of self sacrifice when engaged in consideration of other peoples. In these very days we are ~~trying~~ building our hopes once again. Yesterday the entire nation observed United Nations Day and we were asked to dedicate ourselves anew to the principles for which this organization stands. By means of the activities of the Committee

on Human Rights such words as "equality, democracy and cooperation" live once again and take on new and added meanings. When thinking of the United Nations many diverse thoughts come to mind: we note their good work and we are heartened by the progress made but we are also enraged by the words and actions of some of its members. We decry that the organization for Peace has not been able to solve the problem of war and that firmer action is not taken by the ones who are immediately concerned. It is no hard task to scoff and deride the efforts of our representatives, to quickly point out their failures but how much faith it takes to believe in the fact that the representatives are still ~~discussing~~ actively seeking a solution to their problems and that makind is not now engulfed in a terrible and annihilating third World War. ~~If we must be thankful for something, if we must~~ we are doubtful take courage let us ~~not forget~~ in the fact that our peace organization was established ~~act~~ up to debate and thus avoid open conflict.

What can we learn from the mistakes of yesteryear and with what basic values can the United Nations succeed? Primarily, the plan must be governed by principles above reproach. It should be a project which has the good of all peoples in mind and not the advantage of a few. Schemers, vested interests and partiality have no place in an assembly which is pledged to uphold the rights of all. It is inconceivable to me how a larger nation can dictate to the smaller ones, how the pronouncements of one major religious agency can affect the votes of an entire bloc of nations. It does irreperable harm to the prestige of the peace organization if an economic interest in the Middle East attempts to convert, by reason of its wealth, other nations to its point of view. These matters are inconceivable only if the philosophy of "dog eat dog" is followed and no regard is given to the welfare of others. The lack of self

interest and the concern for the general good is the first lesson which representatives must learn if they are to be a part of the United Nations Assembly.

Secondly, and of equal importance, is that the members and their governments are sincerely dedicated to the principle of peace. When one reads the daily newspapers and magazines, one often wonders whether the true object of some of the member nations is not to bring about a state of war what with all the accusations, epithets and insinuations which are hurled all over the chamber. I look askance whenever such phrases as "secret meeting" or "arranged in committee" cross my path for an organization truly dedicated to the idea of peace should not have to resort to secrecy. We should cry out in a mighty voice: If you are truly sincere in your efforts to bring about a state of peace, let ~~me~~ us hear your deliberations and your arrangements as ~~I am~~ we are the ones that will be affected by your decisions. ~~I am the one that~~ We must live in days to come and it is of vital concern to ~~me~~ us that ~~I~~ we know the destinies of peoples and of nations. Let me know what my fate is to be so that I can voice my objections and ~~fight, if need be,~~ plead for the principles which I hold dear. One of the ~~greatest of~~ most renowned warriors, Napoleon, voiced the sentiment to which the United Nations should dedicate itself, on this their day: "In the long run, he said, the sword is always defeated by the spirit." It is a lesson to remember for those whose motives are not wholly pure and for those who seek to destroy rather than build, for those who would use the prestige and influence of their position for evil rather than good. This, then, is the second important ingredient which members of the U.N. must possess.

The third point which I would like to make is one which is the most important to me, personally. I am concerned that each and every man who is a part of the Chamber where deliberations

take place recognizes the importance of the individual. True, it is an organization which deals on the level of nations but one must never forget that it is the individuals, people like you and me, who make up these nations. We are created in the image of God, the life we live is precious to us and the ideals to which we cling must not be desecrated. A Declaration of Human Rights was ~~written~~ adopted, ~~by the United Nations to which~~ all the members subscribed and those who deliberate and chart the course of nations must never forget their obligation to the principles inherent in this ~~declaration~~ statement / belief. If these men and women have as a part of their beings a sincere desire to work for peace, if their motivations are not selfish but for the good of the peoples of the world, then they are of the kind which does not overlook the ~~desires and wishes~~ petitions of the most remote community nor the ~~wishes~~ desires of the least important member of that community.

In the eyes of God and Man, if the fate of a community is to be decided, this remote community is the one which comes nearest to our hearts and the least important man takes his place alongside our closest and dearest ones. The dignity of this human being is ~~as~~ more important ~~as~~ than the ~~most involved and~~ most secret deliberation; the consideration of this man will bring about the elimination of the evil which is a part of our society. The evil which afflicted the time of Noah afflicts us; the destruction which was visited upon the generation of Noah may come upon us if we do not earnestly work and seek for peace. On the observance of United Nations Day let us realize that we, as individuals, are as much a part of the organization as is our representative for he represents the government ~~and~~ but we are the nation. If the delegates of the nations are sincere in their efforts for peace, are unselfish in their work

and take proper regard of the individual, then we must also act and live in the very same way.

The flood lasted for forty days and nights and then the rains abated; the dove brought to the ark the symbol of peace. God pitied the world which he had created; ~~and~~ He promised Man another chance to ~~live a good and decent life,~~ prove his worth - justify His faith in him. He placed the ~~beautiful~~ rainbow into the sky as a sign of ~~His~~ the covenant between God and Man. It is upon us to reaffirm our covenant with God now so that we may survive. As the generation of long ago, so have we been given another chance to mend our ways and to work for our ideals. Let us not do that which is abhorrent in the sight of God but let us work for that which is good, useful and constructive. Let the colors of the rainbow light our way as we grope amid the darkness of confusion, as we attempt to find the path which leads to justice for all nations, honesty in all peoples and peace for all mankind.

Amen.

Temple Sholom Oct. 25, 1952 Chicago, Ill.

Youth Activities
Comp. Rel Ed

Modern Techniques of Ed. WLW-TI 9/9/52 - 2-2:30 P.M.
Cincinnati.

Judaism, from its earliest days has always been concerned with the education of its children. To give the younger generation a chance to study and an opportunity to expand its knowledge is ~~has always been~~ the prime interest of our religion.

In our day the desire to educate our youngsters is stronger than ever. Two years ago, At HUC, a dept of Ed. was established with the purpose of training the future ~~xxkkxs~~ leaders of Reform Judaism in ways of administrating a Religious Sunday School. The future rabbis are tought not only the philosophy and psychology of education but how to use the means at our disposal to impart, in the best possible manner, the views of our faith to our children.

Rabbi Sylvan D. Schwartzman, Prof. of Rel. Ed., introduces the members of his classes to the newest equipment obtainable, to the many and varied text books available and ways and means of making the religious school a pleasant experience for the J. child are discussed. Coupled with our studies in class most of the students teach in religious schools in Cincinnati and its environs in an effort to put our theoretical knowledge to use in a practical ~~and supervised~~ way. It is the aim of HUC ed. dept. to train rabbis who will be familiar with every phase of the rel. school.

to audio-visual aids which are new

Those who are desirous of entering the field of rel. ed. without studying for ordination as Rabbi, are also accomodated. Beginning with next fall, HUC will offer a 2 year course leading to the degree of Master of Jewish Rel. Ed. ~~Here laymen~~ This program will ~~be~~ train laymen to act as principals and administrators in the large religious schools of Reform Jewry all over the country.

With the knowledge gained from these classes and our practical teaching experiences we feel that the best and latest techniques will be used to make the religious school experience of the J. child a joyful, productive and constructive one.

$\gamma_{n+1} \cdot \gamma_n \cdot \ldots \cdot \gamma_1 \subset \mathfrak{d}$

$\gamma_{n+1} \cdot \mathfrak{a} \subset \mathfrak{d}$.

Sermon / Popularity

① give up own ideals
② cater to the crowd
③ overstep (do not realize) our limitations - ours, parties, Jones.

False thesis for
to be popular must +
can't compromise with
integrity. Pop. is not
the step in back but the
deep. lasting friendships
with humans are capable
of forming.

1/29/54
Van Lenberg
with major changes

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[illegible]

RODEPH SHOLOM PULPIT

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How Shall We Meet Life's Defeats?

By

RABBI LOUIS I. NEWMAN

TEMPLE RODEPH SHOLOM

7 WEST 83RD STREET

NEW YORK, N. Y.

The printing and distribution of this Sermon has been made possible by the donations of well-wishers to the Publication Fund of Congregation Rodeph Sholom. Voluntary gifts to this Publication Fund may be sent to the Temple Office, 7 West 83rd Street, New York.

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Louis I. Newman

How Shall We Meet Life's Defeats?

By Rabbi Louis I. Newman

I.

RABBI SCHMELKE and his brother once went to their teacher, the Rabbi of Meseritz and said to him: "Our wise men have said a saying which leaves us no peace, because we cannot understand it. It is the saying that man ought to praise God for ill fortune as much as for good fortune, and should welcome both with equal gladness. Explain to us, Rabbi, how we are to understand this."

The Maggid answered: "Go into the House of Study. There you will find a man smoking a pipe. The man is Sussya. He will explain it to you."

They went into the House of Study and asked their question of Rabbi Sussya. He laughed and said: "You have hunted up a fine person for your question. You must go to someone else, and not to a man like me, for I have never experienced misfortune in my life."

They knew, however, that all of Rabbi Sussya's life, from the time of his birth to the day when he thus spoke to them, had been one long period of pain and suffering.

Thereupon they understood.

(An Hasidic Tale.)

II.

Chang Yo, the sage, so the fable goes, sat cross-legged by the side of the road. He was very old and very wise. He was also very heavily afflicted. His eyes were dim, his step faltering, his back bent, and suffering had carved great lines in his aged face. There came to him a man far less sorely afflicted than he. This man sat at the feet of the wise Chang Yo by the side of the road.

Presently there crawled down the road a man so burdened with afflictions that Chang's companion gave a cry of sympathy and of horror. "There goes a man with whom I should dread to change places," said Chang's disciple fervently.

"Of course," Chang answered quietly. "But that man would not change places with you. Nor would he with me. Nor would I with him or with you. You would gladly have your afflictions lifted. So would I. That man crawling in the road

would want to be free of his heavy burdens, certainly. But if the price for freedom from his burdens should be the taking on of yours or mine, or the new, untried unfamiliar burdens of anybody else, that man would cling to his own familiar burdens."

(A Chinese Fable.)

No one of us shall miss in life the experience of disappointment and defeat, of tragedy and failure. Sooner or later we must find ourselves frustrated even though our whole life has been a constant succession of triumphs. Jacob Wasserman in the "World's Illusion" transforms his hero from a godlike figure, untouched by suffering, into a humane, sympathetic being who comes to know the woes of mankind, and who is heard from at last by this erstwhile friends among the lowly and stricken of the earth. Few stories in history are more pathetic than that of Woodrow Wilson. The world acclaimed him as a Messiah, but rejected him speedily when he seemed incapable of fulfilling their ardent hopes. Shortly before the end of his life, George Creel visited him at his Washington home; Mr. Wilson sat in his chair, tugging at the inert fingers of his paralyzed arm, and suddenly he cried, with the tears streaming down his cheeks: "George, I have failed. I have failed." Mr. Wilson's admirers may be convinced that it was not he, but humanity, that failed at Versailles; they may await with confidence the vindication of Wilsonian concepts. But Mr. Wilson went to his grave with the consciousness that he had not achieved the objective to which he had so earnestly aspired. Of Sabbatai Zevi, the Pseudo-Messiah and Savior of Smyrna, the Baal Shem once said: "Many have trodden the same steep path and have attained the fortunate goal, but though he had a holy spark in his being, he fell into the net of Samael, the false deceiver, who thrust him into the role of the redeemer. This overtook him only because of his arrogance." The collapse of the great ones among us when they ascend the

heights is only a mirror of the unhappiness which comes to each one of us, however humble, when we seek to snatch gladness and achievement from living.

There are many kinds of defeat in life, ranging from the loss of a game on a scholastic football field to the loss of a beloved one in death. Children's tears are fleeting as a summer shower, but their sorrows are as poignant to them as an adult's. Young people's setbacks have the same immediacy and depth as their elders', and impose the same tests of character. Once upon a football field, a lad was chosen to make a kick for goal: if he succeeded the score was tied; if he failed, the game was lost by a point. The ball soared to the posts and missed them by a fraction. In vast grief, the boy flung himself in tears to the ground. But his comrades lifted him to their shoulders as the whistle blew, and without a word of chiding, cheered him lustily. The poem which describes the youth urging his comrades to "play up, play up and play the game" on the athletic field shows him later on the battle field, once more rousing his men to "play up and play the game" for their country. We may exaggerate the training in character virtues which sports afford to our youth, but we cannot deny that courage in the face of defeat on a small scale will be helpful when defeat appears in large proportions.

In the serious business of living, we find that the palm in the contests of daily experience is oftentimes awarded to our opponents. We may see a coveted post of employment go to another, whom we may not deem worthy of it. We may see others advanced over our heads, seemingly without merit. We may have the promise of successful prospects, only to have men eventually point to us and say: "He has a glorious future behind him." We strive for political office, and our adversaries vanquish us at the polls. We compete with a foe in the courts of law, and discover ourselves on the losing side. We may have accumulated hoards of wealth, only to behold it melt away when a

financial debacle occurs, over which we have no control. No greater challenge to American character in decades has arisen than the burdens which the crash of 1929 imposed upon masses of people. Prosperity may have made them "difficult," but the disappearance of it has not often improved their spirit of co-operation or their temperament. Those who thought themselves wealthy are poor, and those who were poor are almost paupers.

Many of us meet defeat in the realm of the emotions. Love passes us by. The girl becomes a spinster either because she lacks the attractiveness to draw suitors or because no one whom she considers worthy asks her to become his wife. Another girl sees the man of her choice in love with or married to another, a circumstance to which she must adjust herself though her heart seems to be breaking. A man sets his soul upon a maiden who will not favor his plea; he sees the years stretch before him knowing that, whatever else betide, the image of his best-beloved will be ineradicably engraved upon the tablets of his memory. In Maeterlinck's play "The Blue Bird" there is a scene in the Land of the Unborn Children, depicting two lovers, predestined for each other, who will never meet in the land of living. One says to the other when Time at last against their anguished petitions forces them to separate: "I shall love you always," and the other replies: "You shall know me because I shall be the saddest thing on earth."

Defeat comes to many in marriage. The wife or husband may learn that a fatal error has been made; they have intertwined their fates, though the emotion which they believed was love proves of insufficient power to conduct them through the crises and testings of marriage. The home meets catastrophe; children of their union suffer cruel psychic wrongs. Husband and wife discover too late that their love belongs to another, yet they cannot untangle the circumstances which have united them. Defeat may come through the recognition that husband and wife have not gained the maximum

happiness in their love; they have been weak and carping, lacking in patient appreciation; the sweet and tender values of love through their own shortcomings are denied them.

Defeat and despair may attend us when the calamities of sickness and death arrive. At the height of our achievement many are stricken. Their nerves give way; their body grows weary. An unforseen and unpredictable illness blights their powers and robs them of the energy to carry forward to consummation their best-laid hopes. What shall we say when the weakening of our mortal frame overtakes us? A loved one is snatched away though glory and joy accompany his or her presence. A cherished child is smitten and leaves us betimes. A helpmeet who symbolizes the essence and significance of life for us is laid low. A friend is summoned to the sleep of death. The darkness of the valley of the shadow settles upon us, and we see at its end the bridge leading from the land of the living to the land of the dead. How shall we reconcile ourselves to these inevitabilities, grievous and dreadful though they seem and be? With this problem Father Junipero in Thornton Wilder's "Bridge of San Luis Rey" sets forth upon his quest for insight.

> "Some say that to the gods we are as flies,
> That boys destroy to pass a summer's day;
> Some say that not a sparrow's feather falls,
> Unless God's finger brushes it away."

What shall we say, too, when we feel that the work to which we have dedicated our being proves to be "vanity of vanities"? We give our loyalty to friends who betray us; we sacrifice the substance of our spirit upon the altar of lost causes. We hold sacred the championship of ideas and movements which seem hopeless and false according to the decree of the time in which we live. Dust and ashes become our portion, and our days the grave of departed dreams. We go

onward until at last we find ourselves in a blind alley; we turn aside from one path to take another in the belief it will lead us to our goal, but here too we encounter an insurmountable wall which no effort, however valiant, can conquer. The defeats of life are too numerous to chronicle, and the frailty of man, spinning his tenuous webs, is only too pitifully borne in upon his consciousness, the more he toils and aspires.

William Wetmore Story in "Io Victis" has written a stirring hymn in honor the defeated ones of life:

"I sing thc hymn of the conquered, who fell in the Battle of Life,
The hymn of the wounded, the beaten, who died overwhelmed in the strife,
Not the jubilant song of the victors, for whom the resounding acclaim
Of nations was lifted in chorus, whose brows wore the chaplet of fame,
But the hymn of the low and the humble, the weary, the broken in heart,
Who strove and who failed, acting bravely a silent and desperate part;
Whose youth bore no flower on its branches, whose hopes burned in ashes away,
From whose hands slipped the prize they had grasped at, who stood at the dying of day
With the wreck of their life all around them, unpitied, unheeded, alone,
With Death swooping down o'er their failure, and all but their faith overthrown,
While the voice of the world shouts its chorus—its pæan for those who have won;
While the trumpct is sounding triumphant and high to the breeze and the sun
Glad banners are waving, hands clapping and hurrying feet
Thronging after the laurel-crowned victors, I stand on the ficld of defcat
In the shadow, with those who are fallen, and wounded, and dying, and there
Chant a requiem low, place my hand on their pain-knotted brows, breathe a praycr,

Hold the hand that is helpless and whisper, 'They only the victory win
Who have fought the good fight and have vanquished the demon that tempts us within,
Who have held to their faith unseduced by the prize that the world holds on high,
Who have dared for a high cause to suffer, resist, fight—if need be, to die.'
Speak, History! Who are life's victors? Unroll the long annals and say,
Are they those whom the world called the victors,—who won the success of a day?
The martyrs, or Nero? The Spartans who fell at Thermopylæ's tryst,
Or the Persians and Xerxes? His judges, or Socrates? Pilate or Christ?"

Here, then, lies the secret of victory in defeat, of triumph in our weakness. We can meet failure with cynicism and bitterness, or we can retain our courage undaunted. It is customary for the majority of us in our moment of bafflement to call upon the adjectives of blame and reproach. Whenever we are confronted by a situation too vexing for our talents, we take refuge in words, rather than deeds. On the field of athletic competition, we can meet defeat either as a "sport" who offers alibis, or as a "sportsman" who congratulates his conqueror ungrudgingly. The famous address by President Vincent on the difference between a "sport" and "sportsman" is applicable to all human relationships. The bad loser is never popular or happy. He is soured and disgruntled; he makes himself a nuisance to his fellows; he enters into a fit of despondency which he nourishes and coddles for his own enjoyment. In the game of life, many of the vanquished meet their losses with a curl of the lip or a sneer. They set up a furious outcry. They rail against God and man. They accuse fate of having stacked the cards against them. They condemn everyone and everything except themselves; they assert that they have been cheated, and generate a poison in their beings which infects

themselves and others. A story is told of the rich Hasid of whom the Zaddik said: "I would like you better if you were not so intent upon your possessions." The Hasid expostulated: "Rabbi, Rabbi, leave me in peace. If I should lose one button off my shoe, I would know no longer what to pray."

When a calamity appears heartless and unjust in our eyes, and exacts a toll from innocent human beings, it is hard indeed to understand its place in the economy of values. The tortured soul exclaims:

> "Is there a plan within the universe,
> Or any pattern in a human life?
> Is it by law or accident we live,
> By will or chance we end our span of strife?
> How can we justify the ways of God,
> And prove that pain is destined for our good,
> Declare each suffering life a perfect whole,
> Pronounce each doubt a purpose understood?
> Is nature deaf? Is God indifferent?
> Or will He show the spring within the spring,
> Explain why in His wisdom He decrees
> That one be slave, another rule as king?"

Children should not be made to suffer for the transgressions of the parents, but in this peculiar and imperfect world, suffering becomes their portion. A few strong-willed spirits are satisfied to accept an interpretation which offers no direct answer to the dilemmas of existence:

> "And some affirm God's answers lie concealed,
> The Great Perhaps in mist averts His eyes;
> Though mortals madly lash themselves with whips,
> They cannot wring God's meaning from the skies."

Most of us, however, are not willing to accept half-answers or half-Gods. We believe that our agony may have portent for mankind; though all the evidence seem opposed to the concept of harmony and orderliness in the universe, we continue to seek it, and to rejoice when we imagine we have mapped it out. Bitter raillery

against sorrow and defeat incapacitates us for the next experiences of life, and prevents us from cultivating the fortitude which alone can bring us peace. A Zaddik once said: "The true exile of the Israelites in Egypt was that they had learned to endure it." Nevertheless the quality of endurance where rebellion is neither helpful or healthful can give us tranquillity of spirit where all else will be futile.

Many persons profess to lose their faith when they are stricken by tragedy, unmerited and unchangeable. Parents who lose an infant will accept no consolation; widows will not concern themselves with religion since it is unable to restore to them their beloved. They decry the efficacy of prayer because their petitions could not rescue the departing spirit from the grasp of death. There are people who will not set foot inside a synagogue or church because religion is associated with the memories they cherish of the lost. They cannot bear the thought of attaching themselves alone to institutions with which formerly they were associated in company with their mate. They disdain and criticise any preachment of philosophy or faith which stresses the basic unity and significance of life; they habituate themselves to negative and hateful reactions towards their daily experiences. They do not perceive that bitterness in the face of crisis and defeat only injures the embittered one, and wrecks any prospect for the reorganization of life in terms of acceptance and peace.

Defeat can be met by the impulse to compensate for the hindrances sustained. Lillian Symes, writing on the subject; "Still a Man's Game: Reflections of a Slightly Tired Feminist," declares that women can find the answer to the advantage which man's greater emotional detachment and easier physic adjustment give him over her. She can build up a varied and interesting range of activities outside the emotions; she can devote herself to a work in which to safeguard herself temporarily when the world seems to be rocking. "Men have used this defense for ages against the slings and arrows

of an unhappy love life. With a little less success, perhaps, women too can learn its uses—and in this we have the advantage of our more old-fashioned sisters who may garner alimony, but not distraction in similar cases." There is no doubt that much satisfaction can be gained in the hour of distress and disillusionment from an absorbing task. We can largely sublimate our emotions into a work which drains them of any virus they may for the moment contain. We can turn our thoughts away from ourselves, and achieve forgetfulness in a work larger than ourselves and sufficiently sizable to seem worth-while by the side of our comrades' activities. Work, physical and mental, is an excellent curative for spiritual ailments.

Professional employment in a job, adapted to the individual's faculties, has often times meant salvation for women bereaved by the death of their mate. Books may serve vicariously to give them a sense of romance and adventure, and heal them of their affliction. Many a tortured spirit has been tranquillized by stirring poetry, by beautiful music, by the contemplation of majestic art, by the witnessing of an engrossing drama, or the reading of a captivating narrative. To be sure, only those who have educated themselves in æsthetic appreciation and who have nurtured both mind and heart through the habit of knowing and admiring beautiful and good things, will find themselves thus buttressed in the hour of trial. Loneliness is a dreadful malady, but no one need ever be solitary who has the "great companions" of literature, art, music, drama and travel. These may afford a shadowy and inadequate compensation for the vital enjoyments of normal living, but they are better than nothing at all. It is our duty in life to maintain our equilibrium with the best resources at our command.

Social service is frequently regarded as an avenue of compensation for those who are thwarted by sorrow. This service must be done, however, not with the intention of benefitting the person bereaved or deprived, but solely with the purpose of aiding the socially needy. We must always be on our guard lest in our endeavor to do something for other people we do something to them. John Bright once remarked: "Find a cause to which you can dedicate yourself; you may not be able to do much for the cause, but the cause can do much for you." Nevertheless this profit from social service must always be a by-product; we must not set out to gain it for ourselves, or it will elude us. It is told that in a village a clergyman and an inn-keeper, in order to bring prosperity to their community, sent forth word that the spring of water near by had magical healing properties. Multitudes came from far and near; the inn was filled, and its proprietor flourished; the clergyman's church was likewise crowded. One day, however, a prince of the realm who had been disappointed in love, sought release at the miraculous stream, but without avail. Finally he called the inn-keeper and the clergyman to him and said: "You two seem to know considerable about these waters. Tell me, now, have they ever done anyone any good?"

Thereupon the two replied: "Your Majesty, all that we can say is: as for us, they have done us a world of good."

Needless to state, it is a form of self-centered amusement to make communal and public service an agency for submerging our own personal disappointments and griefs. Too often such service loses its value for the worker and the beneficiary. Where skill, purposefulness, efficiency and heart are combined, the flowering of this activity will undoubtedly be a sense of contentment and worthwhileness. We should keep our attention fixed, however, on the duties of the task, not upon their retroactive effect in our own affairs.

Persons who feel they are cheated in life because love has passed them by should find in this varied world of opportunities those causes to which with true self-forgetfulness they can consecrate themselves. Dr. John

Haynes Holmes, writing on "The Problem of the Unmarried" has sagely pointed the way to helpfulness in this problem. Those who in marriage imagine they are being robbed of complete happiness should look into their own hearts for the causes. Many of us checkmate and foil ourselves, though we prefer to hold other persons or circumstances responsible. No home where there is bickering, nagging, petty persecution, indifference or neglect can be a hearth of happiness. We defeat ourselves if we are unwilling to curb a tempestuous nature; to silence the hurtful word; to avoid the harmful example. We must study ourselves carefully if we wish to gain the utmost from marriage; we must seek to improve ourselves, and to concentrate upon remedies for every instance wherein we fall short of our highest ideal of love. Many parents who believe they arouse no affection in their mate concentrate overmuch upon the children, oftentimes with dangerous results to their well-being. No parent should play a child off against the other parent. No mother, disappointed in her husband, should seek to use the boy as an agency to fulfil her balked ambition for wealth, social status, or public notice. Children are the victims in later years of the temperamental disabilities arising from an absence of love and respect between parents. Adults should find channels for the outlet of their chagrin and resentment at life other than in the soul of their children. If married folk believe they have erred in their choice too late for repairment, they should turn their attention to duties whereby they can gain mastery over themselves. In many instances the readjustment of separation and divorce may be advisable, but in most cases, the home must be kept intact, and life must move forward in its accustomed grooves. If two persons who imagine they are fundamentally incompatible, reconsecrate themselves in tenderness and loyalty under the aegis of the home's sanctity and the children's welfare, they may discover new and adequate sanctions for their union; they may awaken to the fact that the heartaches

they suffered in secret have diminished or even vanished. In these days of marital chaos, we would do well to recall the words of Henri Frederic Amiel, writing in his "Journal" on "Love and Religion":

> "Love at its highest point—love sublime, unique, invincible—leads us straight to the brink of the great abyss, for it speaks to us directly of the infinite and of eternity. It is eminently religious; it may even become religion. When all around a man is wavering and changing, when everything is growing dark and featureless to him in the far distance of an unknown future, when the world seems but a fiction or a fairy tale, and the universe a chimera, when the whole edifice of ideas vanishes in smoke, and all realities are penetrated with doubt, what is the fixed point which may still be his? The faithful heart of a woman! There he may rest his head; there he will find strength to live, strength to believe, and, if need be, strength to die in peace with a benediction on his lips. Who knows if love and its beatitude, clear manifestation as it is of the universal harmony of things, is not the best demonstration of a fatherly and understanding God, just as it is the shortest road by which to reach him? Love is a faith, and one faith leads to another."

Through culture, work, and self-improvement, we can, therefore, compensate for many of the chief psychic defeats of life But no bulwark is so helpful as a philosophy of life which enables us to demonstrate fortitude in the face of life's unavoidable ironies and obstacles. "It is not life nor death that matter so much as the courage we bring to them." We must learn one supreme lesson before we can find serenity, namely, that "victory" in the contest is not nearly so important as we are led to believe. Woodrow Wilson pleaded with the nations for "peace without victory," but they would not listen; today, his words are being proved prophetic in their insight. Victory in the meaning of the highest score in a game, the chief laurels of the arena, the loudest plaudits of the market-place, the humiliation of the enemy on the battlefield, may often-

times bring us the opposite of what we anticipate. Ludwig Lewisohn writing in "Midchannel" remarks:

> "Men are to be satisfied, Santayana, too, once declared, with simple, elemental things. He names them: 'food, children, victory, knowledge.' Victory! That word gives away the Pagan barbarism underlying . . . so much of our modern life . . . with its master-state, its economic competition, its violent repression of human instinct, its doctrine of love for procreation and of children for war, its force, its engines, its trenches, its hostility to both peace and knowledge, its armed camps invoking its gods . . . Cannot the ancient sanctities of human life, its ultimate satisfactions be saved from their implications with barbarism? Cannot men desire love, children, food, knowledge, peace?"

In short, victory ought not be the chief goal of life. Alexander Meiklejohn has correctly said that perpetual winning for an athletic team deadens its morale. We make a fetish of victory, and estimate the most successful people to be the best people, though their very achievements may be a compensation for a sense of their own inferiority. It is true that the finest persons are not in the most conspicuous posts of leadership, and that many noble souls go through life unheralded and unsung. Ludwig Lewisohn has written that we must not delude ourselves into believing that we are conquerors. The desire for victory is "some primitive desire, stripped of any moral value or aim, to prevail, to create a superiority he does not feel, by, at least symbolically, getting his knee upon some rival tribesman's chest. Can we not teach him that no victory is his or ever has been, and that, closely regarded, such a thing as victory is no longer possible in a crowded and complicated world?" We must not glorify physical and material triumph for its own sake, nor must we expect always to be pronounced the conqueror. If every ambition were consummated, ordinary mortals would become unendurable. They would seek to emancipate themselves from the standards and rules which govern humanity. The perfectly uninhibited

person, say the psychologists, is abnormal. We have the right to be free from unnecessary anguish and grief, but we must understand at the same time that complete release from every vexation would make us heartless, unsympathetic towards the mass of our fellows, and unaware of the torments which are the inevitable accompaniment of living.

For there are spiritual triumphs which far outweigh those of the fist and the brain. When sickness makes its advent, man wishes to be loyal to the canons of his culture, and summons the best aid which medical science can offer. But in the midst of his struggle, he seeks to be prepared. "The readiness is all." He must be able to regard the imminence of death with resignation and good will. When Rabbi Bunam was lying on his deathbed, his wife wept bitterly. Thereupon he said: "Why dost thou weep? All my life has been given me merely that I might learn to die." Unless he have swallowed up the fear of death in victory of the spirit, man is an abject slave. There are those who cannot look upon the approach of old age with equanimity, but struggle to postpone its coming as long as possible. Nothing is more pitiful and sometimes comic than the refusal of the once beautiful woman to confess the passing of her charms, or of the once attractive man to recognize that he is no longer the princeling he once imagined himself to be. Old age repines for the dash of youth, and hungers for vanished pleasures. Hence we may well strive to gain maximum of satisfaction from the opportunities of the hour. The Gentle Preacher of Ecclesiastes reminds us that there is a time for everything under the sun: "a time to be born and a time to die; a time to weep and a time to laugh; a time to mourn and a time to dance," a time to select our life work, a time to choose our mate, a time to have our children, a time to be young and a time to be old, a time to be strong and a time to be feeble. Every period of our career has its unique values, and these we must seize fast if we would be untroubled and

serene, reconciled to the passage of the years. It is fine to show courage, but it is finer, if after everything humanly possible is accomplished, to be resigned to life, and to accept its fateful decrees. Everard J. Appleton has written of "The Fighting Failures":

"He has come the way of the fighting men and fought by the rules of the Game,
And out of Life has gathered—what? A living—and little fame,
Ever and ever the Goal looms near—seeming each time worth while,
But ever it proves a mirage fair—ever the grim gods smile.
And so, with lips hard set and white, he buries the hope that is gone,
His fight is lost, and he knows it is lost, and yet he is fighting on.

Out of the smoke of the battle line, watching men win their way,
And cheering with those who cheer success, he enters again the fray;
Licking the blood and dust from his lips, wiping the sweat from his eyes,
He does the work he is set to do, and 'therein honor lies.'
Brave they were, those men he cheered, theirs is the winner's thrill;
His fight is lost—and he knows it is lost—and yet he is fighting still.

And those who have won, have rest and peace; and those who have died, have more,
But weary and spent, he cannot stop, seeking the ultimate score.
Courage was theirs, for a little time—but what of the man who sees
That lose he must; yet will not beg, for mercy, upon his knees?
Side by side with grim Defeat, he struggles at dusk or dawn;
His fight is lost—and he knows it is lost—and yet, he is fighting on.

Praise for the warriors who succeed, and tears for the vanquished dead,

The world will hold them close to Her heart, wreathing each honored head.
But there in the ranks, soul-sick, time-tried, he battles against the odds,
Sans hope, but true to his colors torn, the plaything of the gods.
Uncover when he goes by at last. Held to his task by will,
The fight is lost—and he knows it is lost—and yet he is fighting still.

It is of the beaten men and women, in the lost causes of life, who have learned to battle, and learned to accept, that Wordsworth writes in the "Happy Warrior":

"For whether praise of him must walk the earth,
For ever, and to noble deeds give birth,
Or he must fall, to sleep without his fame,
And leave a dead unprofitable name
Finds comfort in himself and in his cause,
And while the mortal mist is gathering, draws
His breath in confidence of Heaven's applause."

Just before he died, a Rabbi asked his grandson: "Dost thou see aught?" The grandson looked at the Rabbi in surprise. Whereupon the dying man said: "I see as yet only the divine nothing that gives life to the universe." It is to these heroic beings who, even at the end, can believe in the "divine nothing" which "gives life to the universe" that the final victory is vouchsafed. For they are life's true victors, and have gained the palm of triumph through serenity and vision. They have transformed failure into glory, and tragedy into hope.

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Rom is Blue

1) Must draw a line between the clever (cute) remark & obscene word
hearty laughter & ½ hidden smirk
wholesome joke & play on a situation conceived by a
dirty mind

2) Should always act in such a way that all remarks are phrased in such a way that if younger child should hear it, we would not have to be ashamed.

3) People who make sex their sole preoccupation whether single & married, show not so much a depravity of mind but an indescribable boredom. These people have no solid foundation in their lives, no rock to which to cling & this should be a deep, abiding faith in life's purpose.

4) Issue is not that one should not use certain words & actions before the Rabbi but not before anyone young & old, spiritual leader & layman.

not finished & not delivered
WF

Moon is Blue

I - Showed the natural seeking ∩ man after kismate - Gen: to bear children
  a) is O.K.
  b) not thing without which human life would become extinct
  c) sex a part ∩ our lives. It is god-given urge as the need to eat, etc
  d) problem is one ∩ emphasis: is only one part ∩ totality, is not the ultimate in our lives - problem, in larger sense, is
  e) would Kinsey have sold so many copies if about "the matter"

II/ Censored or not
  a) use certain words in film which we know are used but are not accustomed to it
  b) all these things must undergo a struggle ∩ forces ∩ morality are strongly entrenched
  c) do same with books, art, sculpture
  d) have become gods - rules - call them "censors"
  e) film banned in quite a no. ∩ states incl Ohio - one must progress
  f) censorship is wrong generally but is needed at times
    1) protect our country
    2) racial minorities
    3) religions "

III - Need censorship in homes also

Lebanon

CHAPEL SERMON FOR NOV. 14, 1953

The man, Jacob, fleeing his home and the happy environment of his youth enters the household of Laban, his uncle. It is here that he finds a place of refuge and it is in this new ~~place~~ home that he discovers a deep and inspiring love. But Laban does not want the young man to be a part of his household or work for him without recompense and thus he inquires as to his wages. Jacob, has his eyes set on a higher and loftier reward than mere material remuneration and ~~then~~ asks his uncle for one of the most precious possessions of the household, Rachel. With great determination, with untiring energy and with much devotion Jacob applies himself to the task which has been set before him. For seven years he works diligently for the hand of Rachel, the daughter of Laban. In one of the most beautiful passages to be found in our literature we find that it was indeed a labor of love for these seven years "seemed unto him but a few days, for the love he had for her." It is in the spirit of this great devotion that Jacob, at the end of the seven years, claims his prize, the beautiful Rachel. The wedding feast is held, the happiness of Jacob is complete and every difficulty of the years of servitude is now a thing of the past. Every discomfort ~~&~~ was certainly worthy of the goal.

And then, in the morning, he discovers that his uncle has ~~acted unfaithful to~~ deceived him in regard to the promise. After the seven years of difficult labor, Jacob finds that he is really married to Leah and that Rachel is as far removed from him as in former times. After his years of service he is disillusioned and angry; he confronts Laban in righteous anger and demands, וַיֹּאמֶר יַעֲקֹב אֶל לָבָן מַה זֹּאת עָשִׂיתָ לִּי לֹא בְרָחֵל עָבַדְתִּי עִמָּךְ וְלָמָּה רִמִּיתָנִי did not serve with thee for Rachel
"what is this thou hast done unto me, wherefore hast thou beguiled me?" Gen 29:25
It is in the power of Laban, however, to placate the wrath of the

young man and convince him that the treasure is still within his grasp. As a result, Jacob dedicates his efforts for another seven years and this time for the beloved Rachel. He is willing to overlook his disappointment and continues to work in order to attain his most desired ~~end~~. He has the maturity to set his goals in a proper perspective and to overcome his initial frustration.

The situation of Jacob is in many ways similar to the situation here at the College. From all over the country young men come to this ~~College~~ school to dedicate themselves to a course of study which will last for a symbolic seven years. No amount of labor seems too much, no trial too difficult, no obstruction so high that it can not be overcome. Our men are inspired as they work for a dream; to help mankind, to bring the message of their faith to the Jewish people in this land and throughout the world. But what happens to them after they enter the College, after they begin to work for the realization of their dream? No matter with what amount of idealism they entered, somewhere along the way they suddenly stop as if they were confronted with an insurmountable object. They look about them and find fault with many aspects of this institution: they dislike the faculty, they are dissatisfied with the curriculum and they develop an utter dislike for many of their fellow students. The new men complain and become bitter as they see the ills about them and their words constantly proclaim their frustrations and their dissatisfaction. They had come here to work the seven years of love and dedication with the prize of Rachel in mind and, suddenly, they are rudely awakened only to find that they have worked and slaved for Leah. There is no doubt that there are many things here which are of a negative nature ~~and which~~ but they lend themselves to improvement ~~but~~ only if we apply ourselves. The real question which we must ask is wheth-

er, despite the obstacles, Rachel can be attained. When we yearn for Rachel but obtain Leah is the fault with ourselves, does the difficulty lie with the ideal or do we find need for improvement in the realm of the environmnent in which we live? What was the attitude of Jacob?

Here was a man who felt that he had every right to claim his prize, that his ideal was attainable and thus he found that the fault lay with the environment as symbolized by the person of Laban. In our case, here at the College, the same analysis holds true. Each one of us, by his very coming here has elected a way of life that requir s a dedication to the ideal. The fault, the reason for the disillusionment, then, must lie with the environment. But, when we have said this, we have really said nothing for there is no perfect incubator for idealists. Yes, there are many things which we do not like, there are matters which must be improved but we must not overlook the fact that Jacob continued in his quest for Rachel, no matter how deep his personal dissapointment. The same should apply to us. Do we not, every day, in a sense, turn from dissapointment to continue to live purposefully? Does not every human being leave adolescence and enter adulthood? Is this not also a period of conflict and tension from which most of us emerge victoriously? Man is a thinking animal, it is this which elevates us from all other creatures but to begin the process of thinking is often a very painful affair. However, just because the new process causes discomfort is no reason for us to give it up. The experience of seeing things in their true light, and not through rose-colored glasses, is a wonderful phenomenon; it is not the death blow to our ideals and ideas but the growing pain of maturity and progress.

Reform Judaism has always been the religion which has encouraged

thinking and analysis. As a result it is a religion of questions whereas others are faiths which content themselves with answers. Were we not adherants of a religion which stresses thinking and which is not fearful of the questioning ability of human beings, we would not be as dynamic and as progressive as we find ourselves this day. In other words, for us to be confronted all of a sudden with a way of life which is not completely to our liking, ~~it~~ may be is a healthy and sound experience. Naturally, it would be better if there were no friction at all but since there is, let us not stand still and merely complain. Let us consider the ways and means of alleviating the ills and let us realize that only by constructive criticism can we ~~forge~~ move ahead.

The college student who, sometime in his career, finds himself confronted with Leah instead of Rachel must certainly make an adjustment. He must realize that his frustrations, his horror at the cynicism which does exist, his trials with the faculty and his battles with the curriculum can lead to a new maturity which he can only experience as he faces reality. The world is not always what we would want it to be; the College is not the ideal place in which to study for the rabbinate. There is no such ideal place; this holds true for our College and for every other ~~university~~ school in the country. But we must not stop at this point. Jacob continued his search for Rachel, he continued to work another symbolic seven years and then attained his goal. We also must become aware of the fact that all these difficulties, all the frustrations and all of the disillusionment which is to be found at HUC can be made to serve a real purpose. When we are awakened from our naivité we begin to look about us and see that this is reality; that those about us, eventhough they are rabbis and will be rabbis, are also human beings. The rabbis, and rabbinical students, knowing

the answers to many questions do not have the answers to every prob-
lem. We are all involved in a process of growth which can only be help-
ful to us if we look at our position realistically. We dare not
stop our progress at this stage when we meet ~~the~~ disappointment, ~~of~~
~~Leah.~~

In all of our courses we are tought a critical approach to the
tradition of our fathers. We study the Bible with objectivity, we
take part in our history courses and begin to realize that some of
the dreams and ideals which we may have had in former days are not
really the basic motivations of our faith. It may come as quite a
shock to some of our students that the book of Amos did not originally stand as
we have it written today and that we Jews were also participants in
the economic and political intriques of former days and in our day. these times
But nowhere do we learn that this method of analysis detracts from
the value of our people. We can be critical and we gain rather than
lose. Just because we must eliminate some portions of the prophet's
writings does not mean that the message is of no value. Merely be-
cause we find Jews, throughout the ages, as a part of the general
trend of history, does not mean that we Jews are just another people
with no special tradition and no particular history. The scientific
spirit and the objectivity of our class room study have helped us
to see matters more vividly and more clearly; it has helped us to
analyze so that we can see ~~them~~ things in their true perspective. The ~~xxe~~
same applies to ~~the~~ individual here at the College. The student has been disap-
pointed and is angry, his dreams and ideals have not been realized
to his satisfaction, he has met Leah instead of Rachel, who was pro- had been
mised to him. But at that point of disillusionment the student has
only reached the beginning. He has now come face to face with reality;

it is in his power to make of himself a stronger person, one who is more enlightened and the difficulties which he has encountered will not deter him one iota from his goal. ~~The goal~~, the ideal, is Rachel and for this he continues to work and apply himself another seven symbolic years.

There is definitely a conflict when one steps into an imperfect situation. However, we must draw our lesson from the action of Jacob. With renewed determination, with continuous zeal and with untiring effort he applied himself to the task. As we cast our dissapointment of ~~Leah~~ aside we shall also profit. From our battles to attain Rachel we shall grow into more mature, more realistic and more content persons. As such, once we have finished here, we will be able to enter the field of the rabbinate with a much more objective picture; we shall realize that to stand still will gain us nothing but the effort to move ahead will bring us great and ~~rewarding results~~ lasting rewards. Let us not be deterred when we meet our Leah but let us continue in our efforts to meet and win the elusive but attainable Rachel.

Amen.

יי עוז לעמו יתן

May the Lord grant strength unto His people, may He give us the courage to face reality and may He look upon us with favor so that we will consider the obstacles in our way a challenge but not a hinderance.

יברך את עמו בשלום

May the Lord bless His people with peace, friendship and a sense of responsibility so that, together, we may make our ourselves more mature and happier persons. Amen.

Chapel Sermon for Nov. 14, 1957

Over the centuries man has attempted to adjust himself to the environment in which he lives. The conquest of the awesome forces of nature, his attempts to obtain a decent standard of living and his efforts to live peaceably with those about him have taken up the major part of his lifespan on earth. Man has always been the symbol of courage and determination as, against often overwhelming odds, he has sought to create that world of goodness and truth which God left him for an everlasting inheritance. Although the scientists have almost convinced us that we have evolved over the ages from monkeys we are evidence of the fact that we are not monkeys: that we approach life on this planet with a purpose, a conviction that things can be better and that our lot on earth may be improved. The great scientists, philosophers and inventors, all those to whom we owe so much, are proof of the fact that civilization is not at a standstill, that a constant effort is being made to ease the burden of man and help him along the difficult road of life which leads to security of body and mind.

Unfortunately, all is not as wonderful and serene as we might wish it. There are those who have taken it upon themselves to obstruct this peaceful progress of mankind. Tyrants, in every age, have subjugated people in order that their desire for rule and domination may be satisfied. Individuals have pushed men of worth and stature aside in their attempts to gain material benefits at the expense of others. There are all too many pages of history, written in blood, which relate of the lives that were sacrificed and the misfortunes which man has suffered in the wake of the insane wish of some to enslave and humiliate others. As a result, in our own history we have encountered such men as Haman, Torquemada and Hitler, such events as the pogroms of Russia and such institutions as ghettos, con-

centration camps, and gas chambers. Jews have continually suffered at the hands of these men and events; the heel of the oppressor has stepped upon them and has ground their faces in the dust.

In our Torah portion this morning we have a similar case of one man relegating a fellow human being to the humiliation of virtual slavery, of seeking his own gain at the hands of another. Laban, a wealthy landowner, acts unethically in his relationship with his nephew. For years he asks Jacob to work as he continues to prosper and Jacob remains the poor relation he was at the time of his entry into servitude. Finally, the young man decides to flee. Jacob takes those possessions with him which he feels are rightfully his but it does not take long for Laban to overtake him, and confront him with the so-called evil of his flight. In the heat of the moment Laban utters some very sharp and meaningful words which, if God had not intervened, he would certainly have translated into action: "It is in the power of my hand to do you hurt." It appears that Laban is voicing the threat of all men who lust for the material, in that he realizes the potential of his strength, and would not hesitate to use this power if the opportunity would present itself.

The rabbi of our day also finds himself in a position of power and thus can do a great deal of harm. In every community throughout the country, the rabbi is the symbol of Jewish authority and it is he who is asked to judge not only matters pertaining to Jewish ritual and law but the affairs of society as well. The rabbi of today has become the symbol to Jews, wherever they may reside, and as such finds himself with a large and often cumbersome responsibility. But all too frequently the rabbi regards this resonsibility lightly in that he does not attempt to feel the mood and sentiment of his congregants.

The rabbi is superficial in his actions and far away from the needs of his people. As in the case of Laban, it is in the power of his hand to hurt and his actions can harm in several ways.

First and foremost, in all too many instances, the rabbi pays homage to the material instead of the spiritual. In his desire to attain an ever larger congregation, in his urge to build even bigger and costlier Temples, in his frenzy to establish his name in the community and to see his name in print he will cater to the most prevalent philosophy to which his congregants and his community adhere. He is against that which the Board of Trustees despises, and he favors those measures which are acceptable to his community. The symbol of authority which the rabbi should hold aloft, in order that its gleam of integrity will be evident to all, becomes tarnished as those principles of which he spoke enthusiastically in his student days are rationalized away. Now he has other interests, there is no time for the spiritual except on Friday evenings and on Saturday mornings. The machinations and political intrigues of the Temple membership occupy him the major part of the time and he has found it to be safer to speak on purely political issues. The student who was only desirous of bringing the holy and sacred message to his people undergoes a metamorphosis as his wish shortly after graduation, and even before that time, is merely to get a good job and speedy advancement in the field. The rabbi is hurting Judaism in his all too frequent and unnecessary humility before the congregants for he neglects to develop the courageous spiritual aspects of his religion in relation to himself and in relation to his congregants. The rabbi who is a spiritual leader, solely, has become a rarity and the needs of the individual have been set aside in order to make room for the many outside activities. In this way we disipate our energies and hurt our people.

This concern of ours with this, that and the other cause is really an evil of our profession and through it we seriously hurt our people. We, who are to be the symbol of Judaism to each and every member of our congregation, retire, in a sense, from the trials and tribulations with which our congregants are faced daily. As we rush hither and yon in search of new causes with which to affiliate ourselves we become so immersed with this type of activity that the symbol of our spiritual message must be lowered for lack of time to hold it aloft. It is true, of course, that we take part in all of the efforts of these various groups as the representative of Judaism but in all too many instances the rabbi makes of a project a personal crusade with his name in the forefront and the message of Judaism an incidental factor. Indeed, we are for social justice, and we do believe in the equality of all peoples but I see not the slightest use in our being prominent members of NAACP if our own membership refuses to associate with the negro. One of the tasks of the rabbi is to educate his people and not necessarily the world at large: his place is in the Sanctuary rather than in the taxi which whisks him from one meeting to the other. There is no doubt that we should be in favor of the Genocide Act, against McCarthy and the Walter-Jerman Act, that we should speak to the Rivarie, the Lions, and the like but if two services a week are to be the entire religious program of Reform Judaism then I say that the rabbi is hurting his people. Show me the rabbi who spends his time with the congregation, who has established a rapport with his people and I will show you a ministry which is truly satisfying. Spiritual satisfaction does not come, contrary to the opinions of some rabbis, from a knowledge of bridge, canasta and the fundamentals of golf. Whenever I am forced to participate in such meaningless discussions for any length of time, the

verse of T.S. Eliot invariably comes to mind: And the wind shall say, "Here were decent godless people; Their only monument the asphalt road and a thousand lost golf balls."

Let us suppose that we have become the symbol of integrity, that we bear aloft the standard of Judaism then our great task is to continue to be that symbol and retain the spirituality of our profession. This is no easy task for the rabbi. A preacher of several weeks ago spoke in grandiose terms of picket lines, protest meetings, petitions and the sense of satisfaction which we derived from these worthwhile efforts. There were quite a number of us who participated in the protest at Coney Island but for a great number there was no feeling of satisfaction, sense or otherwise. The feeling in many quarters was that this march of our students was a very silly affair. Most of us were frightened and bewildered and we felt that if this type of action was to be the essence of Reform Judaism, we want nothing to do with it. We do a great deal for others, when will we get our own house in order?

What of the needs of our own people? What of the man who is deeply troubled, who has searched for faith and has not been able to find it, what of him who comes to us as a last resort for he desperately needs a group to which he can belong? Are we going to hurt our people even more by telling them that we must participate in a protest meeting and that the major criteria of a religious person, particularly the reform Jew because of our emphasis on social action, is the participation in various and sundry causes or the walking in picket lines? It is our duty to concern ourselves with the man who comes to us seeking help and guidance and we must recognize that Reform Judaism is a worthwhile faith even when practiced within the four walls of the Temple. The rabbi is a teacher: he teaches his

people of their faith, he is a guide: he guides them along the path which will lead, perhaps, to true belief, the rabbi is the rock of strength: all people may cling to him in their hour of need until they can find that security of the spirit which will allow them to return to the difficulties of life fortified with faith and conviction.

In retrospect, the years of study pass very quickly. Soon we shall come into contact with the problems of our own congregations and we shall be in a position of power and authority and leadership. Let us not abuse this privilege, let us not cause our people hurt. Rather, let us dedicate ourselves for the years to come to a way of life which will bring true religion to every Jew so that all may derive satisfaction from the message of our faith. We are the symbol, we have the power, we have a position to maintain, a goal towards which we must work. Each and every man sitting in the pew can become our instrument for good. We must labor to reach that one man and influence him to lead a better life. It is to this task that we must dedicate ourselves and to this cause alone. That man requires all of our efforts. The community is important but the congregation is all-important, social justice action is necessary but the welfare of my poorest member will take precedence over any cause.

I hurt my people if I disregard the needs of this one man but I am spiritually uplifted and my ministry is worthwhile if I help him to achieve that feeling of serenity and peace for which he yearns.

Amen.

not delivered

(please send back for my files.)

1) by making of Reform a dogmatic religion

2) although we allow freedom of
liberty, it must a rel 1)
conscience

3) formulate a guide for us; not a Code

Try to conform upon the
news concerning the
true and Eternal Gospel
of the risen, victorious
Lord Jesus Christ
against individual
Action. Keep out of
Your Life to subject
Yourselves
to any Human Power
but to rise up
Lord Jesus Christ

Quinn

The Two Questions.

Open your newspaper on any day of the week and you will find the problems of our world before you. Large, black letters on the front page bring the oppressive state of our continents into your living room. Run your eye over the headlines and you will become acquainted with wars, destruction, famine and the threat of conquest. We read these lines with avid interest for each and every one of us is keenly ~~in~~ concerned with the incidents that occur all over the world. We are a vital part of this day and age for we know that the events which are ~~have gone~~ ~~might be occurring~~ across the seas will sooner or later have their effect on us. It is an age when we are concerned with the happenings of all the globe; yet, often, we are so interested in the universal that we neglect the particular.

This morning I would like to discuss with you ~~some~~-thing which is close to each and every one of us; I would like to take the liberty of asking two very personal questions. Whoever you may be, wherever you may be listening, whatever your station in life might be, I ask you "Where do you live?" Do you reside within four walls which serve you only as a place to rest, for a few moments of relaxation, only to rush out once more in frenzied search for more stimulating entertainment? Do you come to your residence at the end of a hard day at work not to enjoy the comforts of your abode but merely to take shelter under the roof it provides? Are you a transient at your address where you merely stop for a while in order to look at the latest televis_on programs to eat and sleep with no real desire to stay? If this should be the case, I fear that you are residing in a house rather than in a home. These two words, house and home, for all practical purposes, ~~here~~ taken on the same meaning but there is a very wide difference in

ideas. A house is a place where you have no roots. It is made, ~~of~~ solely, of wood, and brick and stone; but a home is that room where love and kindness reign supreme. A home is that abode of yours, be it small or a mansion, where you really live and where a spirit of companionship holds sway. Those who live in a home do not lay the prime emphasis on the ornamentations which are to be found within those walls but they place their stress on that feeling which can not be seen but which may be sensed. The possession of Chinese ~~bric-a-brac~~, oriental rugs, Persian hangings, English prints or French etchings do not make for a home. Love, kindness, friendship and cooperation are the bulwarks of a home and the question which ~~each and~~ every one of us must ask himself is "Where do I live, in a house or in a home?" If, upon examination we discover that ours is a house, rather than a home, let us speedily mend the ways of our existence and let us convert those four walls within which we reside into a place which can truly be characterized as a home; where family and friends may gather in a spirit of warmth, beauty and fellowship.

The second question which I would like to ask you is this: "How do you live?" All too many of us become entangled in the daily rush of events and we take little care to concern ourselves with the finer and more beautiful things in life. If we were to ask ~~these~~ people whether they have any purpose in life they would undoubtedly answer in the affirmative. They would ~~tell us~~ say that their purpose is to build an existence for themselves and their families. We can not deny that this purpose is worthwhile but the crux of the matter is whether this purpose is <u>primary</u> in their lives. Do these people, who never rest from the hustle and bustle

of every day life, ever stop and reflect on what they have accomplished? Do they realize that they may have missed the most beautiful things in life because of their striving for the monetary rewards of our society? When have they read a good book lately, when did they attend the theater last, when did they last ~~attend~~ enjoy a concert? More important than all of these, how long ago did they participate in religious services and have they, in their lives, an appreciation of the higher values? All too many of us live in the small world of the self and we never look beyond the confines of our self imposed, narrow horizons. On the other hand, take the example of the philosopher Spinoza. He lived in 17th century Amsterdam and never left his native city. Yet, as a thinker, he transcended the city limits and his thought encompassed the world, for he grasped the principles of nature and the problem of the ethics of man. We can only comprehend the meaning, and beauty of the ethical way of life after we have a knowledge of our religion and an appreciation of a belief in God. Only with such an outlook on life can we really attain a definite and worthwhile purpose for living.

Perhaps I can best illustrate these sentiments by a story which is told of the poet Blake. It seems that one time he was walking in the park in the early evening hours and he stopped to admire ~~watch~~ the magnificent setting of the sun. A friend of his approached him and said: "Mr. Blake, does the setting of the sun not remind you of a beautiful, shiny, new and expensive gold coin?" Blake thought for a moment and then answered in the following manner: "No, my friend, it does not remind me of a shiny gold coin; rather, it reminds me of the scriptural verse: Holy, holy, holy is the Lord

of Hosts, the whole earth is full of his glory." (Isa. 6:3)

Here was a man who also lived in an age filled with difficulties and turmoil but he kept the material aspects of life in their proper perspective. How would you have answered this man? Would your answer have been similar to that of Blake? If so, then I know ~~that~~ your answer to the question "How do you live?" for it is evident that yours is a life filled with higher purposes, that religion is everpresent in your lives and homes. You recognize the fact that a belief and faith in Almighty God are the ingredients which make for a life of honor, dignity and purpose.

These, then, are the two questions which must concern us as we go about our daily lives. Where do you live? I hope that you will be able to ~~answer~~ reply clearly and with pride, "In a home!" Again, if one whould ask you How do you live? that you will be able to answer "With a purpose in mind, with a detirmined faith and with a sincere belief in God." If these are your two ~~answers~~ replies and the answers of many more then we need not be excessively concerned. If these be your sentiments love and kindness, charity and beauty shall not depart from this world. If your lives are dedicated to this spirit, you shall have attained peace of mind and your love shall one day soon permeate all mankind. The existing barriers against true ~~of toward~~ brotherhood will be demolished and we shall live at peace with one another.

Amen.

Radio Sermon WCKY, Cincinnati March 8, 1953

Chapel Sermon.

This is an age of turmoil and difficulty. ~~of~~ War, ~~and~~ famine, ~~of~~ slaughter and political intrigues are to be found wherever we turn our gaze. As human beings, children of God, we are wandering in a wilderness of confusion, of indecision, of conflict. With anxious eyes we search ~~about~~ in the hope of finding a leader, a guide who will take upon himself the responsibility of solving the difficulties with which we are faced. It ~~seems~~ appears, however, that no matter which way we turn the figure of that expected leader does not seem to materialize and we are left to ~~muddle~~ hope along our way to the best of our own abilities.

(1) The lot of the people of Israel which left Egypt so many years ago was very fortunate for, (2) although their time was likewise one of struggle and indecision, a person of authority was present. ~~to take~~ the mantle of leadership was taken up as soon as the time was propitious for action. In fact, the people of Israel were blessed with not one leader but with two, for the figure of Aaron plays an equally important part in the drama of the Exodus. Our forefathers, however, have made Moses the unique man of the hour, the man who was the true hero. Tradition has cast Aaron into the ranks of the less important leaders since it is he who ~~bows~~ accedes to the desires of the people as they gather afound him at the foot of Mt. Sinai:

שמות ל"ב:א׳ וַיַּרְא הָעָם כִּי בֹשֵׁשׁ מֹשֶׁה לָרֶדֶת מִן הָהָר וַיִּקָּהֵל הָעָם עַל אַהֲרֹן

"And when the people saw that Moses delayed to come down from the mountain, the people gathered themselves together unto Aaron." It is in this sentence that we find the pivot around which the drama of this morning's Torah portion revolves for here the two brothers are seen to part company. While Aaron ~~bows to~~ remains with the people, Moses ~~remains~~ stays aloft, on top of the mountain.

Let us take a glance at the personalities of these two leaders; let us examine their respective positions in the light of

what we have learned of human nature in our own day. ~~Let us take a look at~~ Moses ~~first~~) Without a doubt ~~he~~ was the kind of spirit which rises to leadership very rarely. Chosen by God, he gave unselfishly of himself. He did not spare his energies as he sought to execute the many duties which were incumbent upon him as leader and statesman. Yet, we must never forget that this man also paid the price of leadership in that he was constantly alone even though he was amidst the people. From the moment ~~he was~~ of his birth, on every single important occasion in his lifetime, he was away from the people, in seclusion, and always bore, in solitude, the heavy burdens and trials of his office. At birth, he was placed among the reeds which grew by the side of the river in order that the officers of Pharaoh might not find him and he be put to death. Later in life, as a young man, he received the call of God as an isolated shepherd guarding the flock of his father-in-law. Amidst the vast loneliness of his fields, the vision of the burning bush confronted him and he accepted the call to go down into Egypt. On holy ground, away from all humanity, he heeded the word of God.

The third great event in the course of his life occured at Sinai. It was there, as the people gathered around him listening to his every word of counsel and admonition, that he seperated himself once more and ascended the mountain. As far as the people of Israel were concerned this was the most crucial period of their life; ~~and yet~~ but their leader left his second-in-command with them while he went to receive the word of God. At the time when the people took upon themselves a responsibility which would be a part of their life and heritage for future generations, the leader and guide removed himself in order to spend forty days and

nights on top of the mountain, enveloped in thunder and smoke and fire. As if this were not enough, at the very end of his life as he was about to ~~leave the people~~ separate himself forever, Moses took his leave of them and went to die on Mt. Nebo with no living being to share his last hours. Certainly, the people mourned for him and his loss was a hard blow to bear, but the man who had been their leader for so many years had chosen to leave them and spend the last few remaining days of his life in seclusion. The inspiring personality, the guide, the dynamic force in the wanderings of the people of Israel was, in reality, not an ever-present force. At ~~kkk~~ the very critical juncture in Moses' life, which was wedded to that of the people, he removed himself from their midst and ascended the symbolic mountain of loneliness.

Another factor which we must keep in mind, as we judge this man Moses is that he was so rare an individual that he was able to be completely objective at the greatest moment in the lifetime of his people, the time of the giving of the Law. As he descended the mountain wih the tablets of stone in his arms, he saw the people dancing and singing around the calf. Because of his great insight, his uncompromising objectivity, he threw the tablets to the ground in anger and broke them into a thousand pieces. His great spirit had not been able to fathom the hidden drives which made possible the action of Aaron and the conduct of the people, and so he ruthlessly destroyed what was to become the precious heritage of Israel.

But what of Aaron? What was he doing while Moses was in lonely communication with God? He was the person who was really confronted with the herculean task of satisfying the people in their hour of nerveous expectation, in their hour of wavering responsi-

bility, a time when forceful leadership was really needed. It fell to him to assume the mantle of Moses, to accept the heavy ~~task~~ burden of dealing with the people who were filled with confusion and terror as they stodd in the presence of God. It was ~~up to him~~ his task to guide and counsel the ordinary, humble person who was part of his flock and whose problems continued to press upon him while Moses was on top of the mountain. Aaron suddenly became a man of decisions, the man who had to act and keep the people reassured and strong in their time of crisis.

Is not the case of Aaron paralleled in the course of the history of the Reform Movement? The lay leaders of the nineteenth century who ~~xxxx~~ first conceived of a new and liberal trend in our religion were also confronted by the mountain of loneliness as symbolized by the talmudic learning of orthodoxy. Upon sober reflection they realized that the answer was not to be found in the Shulchon Aruch, not in the legalistic tendencies of orthodoxy but in a religion of the heart and soul which would reach the deepest recesses of every Jew. In the course of time, they brought us to a new interpretation of religion, a faith which places its emphasis on helping those in need and which recognized the fact that a broken and contrite heart was the essence of the service of God. In the process they ~~made mistakes~~ committed errors, as theirs was a method based on trial and error. In the end, however, they achieved their aim of helping their coreligionists. They became the real leaders of their people. So it was the case with AAron. ~~For~~ He also made mistakes in that he built the golden calf; but we can see, in retrospect, that he did more for the spirit of the people than did Moses with all his powers of leadership.

From the pages of history we gather that there are really

two distinct types of leadership and that a wide chasm separates the two. The choice lies before us. We can select the lonely way of Moses or the thorny path of Aaron as he comes into contact with the problems of his people. Would we not fit better into the catagory of Aaron? We, too, must deal with the people so that they will gain a deeper and greater appreciation of the religion of their fathers. We must make certain that we will not be counted among those leaders and teachers who lock the doors of their study and shut themselves off from the swiftly moving stream of Judaism. The day has passed when we can emerge from that study, usually panelled in oak, and shelter the tablets of stone before the congregation. Yet, in all too many instances rabbis have thought of themselves as a modern Moses. Tradition tells us, however, that the real Moses saw God face to face, that the prophets saw him only through colored glasses; but some of our colleagues-to-be search for him on desks covered with graphs, organizational reports, statistics and membership-drive pamphlets. Their desks are so cluttered with paper tablets that they have not even time to raise their eyes in the direction of God, as He is reflected in the hearts and minds of our congregations.

Within a very short time all of us will be entering the ranks of the reform rabbinate and we will serve communities throughout the length and breadth of this land. It will remain a matter of individual choice whether we shall fancy ourselves to be a Moses or whether we shall continue the task so ably begun by Aaron. To care for the sick, to counsel those in distress, to lend a helping hand to those who come to us for guidance and to comfort with our presence those who are bereaved: that is the primary

task of the rabbi in our day. We can do more by being humans, among human beings, (to further the cause of Judaism) than we could if we were to seal ourselves in a vacuum of scholarship from which nothing of real benefit would arise as far as the congregations are concerned. If you only want to be a teacher, become a teacher. If your plea is for more specific knowledge, in a certain field then ~~I suggest that~~ ~~you~~ turn to a school where knowledge for its own sake is the primary purpose. If it is your desire to become a scholar, more power to you! Go and devote your time to scholarship; but if you intend to spend your life among your people as a part of our congregation, them make up your mind to be a pastor, a rabbi who will minister to the needs of his people. Do your chosen task with untiring energy and never become discouraged when faced with what may seem to be insurmountable odds.

If you take on the responsibilities of a congregation, and then spend your time in the seclusion of your study, writing learned essays on the Concept of the Soul, you will render no service to the needy and troubled of your congregants. The problems of the man in the pew are immediate and on an entirely different plane; let us inspire and educate him in the ways of our faith. We will make mistakes, as did Aaron in his time, but the end result will be a people that has been ministered to by a rabbi who represents the ideal of humanity. As Dr. Baeck has said: "The message is not the sermon of the preacher but the man himself. The man must be the message, he must deliver himself."

The man Moses was a lonely figure who was able to view the face of God on top of the mountain. He was a man who shattered the tablets of stone. But Aaron met the needs of the people in the time of their difficulties. You and I must be like Aaron. We must

go out to fulfill our tasks of love, and in the end we shall raise our own spirits. As we bring to a people in need the message and inspiration of our religion, we shall see our work gradually bear fruit. In these days of turmoil and distress mankind as a whole, and we Jews in particular, need a guiding hand to lead us out of the wilderness of despair. You and I, we are the leaders of tomorrow; ours shall be the task to bring the religion of kindness and of love to our congregations. Using the methods employed by Aaron, we shall show our people that the leaders and the religion of Israel can bring to a suffering humanity ~~tranquillity~~ serenity the ~~of soul~~ spirit and peace of mind.

Amen.

H.U.C. March 7, 1953 Chapel Sermon.

I Proverbs - in Bible
a) beautiful section which starts אֵשֶׁת חַיִל
b) describes attributes of a perfect woman
1) diligent in work
2) cares for husband & family
3) provides food & clothing
4) carries herself with glory & honor
5) husband praises her in gates
c) special phrase, fits her particularly
בָּנֶיהָ וַיְאַשְּׁרוּהָ
Her children rise up & call her blessed

II child
a) had no children of own flesh & blood but not important
b) knew her from time I was 7 yrs old
c) did not really know her then but appreciate her in recent years
d) love, devotion, interest, progress of mine
e) I was her child - called her "Tante"
f) yrs made no diff - in companionship, friendship & understanding
g) kiss not me of obligation but of love

III children
a) בָּנִים - plural - more than one
b) my generation & yours - she was our mother, the matriarch, the leader.
c) was the center of all - we are without a leader
d) But she lives on: personality, love, devotion are remembered. We can tell her children all knew her!! warmth

IV - Sam
a) wonderful marriage "home" not "house"
b) H. I leave a marriage for you
1) take courage in your grief
2) be valiant in your ~~grief~~ sorrow
3) return to your work with renewed zest & energy
c) You were always a source of inspiration, immovable rock amid changing times
d) as she was symbolic mother, You are the father.
e) we ask you not to fail us; we need you & hold you dear; look to you for help & guidance & continuous leadership.

V - Lily
a) dear & dear sister & friend
b) you & living remnant of her family
c) carry on her ideals, continue kindly ways
d) through you we remember her.

VI End
a) Gods blessing be with you
b) May he grant you
1) vitality
2) health
3) length of days.
& strength

Amen.

BELLA MANDELBAUM

VII 15/53

. . My dear friends,

In the book of Proverbs, which is to be found in the Bible, there there is a chapter with which, I am certain, you are all familiar. The opening words of these verses read as follows: "A woman of valour who can find, for her price is far above that of rubies." It is the section which defines the qualities of a perfect woman; she is diligent in her work, cares for her husband and family, clothes them, provides the food and, in her own special way, covers herself with glory and honor so that her husband praises her name among the elders who sit at the gate. This is the kind of person whom we have gathered to honor this morning. And yet, there is a phrase in this description which fits her better than any other, which sums up her life, at least as far as I am concerned: "Her children rise up and call her blessed."

Bella Mandelbaum had no children of her own flesh and blood but this is not important. I knew her from the time that I was a 7 years old and although I could not really appreciate her completely in my earlier days, I did come to know, love and respect her in recent yrs. I called her "Tante" & we were not even related. I was her child. She was interested in me, she was concerned with my future, my progress was vital to her; regarding the progress I was making, we talked, we planned, we believed in a bright future together. To come to her, to greet her and to kiss her on the cheek was not an obligation for me but a deed of love by which I was able to indicate to her that the difference in our years was no deterrent to our understanding, to our companionship, to our love for one another.

But the passage with which we are dealing is even more specific. It speaks of "children" that rise up and call her blessed; in other words, more than one child. I was not alone in my feelings for her because all those of my generation who knew her, loved and respected Tante Bella her as much as I did. She was the center of all of her children, of my xxxxx generation and of yours. Now she is gone from us, a central

force has been taken from our lives. It is as if we were alone without a leader. It is true that she is gone and that only a shell remains but she can rest assured in the knowledge that her personality, her love and her devotion to us, the younger ones, will remain with us always.

I wish to add one more word to you, Uncle Sam. We all know of the wonderful marriage that the two of you had, that you lived not in a house but, in truth, ~~it~~ you inhabited a home. We of the younger generation, H and I particularly, have a message for you. We ask you to take courage, we ask you to be valiant in your grief and we ask you to return to your work with all of your former zest and energy. To us you have always been the source of strenght, the immovable rock amid the changing times. We look to you for inspiration and for courage for as she was our symbolic mother, so are you the father. At this sacred time, we ask you not to fail us; we need you and ~~look to you; and~~ hold you dear we look to you for help, for guidance and for continuous leadership.

You Lily, a dear sister has been taken from you. But you are ~~part~~ a living remnant of the family of which she was a part. You carry on her ideals; continue your kindly ways, your interest in us and ~~sk~~ you will cause her to live again through you.

In the presence of this holy congregation, I ask God 's blessings to rest upon the two of you. May He grant you continued vitality, health and length of days.

Amen.

Delivered - Riverside Chapel
VII/15/53

Good and Evil: age-old problem
dealt with not only by philo, theo,
churchmen, men of arts and sciences
but by all mankind since we are all
confronted by the problem almost
daily. These two extremes clash &
the outcome not always to our satis-
faction. As a result:
We wonder, are frustrated
puzzled, hurt and rebellious v.s.
Order of Universe in general and our
world in particular.
Evil, all too often, seems to triumph
and Good is defeated.

Newspapers, mags, radio, TV, movies:
all play up Evil in forms of
war, famine, deseases (polio, heart,
and cancer), tornados on one hand &
draughts on the other.
Murder, robbery, muggings, narcotics,
and Juvenile delinquency in city.
All this is prominently displayed,
drummed into our ears
confronts us in big headlines because
Evil is always present as it is:
abusive, noisy, vulgar.
Good newspaper policy to flaunt it in
our faces as public, for many reas-
ons, seems to revel in it; viz: Da-
ly News, etc. We read of it in its
nastiest and most loathsome aspects.

But "Good" is present also...in contrast to Evil, Good is silent, serene; a peaceful transition which occurs between man and man.
No publicity on a large scale; it is in the organs of info. but just a few lines, in small paragraphs, on inside or back pages.
Good seldom is in the headlines ~~but~~ it is there if we but look for it in the activities of our fellow men.

I have been fortunate enough to meet "Good" face to face in person who is worshipping with us tonight.

1) came to her while in Army, stationed while near Denver
2) intro. through mutual friends, was a complete stranger to her
3) had limited means, constant sickness in her family, a boy in early teens to raise, still took me in out of good ness of her heart
4) for 6 months gave me a home away from home, second family, could turn to them
5) took me on picnics, movies, dinner
6) greet her in my, parents & congregation's name & blessings to rest upon her and entire family.

this instance of goodness never in the papers, no headlines but it is "Good personified. carried her deed to public
Bec. of her, my faith in people, in-spite of predominantly advertised Evil, is more firm.
Through people of her kind, who work quietly and without fanfare, we will one day bring our dream to fruition Love and Goodness among all the peoples who will surely govern the earth with justice, mercy and peace.
Amen.

Hebrew Tabernacle, Aug. 21, 1953
(Mrs. Doernberg)

May the Lord bless ~~you~~ us and keep ~~you~~ us: as we continue our studies and come ever closer to entering the ministry of Israel

May the Lord cause his countenance to shine upon us and may he be gracious unto us: as we seek to do His will and serve His people.

May the Lord lift up His countenance unto us and bless us: and our endeavors with achievement, with progress and with fulfillment, always.

Amen.

Chapel Benediction - III/3/53

Chapel Sermon.

This is an age of turmoil and difficulty. ~~of~~ Wars ~~and famines~~ hardships, ~~of~~ slaughter and political intrigues are to be found wherever we turn our gaze. As human beings, children of God, we are wandering in a wilderness of confusion, of indecision, of conflict. With anxious eyes we search ~~about~~ in the hope of finding a leader, a guide who will take upon himself the responsibility of solving the difficulties with which we are faced. It ~~seems~~ appears, however, that no matter which way we turn the figure of that expected leader does not seem to materialize and we are left to ~~muddle~~ hope along our way to the best of our own abilities.

(1) The lot of the people of Israel which left Egypt so many years ago was very fortunate for, (2) although their time was likewise one of struggle and indecision, a person of authority was present. ~~to take~~ the mantle of leadership as soon as the time was propitious for action. In fact, the people of Israel were blessed with not one leader but with two, for the figure of Aaron plays an equally important part in the drama of the Exodus. Our forefathers, however, have made Moses the unique man of the hour, the man who was the true hero. Tradition has cast Aaron into the ranks of the less important leaders since it is he who ~~bows~~ accedes to the desires of the people as they gather around him at the foot of Mt. Sinai:

וַיַּרְא הָעָם כִּי בֹשֵׁשׁ מֹשֶׁה לָרֶדֶת מִן הָהָר וַיִּקָּהֵל הָעָם עַל אַהֲרֹן

שמות לב: א

"And when the people saw that Moses delayed to come down from the mountain, the people gathered themselves together unto Aaron." It is in this sentence that we find the pivot around which the drama of this morning's Torah portion revolves for here the two brothers are seen to part company. While Aaron ~~bows to~~ remains with the people, Moses ~~remains~~ stays aloft, on top of the mountain.

Let us take a glance at the personalities of these two leaders; let us examine their respective positions in the light of

what we have learned of human nature in our own day. ~~Let us take a look at~~ Moses ~~first~~, Without a doubt he was the kind of spirit which rises to leadership very rarely. Chosen by God, he gave unselfishly of himself. He did not spare his energies as he sought to execute the many duties which were incumbent upon him as leader and statesman. Yet, we must never forget that this man also paid the price of leadership in that he was constantly alone even though he was amidst the people. From the moment ~~xx xxx~~ of his birth, on every single important occasion in his lifetime, he was away from the people, in seclusion, and always bore, in solitude, the heavy burdens and trials of his office. At birth, he was placed among the reeds which grew by the side of the river in order that the officers of Pharaoh might not find him and he be put to death. Later in life, as a young man, he received the call of God as an isolated shepherd guarding the flock of his father-in-law. Amidst the vast loneliness of his fields, the vision of the burning bush confronted him and he accepted the call to go down into Egypt. On holy ground, away from all humanity, he heeded the word of God.

The third great event in the course of his life occured at Sinai. It was there, as the people gathered around him listening to his every word of counsel and admonition, that he seperated himself once more and ascended the mountain. As far as the people of Israel were concerned this was the most crucial period of their life; ~~and yet~~ but their leader left his second-in-command with them while he went to receive the word of God. At the time when the people took upon themselves a responsibility which would be a part of their life and heritage for future generations, the leader and guide removed himself in order to spend forty days and

nights on top of the mountain, enveloped in thunder and smoke and fire. As if this were not enough, at the very end of his life as he was about to ~~leave the people~~ separate himself forever, Moses took his leave of them and went to die on Mt. Nebo with no living being to share his last hours. Certainly, the people mourned for him and his loss was a hard blow to bear, but the man who had been their leader for so many years had chosen to leave them and spend the last few remaining days of his life in seclusion. The inspiring personality, the guide, the dynamic force in the wanderings of the people of Israel was, in reality, not an ever-present force. At ~~xxx~~ every critical juncture in Moses' life, which was wedded to that of the people, he removed himself from their midst and ascended the symbolic mountain of loneliness.

Another factor which we must keep in mind, as we judge this man Moses is that he was so rare an individual that he was able to be completely objective at the greatest moment in the lifetime of his people, the time of the giving of the Law. As he descended the mountain wth the tablets of stone in his arms, he saw the people dancing and singing around the calf. Because of his great insight, his uncompromising objectivity, he threw the tablets to the ground in anger and broke them into a thousand pieces. His great spirit had not been able to fathom the hidden drives which made possible the action of Aaron and the conduct of the people, and so he ruthlessly destroyed what was to become the precious heritage of Israel.

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Is not the case of Aaron paralleled in the course of the history of the Reform Movement? The lay leaders of the nineteenth century who ~~were~~ first conceived of a new and liberal trend in our religion were also confronted by the mountain of loneliness as symbolized by the talmudic learning of orthodoxy. Upon sober reflection they realized that the answer was not to be found in the Shulchon Aruch, not in the legalistic tendencies of orthodoxy but in a religion of the heart and soul which would reach the deepest recesses of every Jew. In the course of time, they brought us to a new interpretation of religion, a faith which places its emphasis on helping those in need and which recognized the fact that a broken and contrite heart was the essence of the service of God. In the process they ~~made mistakes~~ committed errors, as theirs was a method based on trial and error. In the end, however, they achieved their aim of helping their coreligionists. They became the real leaders of their people. ~~and~~ So it was the case with AAron. ~~for~~ He also made mistakes in that he built the golden calf; but we can see, in retrospect, that he did more for the spirit of the people than did Moses with all his powers of leadership.

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two distinct types of leadership and that a wide chasm separates the two. The choice lies before us. We can select the lonely way of Moses or the thorny path of Aaron as he comes into contact with the problems of his people. Would we not fit better into the catagory of Aaron? We, too, must deal with the people so that they will gain a deeper and greater appreciation of the religion of their fathers. We must make certain that we will not be counted among those leaders and teachers who lock the doors of their study and shut themselves off from the swifty moving stream of Judaism. The day has passed when we can emerge from that study, usually panelled in oak, and ~~break~~ shatter the tablets of stone before the congregation. Yet, in all too many instances rabbis have thought of themselves as a modern Moses. Tradition tells us, however, that the real Moses saw God face to face, that the prophets saw him only through colored glasses; but some of our collegues-to-be search for him on desks covered with graphs, organizational reports, statistics and membership-drive pamphlets. Their desks are so cluttered with paper tablets that they have not even time to raise their eyes in the direction of God, as He is reflected in the hearts and minds of our congregations.

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task of the rabbi in our day. We can do more by being humans, among human beings, (to further the cause of Judaism) than we could if we were to seal ourselves in a vacuum of scholarship from which nothing of real benefit would arise as far as the congregations are concerned. If you only want to be a teacher, become a teacher. If your plea is for more specific knowledge in a certain field, then ~~I suggest that you~~ turn to a school where knowledge for its own sake is the primary purpose. If it is your desire to become a scholar, more power to you! Go and devote your time to sholarship; but if you intend to spend your life among your people as a part of our congregation, then make up your mind to be a pastor, a rabbi who will minister to the needs of his people. Do your chosen task with untiring energy and never become discouraged when faced with what may seem to be insurmountable odds.

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go out to fulfill our tasks of love, and in the end we shall raise our own spirits. As we bring to a people in need the message and inspiration of our religion, we shall see our work gradually bear fruit. In these days of turmoil and distress mankind as a whole, and we Jews in particular, need a guiding hand to lead us out of the wilderness of despair. You and I, we are the leaders of tomorrow; ours shall be the task to bring the religion of kindness and of love to our congregations. Using the methods employed by Aaron, we shall show our people that the leaders and the religion of Israel can bring (to a suffering humanity) ~~tranquility~~ serenity of the ~~of soul~~ spirit and peace of mind.

Amen.

H.U.C. March 7, 1953 Chapel Sermon.

Quin

The Two Questions.

Open your newspaper on any day of the week and you will find the problems of our world before you. Large, black letters on the front page bring the oppressive state of our continents into your living room. Run your eye over the headlines and you will become acquainted with wars, destruction, famine and the threat of conquest. We read these lines with avid interest for each and every one of us is keenly ~~ix~~ concerned with the incidents that occur all over the world. We are a vital part of this day and age for we know that the events which ~~might be occuring~~ are happening across the seas will sooner or later have their effect on us. It is an age when we are concerned with the happenings of all the globe; yet, often, we are so intensely interested in the universal that we neglect the particular.

This morning I would like to discuss with you something which is close to each and every one of us; I would like to take the liberty of asking two very personal questions. Whoever you may be, wherever you may be listening, whatever your station in in life might be, I ask you "Where do you live?" Do you reside within four walls which serve you only as a place to rest, for a few moments of relaxation, only to rush out once more in frenzied search for more stimulating entertainment? Do you come to your residence at the end of a hard day at work not to enjoy the comforts of your abode but merely to take shelter under the roof it provides? Are you a transient at your address where you merely stop for a while in order to look at the latest television programs, to eat and sleep with no real desire to stay? If this should be the case, I fear that you are residing in a house rather than in a home. These two words, house and home have for all practical purposes, ~~have~~ taken on the same meaning but there is a very wide difference in

ideas. A house is a place where you have no roots. It is made, ~~of~~ solely, of wood, and brick and stone; but a home is that room where love and kindness reign supreme. A home is that abode of yours, be it small or a mansion, where you really live and where a spirit of companionship holds sway. Those who live in a home do not lay the prime emphasis on the ornamentations which are to be found within those walls but they place their stress on that feeling which can not be seen but which may be sensed. The possession of Chinese ~~bric-a-brac,~~ figurine, oriental rugs, Persian hangings, English prints or French etchings do not make for a home. Love, kindness, friendship and cooperation are the bulwarks of a home and the question which ~~each and~~ every one of us must ask himself is "Where do I live, in a house or in a home?" If, upon examination we discover that ours is a house, rather than a home, let us speedily mend the ways of our existence and let us convert those four walls within which we reside into a place which can truly be characterized as a home; where family and friends may gather in a spirit of warmth, beauty and fellowship.

The second question which I would like to ask you is this: "How do you live?" All too many of us become entangled in the daily rush of events and we take little care to concern ourselves with the finer and more beautiful things in life. If we were to ask ~~these~~ people whether they have any purpose in life they would undoubtedly answer in the affirmative. They would ~~tell us~~ say that their purpose is to build an existence for themselves and their families. We can not deny that this purpose is worthwhile but the crux of the matter is whether this purpose is primary in their lives. Do these people, who never rest from the hustle and bustle

of every day life, ever stop and reflect on what they have accomplished? Do they realize that they may have missed the most beautiful things in life because of their striving for the monetary rewards of our society? When have they read a good book lately, when did they attend the theater last, when did they last ~~attend~~ enjoy a concert? But most More important than all of these, how long ago did they participate in religious services and have they, in their lives, an appreciation of the higher values? All too many of us live in the small world of the self and we never look beyond the confines of our self imposed, narrow horizons. On the other hand, take the example of the philosopher Spinoza. He lived in 17th century Amsterdam and never left his native city. Yet, as a thinker, he transcended the city limits and his thought encompassed the world, for he grasped the principles of nature and the problem of the ethics of man. We can only comprehend the meaning, and beauty of the ethical way of life after we have a knowledge of our religion and an appreciation of a belief in God. Only with such an outlook on life can we really attain a definite and worthwhile purpose for living.

Perhaps I can best illustrate these sentiments by a story which is told of the poet Blake. It seems that one time he was walking in the park in the early evening hours and he stopped to ~~watch~~ admire the magnificent setting of the sun. A friend of his approached him and said: "Mr. Blake, does the setting of the sun not remind you of a beautiful, shiny, new and expensive gold coin?" Blake thought for a moment and then asnwered in the following manner: 'No, my friend, it does not remind me of a shiny gold coin; rather, it reminds me of the scriptural verse: Holy, holy, holy is the Lord

of Hosts, the whole earth is full of his glory." (Isa. 6:3)

Here was a man who also lived in an age filled with difficulties and turmoil but he kept the material aspects of life in their proper perspective. How would you have answered this man? Would your answer have been similar to that of Blake? If so, then I know ~~xhax~~ your answer to the question "How do you live?" for it is evident that yours is a life filled with higher purposes, that religion is everpresent in your lives and homes. You recognize the fact that a belief and faith in Almighty God are the ingredients which make for a life of honor, dignity and purpose.

These, then, are the two questions which must concern us as we go about our daily lives. Where do you live? I hope that you will be able to ~~answer~~ reply clearly and with pride, "In a home!" Again, if one whould ask you How do you live? that you will be able to answer "With a purpose in mind, with a detirmined faith and with a sincere belief in God." If these are your two ~~answers~~ replies and the answers of many more then we need not be excessively concerned. If these be your sentiments love and kindness, charity and beauty shall not depart from this world. If your lives are dedicated to this spirit, you shall have attained peace of mind and your love shall one day soon permeate all mankind. The existing barriers ~~of toward~~ against true brotherhood will be demolished and we shall live at peace with one another.

Amen.

Radio Sermon WCKY, Cincinnati March 8, 1953

in-wl.

A few weeks ago a group of H.S. seniors were discussing the problem of Prayer. These young men & women were very much concerned with the subject & they doubted whether Prayer served any useful purpose. To their eyes all too many people attended services in order to compete, to parade the latest fashions and to criticize the ladies sermons & the way leading the service. The Journey's Inn Dinner left that all too few of us came to the House of Worship with a true, honest desire of obtaining communion with God!

It is sad to note that these 17 year olds are more correct in their thinking than we care to admit. Only a few minutes ago we sang with the Choir: "Oh the words" & I wonder what the words from mouth & the meditations from heart really were. How we all concerned with the spiritual, the religious & the meaningful or are we merely & the many who perfunctorily, hurriedly, carelessly, & Sunday there Sunday after Sunday, year in & year out, which turns out to be a mockery of religious & godliness? Are our prayers directed toward material gain, do the words which we read in the Prayer Book have any meaning and is the sound of holiness, which is all about us, true & sincere or is it an illusion and a fake?

It is not easy to answer these questions for

we must ~~first~~ primarily all be aware of the purpose of prayer. Prayer is not ~~that way~~ our means in which we strive to bargain with God & we do not strive ~~to~~ command or threaten the deity so that we can have our will with the little child, immature & naive, will ask God to let her pass an examination & the little boy will stamp his foot & demand an electric train ~~in the near future~~ or else. If the exam is passed & the electric train is forthcoming, then the child will be a good ~~boy & the girl~~ will help mother in the household, not woe betide God if these demands are not fulfilled.

Too many Jews are merely the grown counterparts of these little children. If our sons ~~& daughters~~ go safely through the war we will ~~not~~ ~~fast or tear kittor~~ faithfully attend services, if the young man ~~or girl~~ is accepted into Medical School we will make large donations to the Joint Campaign and if God cures the child from Polio, the grateful parents will donate a handsome gift to the temple. This has become our form of prayer: we ~~make~~ bargain with God, we threaten, plead, beg & demand & we fail that God is our servant & prayer is our means of commanding the deity to do our wishes. But if our demands are not fulfilled, we ~~take~~ view it as a personal affront & a personal judge with us. God: we make no demands, we let ~~keep~~ our

membership lapse ~~is there will be no more~~ no further contr. will be forthcoming for withholding
Isn't this a sorry state of affairs ~~and with all~~ it is a shame that
too many ~~as it is all too true~~ this is a true picture of how many
as realize that prayer is a full prayer
are conscious of the fact between the body & the Spirit
is the way in which man can express
his thanks & devotion before the Almighty.

A leader of mine, at HUC, truly a saint & a person filled with the religious spirit once said that prayer is to
our answer. God time has words of wisdom are. At
the time of the silent prayer, we ~~hear~~ perhaps inwardly hear
temple is silent & only the Organ plays softly & delicately
in the background. God is the time for us to approach
the deity, now we are able to pour out our heart
which is filled with joy & now we humble ourselves be-
fore God in our midst. It is at this moment that we
truly the full between Man & God, for God delights
in a broken & contrite heart & a humble Spirit
the only sacrifice which the
is his only demands of us. ~~It~~ as prayer was the
function of bridging this gulf it also seeks to unite
us. We who have gathered here, old, young, rich, poor,
~~together~~ in join in unison are indeed united &
bound together for we are at this moment approaching
Almighty God!

As we pray together in this public house of
worship we are achieving the ultimate in
human relationships. We are one in our
adoration of God & we ~~find out~~ realize that the trials

Difference between remuneration and profits at the end of Corporation has to look in the period of Activity.

which are a part of our lives are not confined to our ~~lives~~ alone, that pain & sorrow is an integral part of human existence & ~~this~~ hearing of ~~becomes~~ is easier to bear when we realize that our fellow ~~men~~ can sympathize with us & are concerned with our difficulties & problems. Prayer is good also in the times of ~~rejoicing~~ rejoicing & joy for it is at such moments that we are able ~~then~~ to consider our fellow ~~men~~ & in elimination to ~~others~~ the entire congregation rejoices with us & all of our spirits are uplifted.

We learn to pray by praying together as a group. We become ~~better~~ ~~people~~, ~~edified~~ edified & more wholesome human being ~~by~~ through ~~prayer~~ prayer & by this ~~medium~~ means we ~~can~~ are ~~not~~ can fast with the Holy Books. & by ~~comparison~~ we begin to perceive we realize that all ~~our~~ other things were meaningless & fruitless. The escape into the country club & golf links; an unholy ~~zeal~~ devotion to business & a zealous ~~accumulation~~ accumulation of material wealth mean nothing in the final analysis for these achievements are temporary and have relatively little value. worthless when compared to a closeness to God

A dedication to the spiritual, a faith in a Being which is above & beyond us, ~~of~~ a belief in our own ability to communicate with God.

there are two ways of finding true happiness. A prayer is its own answer in that the peace of mind, tranquility of soul & serenity of spirit we obtain are indications that our prayers have been heard & have been answered by God.

Prayer, then, serves a two fold purpose: ① It unites us with God and ② It unites us with Man. This is the highest state of mind that man can attain & toward this goal do we strive constantly. When prayer will have become an integral part of our lives, when we will have learned to pray with our heart & not with our mouths, when we will have learned the advantages of praying with our fellow Jews & when we will have orientated our prayers toward the Almighty, then we will find ourselves at peace and our prayers will take meaning for us. How good it will be to approach God in purity of heart & mind seeking that which is spiritual & holy & attaining that which will make our life more beautiful, more meaningful & worth living.

Prayer

A few weeks ago a group of seniors in a religious High School were discussing the problem of Prayer. These young men and women were very much concerned with this subject for they doubted ~~with~~ whether Prayer could serve any useful purpose. To their eyes all too many people attended services in order to converse, to parade the latest fashions and to criticize the Rabbis' sermons and his way of reading the services. The youngsters felt that all too few of us came to the House of Worship with a true and honest desire of attaining communion with God.

It is sad to note that these 17 year olds are more correct i n their thinking than we care to admit. Only a few minutes ago we sang with the choir: May the words of my mouth and the meditations of my heart be acceptable before Thee, my Rock and my Redeemer." I wonder what the words of our mouths and the meditations of our hearts really were! Are we at all concerned with the spiritual, the religious and the meaningful or are we among the many who perpetually strive after those things which turn all too soon into nothingness and futility? Are our prayers directed toward material gain, do the words which we read in our Holy Book have any meaning for us and is the sense of holiness, which is all about us, true and sincere or is it an illusion and a fake?

It is not easy to answer these questions for we must primarily become aware of the purpose of prayer. This outpouring of the soul is not our means of striking bargains with God and we do not bribe, command or threaten the Deity so that our wishes become fulfilled. The little child, immature and naive, will ask God to let her pass an examination and the little boy will stamp his foot and demand an electric train. If the examination is passed and the electric train is forthcoming then the child will be good and he will be satis.

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satisfied. But, woe be it unto God if the wishes of the child are not obeyed for this child will take it as a personal punishment and may well believe that God is not oncerned with his or her welfare.

Too many of us are merely grownup counterparts of these little children. If our son is not harmed during the war and he returns to his home safe and sound in every respect then we promise God that we will faithfully attend services every Friday night. Many of our immature grownups promise God that if our son, for instance, is addmitted into Medical Schhol that we will make a large donation to the Joint Campaign and if the child is cured of Polio, the sum of our donation to the Temple knowns no limit. This has become our form of prayer: we bargain with God, we threaten, plead, beg and demand for we feel that God is our servant and prayer is our means of commanding the deity to do our wishes.

The TABERNACLE BULLETIN



Hebrew Tabernacle of Washington Heights

505 West 161st Street, N.Y. 32
A Liberal Congregation and
Progressive Community Center

Rabbi Jacob Polish
Cantor Henry Ehrenberg

Vol. XIV | Friday, April 11th, 1952 (Nisan 16, 5712) | No. 32

Sabbath Services

FRIDAY, APRIL 11th at 8:15 P.M.

GUEST SPEAKER

Mr. Robert Lehman

will preach

SATURDAY, APRIL 12th, at 10:15 A.M.
RABBI POLISH WILL PREACH

ALL ARE WELCOME



Services

Wednesday, April 9th at 6:15 P.M.
Congregational Seder at 7:15 P.M.
Thursday, April 10th at 10:15 A.M. and 6:15 P.M.
Friday, April 11th at 10:15 A.M. and 8:15 P.M.

Tuesday, April 15th at 8:15 P.M.
Wednesday, April 16th at 10:15 A.M. and 8:15 P.M.
Thursday, April 17th at 10:15 A.M.
MEMORIAL SERVICES (Yiskor)

"This is the Gate of The Lord -
The Righteous Shall Enter Into It"

TABERNACLE BULLETIN

Vol. XIV Friday, April 11th, 1952 No. 32

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The office is open daily between 10 A.M. and 5 P.M.

Park West Memorial Chapel
Herman E. Meyers, *Sexton*

MARTIN AHRENS, *Editor*

The Rabbi and Cantor of the Congregation would appreciate being advised of congregants to whom they could be of service in any way.

Entered as Second Class matter Oct. 22, 1941 at the Post Office at New York, N. Y. under the act of March 3, 1879.

ROBERT LEHMAN GUEST PREACHER

We are most happy to welcome to our pulpit on this Friday evening, April 11th, at 8:15 P.M. Mr. Robert Lehman who will be our guest preacher.

All of our congregants and friends know Mr. Lehman as "Bob". He is the son of our very active members, Mr. and Mrs. Michael Lehman, and is a Rabbinical student at the Hebrew Union College in Cincinnati. Robert Lehman will spend the Passover Holidays with his parents, and we thought it would be most appropriate to have this pre-Rabbinic student occupy our pulpit. It is indeed an indication of the significance of our Synagogue that Robert Lehman is truly a product of the Tabernacle, having attended our Services from the time he was a young boy. We look forward to listening to him, and we hope that an unusually large Congregation will be in attendance on that evening.

—✡—

BIBLE READING

Inasmuch as this is the Sabbath which occurs during the Passover festival, the special Bible portion which will be read is found in the Book of Exodus, Chapter 33, Verse 12 to Chapter, 34, Verse 26. This portion deals with the ordinance to observe the festival of Passover.



SABBATH LIGHTS

The time for kindling the Sabbath lights this week is 6:10 P.M. May the Sabbath lights burn brightly in your homes.

—✡—

PASSOVER MESSAGE

With the approach of Passover, it is important not only to observe it but also to dwell on the significance of its message. Is the story of Passover valid for our time? Can anyone doubt it? We are living in an era when millions of people have been spiritually enslaved by false propaganda. We are a divided world, half enslaved with communism and half free under democracy. And even here, in our own beloved democracy we find the inroads of Pharaoh on the freedom which we all cherish.

The battle for freedom is again being fought in our own day. Moral and ethical values are being pushed into the background as the hunger of the fleshpots of Egypt grow stronger with our materialistic civilization. The cry "Let my people go" must reverberate from homes, synagogues, and schools throughout the length and breadth of the world. Passover brings to us the story of this universal struggle against all forms of tyranny. This is literally "the night of watching". Let us be vigilant in the defense of our freedoms and our rights. Then indeed will we be able to "tell it to our children" with pride and with the dignity of free men.

JACOB POLISH
Rabbi

—✡—

TODO RABO

May I take this means of expressing my sincere appreciation to my many friends who so graciously and thoughtfully remembered my birthday. Your messages and good wishes made it a very happy day for me and my family.

JACOB POLISH
Rabbi

GET ON THE BAZAAR BAND - WAGON !

In Memoriam

In grateful memory of the departed whose names are taken from the permanent records of our Synagogue and which appear here, the Kaddish will be read at our Sabbath Services on April 11th and 12th.

Sarah Grinstein
Simon Weinberger
Mina Jarasewski
Lillie Stream
Paul A. Salz
Sarah Chekinsky

—✡—

PASSOVER SERVICES

We are listing below the schedule of our opening Passover Services to be held at the Hebrew Tabernacle. May we respectfully suggest that you clip this schedule so that you might refer to it. We look forward to greeting you at all of our Services.

Passover Eve — Wednesday, April 9th, 6:15 P.M.
First Day Passover — Thursday, April 10th, 10:15 A.M.
Passover Night, Thursday, April 10th, 6:15 P.M.
Second Day Passover — Friday, April 11th, 10:15 A.M.

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PARENTS' ASSOCIATION FASHION SHOW

We hope that all of you have set aside the evening of Monday, April 14, at 8:30 P.M. for the Parents' Association Fashion Show which will be held in the Vestry of our Synagogue. This is the first time the Parents' Association has undertaken such an ambitious project, and from all indications, it will be an overwhelming success. You are urged to come and to bring your friends. A great deal of work has gone into the preparation of this show which is being offered solely for your enjoyment. You can best show your appreciation by turning out in great numbers.

MUSICAL COMEDY MAY 3rd

Again, we remind you of the showing of the Musical Comedy, "We've Got You On Our List" which will be sponsored by the Sisterhood of our Tabernacle on the evening of Saturday, May 3rd, at 8:30 P.M. in the Vestry of our Synagogue. This Musical has received rave reviews and should provide all who attend with a most enjoyable evening. The price of tickets is $1.50 per person, and inasmuch as our facilities in the Vestry are limited, they will be sold on a first-come-first served basis.

Those who wish to obtain tickets, may do so either by contacting Mrs. Martin Ahrens, Mrs. Arthur Cahn, or calling the Tabernacle office, LO 8-8304. Make your reservations now so that you won't be disappointed when your neighbors tell you what a wonderful time they had.

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SENIOR GROUP

On Sunday evening, April 13th, at 8:30 P.M. sharp, in the Vestry, the Senior Group of our Tabernacle has a special treat for you when it will present the academy award winning motion picture, "The Good Earth", starring Paul Muni and Louise Rainer. Donation: Members 35c; guests 75c. Come and bring your friends for an enjoyable evening.

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PARENTS' ASSOCIATION TALENT SHOW

On Sunday afternoon, April 20th, at 2:30 P.M. in the Vestry of our Tabernacle, the Parents' Association will sponsor a Talent Show. The cast will be selected from children of our Sunday School. Refreshments will be served. Admission: Adults 35c; Children 25c. Come and bring your children for an enjoyable afternoon.

ITS SUCCESS DEPENDS ON YOU!

TABERNACLE BULLETIN
Washington Heights
607 West 161st St, New York 32, N.Y.

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VESTRY SERVICES
This week at 7:00 A.M. and 6:00 P.M.

Get On The Bazaar Band-Wagon

TABERNACLE BAZAAR

The Sweepstake tickets for our Bazaar are being rapidly distributed to our congregants and our affiliates. One of the most heartening experiences was to note the response of our Sunday School children when we distributed the Sweepstake tickets to them and asked everyone of them to serve as salesmen for our Bazaar. One of the children had hardly left his class at the termination of the session when he returned to us to tell us that he was standing on the street for a half hour and disposed of his entire book of tickets. Such is the spirit and the determination of our children. Our adult members would do well to emulate their enthusiasm, for by so doing even though the bazaar is still some time off, we would be able to predict an unquestionable success.

We urge all of you not only to sell Sweepstake tickets, but also to contact your friends and business associates to obtain merchandise for our Bazaar. The important thing to keep in mind is that you can best show your loyalty and devotion to our Tabernacle by working untiringly toward the success of the Bazaar. We feel that we do not call upon our members too often to help us in such matters, but we sincerely hope that now that we have undertaken this great Congregational project that everyone of you will consider himself a committee of one delegated to make the Bazaar a tremendous success.

— ✡ —

LATE FLASH

As we go to press, we are pleased to add the name of Mrs. Eugene Ottenheimer to the Merchandising Committee of the Bazaar, and that of Mrs. Charles Stephan to the Sweepstake Committee of the Bazaar.

CONGREGATIONAL SEDER

An unprecedented number of reservations have been made for our annual Congregational Seder which will take place on Wednesday evening, April 9th immediately following our regular Services, at 7:15 P.M. Inasmuch as our facilities are limited, it was impossible to take care of all of those who wanted to attend. Of course, we feel very badly about this, and we wish to take this means of expressing our regrets to those whom we were unable to accommodate. We hope that by next year we will have expanded facilities and that you will put in your reservations a bit earlier.

We also wish to thank the Chairman of the Seder Committee, Mrs. Samuel Wohlstetter for the splendid work which she did to make the Seder the success it undoubtedly will be.

Rabbi Polish and Cantor Ehrenberg will be in charge of the ritual, and we all look forward to enjoying a typical Tabernacle family Seder.

Our best wishes for a joyous and meaningful Passover to all of you.

Wedding Sermon.

This is one of the most important days in your lives and one of the happiest. Amidst your families, relatives and friends you are about to enter the state of matrimony; a relationship which will bind you to each other for the rest of your lives. In the days which are ahead ~~of~~ the two of you will be confronted with many problems, both trivial and serious, and the true strength of your marriage will be tested on these occassions. It will be up to you to resolve your differences for your mutual benefit for selfish interests must be rooted out of your lives forever. If your marriage is to be happy, if you are to be filled with the warmth of mutual love then you must realize that the life which you are about to begin differs radically from anything which you have met heretofore. It is a life in which two persons must always be considered; it is a way of life in which the happiness of the one will be the joy of the other. The prophet Hosea realized this many centuries ago when he uttered those true words which are applicable to you this day: "I will betroth thee unto me forever, I will betroth thee unto me in righteousness, in justice, in lovingkindness, in compassion. I will betroth thee unto me in faithfulness."

The prophet knew, as you must realize, that marriage is a relationship which implies all of the above mentioned ideals. (3) (1) (2) The concepts of righteousness, justice, lovingkindness and compassion must be an integral part of your lives for you can only make your marriage a success if these ideals are a part of you, if you act toward each other with a measure of justice and when you look upon the mistakes of the other with compassion. Pride, arrogance and jealousy have no place in a marriage and to have these three evils in your home would wreck that which you hope to build and that which you anticipate in your fondest dreams.

The prophet, however, mentions another ideal which must rule

your lives from this day forward. He speaks of "faithfulness" and he speaks ~~of~~ in terms of a betrothal "forever". We can apply his words to ourselves as we realize that marriage is more than a mere contract which two people agree upon; we must understand that the state of matrimony concerns itself with feelings of trust and belief which are essential to every marriage. This is the feeling of faithfulness of which Hosea speaks and those who have faith will never be in doubt and the dark shadows of pride, arrogance and jealousy will never invade the sanctity of their lives.

It is a relationship which, we trust, and pray, will last forever. For the many years to come may you never lose the love which you feel for one another and may the problems and difficulties which you will meet never deter you from the strong faith which you have in each other. "I will betroth thee unto me forever"; for all time and no matter what you will encounter in days to come. "I will betroth thee unto me in righteousness, in justice and in compassion", your relationship with one another will be built on a solid foundation of respect for each others dignity and the idea of selfishness shall never be a part of you. You are able to realize that true happiness and tranquility in your home can only be achieved if your dealings with one another are tempered by justice and governed by compassion.

"I will betroth thee unto me in faithfulness", your wedded life shall never lose the beauty of its present sparkle, your love for one another shall never become tarnished for your lives are ruled by the faith which you have in each other and ~~in~~ by the faith which we have in you. May God grant you that faith in each other which will permit you to live lives of honesty and decency ~~do~~ that your marriage will be a credit to your family, your friends, to Judaism and to all of mankind.

M-H2 - Feb. 1952 - Wedding Sermon - Grade: G.

Chapl[illegible]e Prayer--HUC--Feb. 9, 1952

O Lord, our God, we stand before Thee this day in awe: we bow the head and bend the knee before Thy power and strength. We are grateful to Thee for each day; we realize more and more that our thanks must be directed toward Thee as Thou art the fountain and strength of our life. That which is good, that which is clean and that which is pure comes from Thee. Thou knowest our thoughts and art familiar with our desires. The qualities of honesty, truth and justice are all a part of us by reason of Thy blessings.

But, how many of us hinder the development of these attributes which we should develop. Instead of peace there is discord; we look for belief and we encounter cynicism; we would gladly welcome fellowship but we encounter bitterness and ruthlessness in the heart of our fellow man. The elders have become disillusioned and the youth seek to break away from the restraining hand of authority.

O Lord, grant us the insight to find the way in which man will be able to live at peace with his fellow. Grant us a measure of selflessness so that Men will not battle continually. On this day of Peace, cause us to live at peace with one another. May we realize that none of us is perfect; and that what often appears superficial is not always the true measure of a Man. Grant us a portion of thy strength and wisdom so that we may be able to comprehend that all of us are as nought before Thee; that on the basis of this equality we may build, together, a more solid friendship toward Man and a more wholesome attitude toward Thee.

Amen.

Be Not Afraid.

The duties of the Rabbi have changed greatly over the centuries. In our early days of history, the Rabbi was concerned, primarily, with the interpretation of the Law of Moses; he was a teacher, a guide, a help in the dark days of our history when the Jews were beset by all kinds of conceivable evil. The people clung tenaciously to their laws and tradition for this was the ~~only thing~~ sole element which had the ability to bind them to their ancestors and to the days which they remembered with joy and happiness. The days of the kingdom, of the Temple and of the pious men had disappeared and only a memory remained ~~for them~~ of; a memorial which was inscribed in a book called the "Thora".

In the early centuries of the common era, the Rabbis took it upon themselves to explain these ancient laws to the people, to make them recall and practice the customs and ceremonies which had been established ~~for~~ by Israel centuries ago. They were, in a large sense, interpreters but their interpretations reached into every sphere of the everyday life of the Jew. There were laws and regulations pertaining to the ethical, social and political lives of the people and the Rabbis helped Israel to understand and to gain a better perspective.

In more recent times, unto our own day, the role of the Rabbi has undergone drastic changes. He is still an interpreter of the Jewish law but he has taken on many new responsibilities. He is now a social worker, a psychiatrist, an expert in labor relations and in many cases his dealing with Jewish themes has become a mere sideline to his profession. Also, as the case may be, he has turned away from the ethical laws which govern our people for he is afraid to challenge the interests which control the social evils which exist in ~~his~~ society and his immediate community.

He has, himself, become a vested interest, he has become afraid to speak out boldly for what he believes ~~it~~ to be right; ~~and~~ his principles and idealism of ~~this~~ the youth have gone the way of all these lofty ideals. He compromises, he bows and scrapes, he humiliates himself and his profession because of his fear of reprisals against himself, ~~and~~ his family + his position. The rabbi has ceased to be ~~the~~ the Crusader he was of yore and ~~both~~ he, ~~and~~ his profession, ~~and~~ his congregation and the Jewish people have suffered because of it. It is in this ~~sad~~ sordid state that we find a large portion of the rabbinate this day and we all agree that this ~~state~~ kind of an existence for the Rabbi and the congregation must come to an end.

A complete reversal must take place in the rabbinate all over the world, and especially here in America. The prophet Jeremiah gives us confidence and courage ~~when~~ as he states "Be not afraid of them, For I am with thee to deliver thee, saith the Lord." These words must become inscribed upon our hearts, they must become a part of our living philosophy ~~of our lives~~ for only if we honestly and truthfully seek to live by them will there be a future for our people throughout the world. We have the salvation of the Jewish people in the palm of our hand but in order to save them and deliver them there must be a change in attitude and a reaffirmation of our ideals.

I feel that the words of Jeremiah can be applied to the situations in which we find ourselves this day. We must, primarily, become aware of the fact that if we are ever to accomplish something of a positive nature in our profession, ~~that~~ we must begin to disturb the man who sits before us in the pew. Perhaps, in order to achieve that good society of which we ~~preach~~ speak so often and which we seldom if ever attempt to bring about, we must not only disturb but we must become unpopular. It will be no easy task

to ~~change~~ deviate from transform our preaching so radically but the change must be made and the ~~change~~ transformation must occur in the shortest possible time. Let us not be hestitant in the future about speaking out for that which we believe and that which we feel to be right. ~~for~~ Only by ~~preach-~~ living ~~ing~~ honest and sincere lives, and ~~living~~ not merely preaching about them, will be be able to instill a feeling of true religiosity in the pew. Let us begin to disturb, let us become unpopular, let us be smaller in number and poorer in wealth if we are ever to accomplish something in society and if we are to be a credit to our profession and to our people. "Be not afraid of them, for I am with thee to deliver thee, saith the Lord."

In the social sphere, let us speak out courageously against those who seek to undermine our basic assumptions in this country by catering to the prejudices of the minority groups in various parts of the country. Let us become aware that what is happening to the Negro in the South, the Indian in the West and the Mexican laborer in the South West are conditions which might lead to any attack upon the Jews as well. The deep-rooted hatreds of some of our people can do us nothing but harm for none of us are immune to persecution; the perfect and most recent example is to be found in the incidents at Miami Beach, Fla. Let us make our people aware, once and for all, that it is impossible for them to be good Jews if they harbor prejudices against any particular group of people or minority class.

In the sphere of relicion, let us reaffairm our positions as leaders in this field. It is the Rabbi who always has been and who should continue to be the leader, expert and advisor in all matter pertaining to theology, ceremonials and preaching material. The time has come when we must reaffirm our positions for in all too many congregations the Rabbi has been relegated to

a secondary position. ~~and~~ A few of the leading, influential ~~rich~~ laymen have taken it upon themselves to ~~run~~ administer the Temple and to dictate religious principles. No one can and ever will be able to deny the great contributions which layren have made to Judaism, and especially the reform movement, but there comes a time when we must make it very plain to our congregation and the members of the board that we, the rabbis, have the background, knowledge and ability to handle all matters dealing with the religious aspects of the Temple.

Lastly, in the economic field, we will also have to change our attitudes. It is not within our sphere of influence to tell people how to run their business, except in a moral and ethical sense, but it is our affair when the ~~wealthy~~ powerful members of our congregations assume a positions of leadership which seeks to rival that of the Rabbi. Let these men who aspire to honors and glory ~~position~~ be concerned with the business aspects of our congregation but let us not become involved in their pettiness and their minor disputes for authority. ~~Let us~~ We must not become tainted with the wealth of the minority but ~~let~~ we should devote ourselves ~~to us~~ to serve those in our congregations who earnestly seek the path toward God and who look to ~~seek~~ our message as an inspiration to live a positively oriented Jewish life. Once we become obsessed by the demon of wealth, once we begin to subjugate our ideals and principles ~~to~~ by catering to those who can afford and are willing to spend, we will have lost the purity and honesty which our religion advocates. We will have abandoned the road toward God; we will have turned from our loftiest aspiration: the attainment of the kingdom of God on earth.

Indeed, the role of the Rabbi has changed over the centuries and the change has not always been for the good. A reexamination

of our most basic ideals and beliefs is necessary and a reaffirmation ~~in~~ of the principles of our religion must be a part of our rededication to Judaism. The words of the prophet must become our guide and our creed, we must not bow to those who seek to rule ovdr us and we must, again, become concerned with the teaching of the ethics and beliefs of Judaism.

Be not afraid of them, for I am with thee to deliver thee, saith the Lord. Let us become unpopular, let us begin to disturb and let us become smaller in number for only in this way can we return to the way of Judaism. Only in this manner will we be able to maintain our positions as leaders and interpreters of the Jewish religion. The path on which we must travel is a thorny one, it is filled with obstacles which will require great courage and fortitude to overcome but the path will lead us to a more dignified profession, a more wholesome Judaism and a more respected place in society. We can, we will, we have the ability and opportunity to bring about a brotherhood of Man on earth which will be ~~xxxxx~~ subject to, in days to come, only the kingdom of God and the Father of all Mankind.

Queen

M. of H. 2 – Jan 1952
not submitted.

Chapel Benedictions--Feb. 4-9, 1952
HUC

O Lord, thou art within and all about us yet, all too often, do we tread the daily round of life unaware that Thy guiding hand is ever present. Cause the light of Thy countenance to shine upon us so that we will perceive a measure of Thy goodness and become ever more aware of Thy presence. (104)

Teach us, O Lord, that all men ~~and women~~ are our brothers ~~and sisters.~~ Cause us to realize that when we hurt another we put forth our hand against one upon whom, also, is the stamp of Divi ity. Thou, God of Love, cause us to love wholeheartedly and unselfishly. (111)

Often, O Lord, do we battle and rage as we propound our beliefs and principles. Grant us wisdom so that we may be able to discern whether it is really our principles that we are advocating or whether it is only our vanity that we seek to defend. Grant us, O Lord, ~~this process of~~ discernment. (116)

Merciful Father, all too frequently do we flee from Thy presence and we become weary and are afraid. Be Thou close unto us in our undertakings so that, when temptations come, we will remain firm and not lose heart. When we call upon Thee in days of tribulation, answer us and save us. (125)

Eternal God, who changeth not though all else vanish, we are like careless children who often forget Thee and go astray after vain things that are of no avail. In days to come fortify us against the dissapointments of our life and place into our hearts a feeling of unshakable confidence in Thee, our Rock and Redeemer. (136-7)

יהי רצון שלפניך

O God, we pray to thee for many blessings but all too often our wishes are selfish for we are vain. Grant us the love to seek with equal zeal the good of our fellowman for we are not alone in this world and we must learn to reach beyond ourselves and our own special interests. Grant us this Love and we will come nearer unto each other and, thus, eternally nearer unto Thee. (149)

Paraphrases of the Union Home Prayer Book. Brackets refer to page numbers.

Funeral Sermon.

With bowed heads, with tearful eyes and with heavy hearts have we gathered here this day to mourn the loss of a beloved member of our community. The days which have been filled with light and gladness have suddenly been turned into night and darkness. Because of our loss it will not be easy for us to reconcile ourselves to the fact that a new day will dawn and it will take a long time before we will again become conscious of the beauty of the morning light. However, as day, with all of its light and gladness, must inevitably turn into darkness so we must never fail to realize that night, and its forbidding aspects, bows before the majesty and splendor of the day. Life is a continuous cycle but no matter how black the night may be the beauty of the day is certain to follow.

One of our own has passed into the shadow of evening and for us it is night. It seems that darkness has enveloped us completely and that there is no hope or comfort for us in our grief. With the passing of L.K. the light of our days has been dimmed. Yet, the brilliance of day returns and we will be able to see again: "The sun also ariseth, and the sun goeth down; and hasteneth to his place where it ariseth." Eccle. 1:5 It is this cycle of hope and faith which is the comfort of mankind. Each one of us in our moment of despair and need must realize that the darkness of night is not a permanent affliction in our lives and that the day, with all of its radiance, will soon follow. By our actions, by our deeds and by our belief in the beauty of the new day can we become a part of this transition. The light of the new morning will show us our trials and tribulations in their true perspective and we will be able to glean a measure of hope and solace

from the rays of the newly risen sun.

L.K. will never leave us. It is his body which we lay to rest this day but his spirit, the spirit of progress, achievement and accomplishment will continue to live. He has left behind a heritage, a monument to his life and his deeds will always speak for him for what he was able to create has permanent value. After the period of darkness appears the light and splendor of day and we will see this light as we take on his tasks, as we seek to accomplish in our own way that which he sought to achieve in his lifetime.

How well I recall the many times he spoke to me of his work as a social worker. He would help, counsel and comfort all those who sought his advice and aid; he gave no thought to long hours, he ignored the strain on his health and he gave no heed to the pleas of his family and friends. He sought with all his being to bring a small ray of light into the lives of those who were not as fortunate as he found himself. This was the task to which he dedicated himself and his very life gave evidence to his belief in the ultimate triumph of light over darkness. He brought the rays of the warm sun to those who had fallen and stumbled into the dark pit of despair and disallusionment.

In this way must we make the transition from night to day, from darkness to the light of achievement and accomplishment. By helping others, as he aided them, will we pay tribute to him who is no longer with us and the darkness of mourning will be supplanted by a sense of attainement in which we will recognize the beauty of life and the splendor of day. Let this be our memorial to him whom we trusted, whom we loved and who was our friend.

Funeral Sermon - M.H. 2
Jan 1952

We, who are living in the middle of the twentieth century, believe ourselves to be sophisticated enough to know most of the answers to the problems which are facing us today. We are well versed in the field of politics, in economics, in history and philosophy and the problems of the world can be solved by us through our own analysis of a given situation. If we are not able to reach a solution, we can always turn to the commentators or columnists who will readily tell us what is wrong with our world and how we can find a remedy for the evil with which we are afflicted.

However, at times we come into contact with situations which even the columnists in our leading newspapers or periodicals cannot solve. The prospects of an Atomic War, for instance, fills us with dread and we are afraid to look into the future for fear of seeing there some of the things which might happen to us. All of us have opinions about an Atomic War and all of us speak of it yet the bomb shelters which are being prepared and the First Aid booklets which are being issued offer us no real comfort as we think and discuss the havoc which an atomic attack might bring upon us. It is in times like these that we turn to our imagination; we hope and dream of better things to come and we try diligently to arrive at an optimistic outlook on life. We dream fanciful dreams in order to escape from the dread reality with which we are confronted.

In our Thora portion this morning we have another case of a man fleeing from an evil and he, like we are want to do in our time, dreams great dreams and by these nocturnal adventures escapes from reality and fortifies himself for the journey ahead. In our story Jacob is fleeing from his brother Esau who seeks to kill him. Jacob, very much afraid of his brother, flees to Laban and hopes, there, to find refuge until the wrath of Esau has spent itself.

As Jacob is fleeing from his brother night overtakes him and he lies down to sleep. He dreams a dream in which angels appear to him, ascending and descending a ladder, as does God appear to Jacob and the two of them, the Wanderer and the Almighty, make a covenant for all time. In the morning, when Jacob awakes from his sleep he recognizes that he has tarried in a holy place and he erects an alter to commemorate his covenant with God. Secure in the knowledge that God is with him and fortified with the knowledge that his journey will be successful and that his descendents shall inherit the earth, Jacob continues on his journey. It is of this vision and of this ray of comfort that we think when we say the word in our Thora portion ~~tix~~ Gen 28:12 of this morning: — ~~Gen~~ "And he dreamed."

What can we learn from our ancestor as we read and think about his flight from his brother? Is there a message in that escape of ancient days for us in our modern day? I feel that we can learn a great deal from Jacob and his dream in the stillness of the night for we, also, flee when hard reality threatens to overtake us and we, too, seek to find a way of escape. As we look about us this day we find our world plagued by war, hunger, persecution and our efforts to alleviate the suffering on our planet do not seem to be effective at all. We help the poor of Greece and the people of India cry for aid; we give food to Italy and some other nation on the Continent receives a loan from us. Here, in our own country, the situation is not much better for many of our own people are in dire need of adequate housing, clothing and medical care. The now famous phrase of the late President Roosevelt that "one third of our nation is ill-housed, ill-clad and ill-nourished" is as true today as it was in January of 1937. These are the conditions which exist in the world today but our attitude toward these defects in our society is anything but humanitarian.

Our price for food, money, clothing and expert advice is interference. It is an escape from reality not on the individual level but on a nation-wide scale.

The flight of Jacob from Esau is an every day occurance in our time for man flees constantly from his neighbor as he seeks security. There is fear, distrust and open resentment of one person toward his fellow and those who are seeking to help are very often repulsed. Those of us who have good intentions and seek to aid our freinds and acquaintances are looked upon with scorn and derision and our actions are examined for the ulterior motive. Fear gnaws at the heart of my brother, distrust fills his soul and jealousy has become an integral part of his being. The human being who is plagued by fear and doubt finds comfort only in an escape from reality; in day dreams and fanciful visions or, as in the case of Jacob, he seeks to flee from the reality of life by nocturnal adventures in which he fancies himself to become an important person or one whose life is of some consequence. However, these people are sadly deluding themselves for in the morning their lives are again as empty and as cold as they were the night before.

Can we help these unfortunates ones, can ~~me~~ those who are filled with distrust ever walk the road of life with confidence again? I believe so for when Jacob dreamed of <u>loftier</u> things, he ~~also~~ became inspired with confidence and continued on his way with assurance. Jacob, undoubtedly, dreamed a good many dreams but his dreams turned from his every day fears and frustrations to dreams of the Almighty and to the Host which surrounded Him. Jacob dreamed of God and in this dream he came face to face with love and honesty and he was inspired with a feeling of gratitude for the good things which were also a part of his life. His children were promised a portion of the earth for an inheritance and he was allowed safe conduct for the journey

ahead. Jacob, the weary wanderer, made a covenant with God and through this act he became inspired and his prestige was raised in his own eyes. Our ancestor felt happy and secure, his future and that of his descendents was assured and the new partner of God marked this important event in his life by erecting a monument to the Almighty.

So, too, with the lost and forlorn in our society. They must stop seeking and dreaming of material things. The precious treasure of peace of mind and tranquility of soul comes only to those who believe and trust in God, who <u>live</u> the ideals of Love and Honesty which He represents. You and I, those of us who are willing to help in halting the flight of our brothers, must work together. Let us pledge new allegiance to the ethics of our religion and let us not merely utter words and pleasant sounding phrases but let us enact that which we advocate. A phrase such as ואהבת לרעך כמוך Lev 19:18 "Thou shalt love Thy neighbor as thyself" is not made up of mere words which are easy to say and pleasant to listen to, the phrase is not a cliché but is a way of life; a way of life which must become our design for living. Let us truly love our neighbors and help them find the way of confidence; let us inspire them to the best of our ability with a love for Judaism and the way of life our religion teaches for they will be strengthened by it and will no longer flee from the evils that encompass them. Let us be honest and sincere in our actions and let us be diligent in our work for we hope and trust that in days to come our actions will inspire others with a sense of security so that they, also, will benefit and their lives will become ever more meaningful to them. Then will their flight be ended and they will erect a memorial of thanksgiving. This memorial will mark their covenant with a new and fearless life.

ס"ת "And he dreamed". Jacob dreamed not only of the mun-

dane and the selfish but in his dreams he became a partner with God. Would that more of mankind were like him for then, perhaps, some of the fear, dread and insecurity of days to come might disappear. As more and more of mankind walks with confidence and a sense of security people will re-evaluate their lives and their place in the world and by their facing of reality war, misery and anguish may one day become unknown.

~~¶~~ "And he dreamed". He dreamed of God and he found Him. Let us also dream of the Almighty and through finding Him we will, like Jacob, become exalted for we shall be helping others find themselves. May God grant us the strenght and courage we need for the days and work ahead. We are laboring to make our brothers more confident and we are helping them to be more secure. By helping them in this way we are building a better place, a fearless world, in which to live.

Amen.

Not acceptable - rewrite

Address to Sisterhood.

Midrash: Women are the backbone of religious teaching.

Tradition: The child follows the religion of its mother because of her tremendeous influence. Also, women were exempt from many of the duties imposed on Man because their place was ~~th~~ with the child and in the home. Some of the famous women who took places of leadership in Israel were Deborah, Ruth, Naomi,Miriam, etc

In moder life we have such women as Henrietta Szold, Emman Lazarus, etc.

Today: Women are again the important persons in the house and in regard to the child for the husband is out to work and, therefore, the child and Synagogue is left to the care of the Mother.

It seems, also, that women have an innate trait of religious devotion.

Task of Women:

1) help meet the budget of the Temple and support Union.
   a--Rummage Sales, Parties, Entertainment, Dance s
   b--have affairs which are in consonance with Judaism:
      Purim Dance, Chanukah party, Seder
2) Sponsor an Oneg Shabbos after services with tea, wine and cookies. This sort of an affair is very good in smaller towns especially for it will provide a meeting opportunity on an informal and intimate basis.
3) Open a gift shop, for two reasons: makes money and gives you an opportunity of selling merchandise with a Jewish flavor since those objects are almost unavailable in smaller cities.
   a--Kiddush cups, Jewish books, New Year cards, Jewish records, etc.
4) Help in the organization of the Youth Groups
5) Where there is no Parents Organization, have the Sisterhood play a vital role in the Sunday School.
6) Blessing of the Sabbath Lights in Temple
7) Sponsor Adult Education courses; Sponsor lectures, films, forums, etc. in cooperation with Mens Club
8) Have a sewing group
9) Work on a Project which will take you beyond the the confines of the Temple so that the effectiveness of the Temple is felt as far as the work will reach.

a--work for Cancer, Overseas Relief, Red Cross, work in conjunction with Welfare Agencies in Orlando, etc.

Dangers among Affiliates: great danger is that organization begins with noble objectives and loses them ~~in~~ by way of quarrels, petty politics, bickering, etc. Become so involved with the work and the organization that you forget all about the objective. The objective should be to bring honor and glory to the Sisterhood and not to individuals. As your mane and fame spreads, sow ill spread the reputation of the Temple.

Midrash:

Hebrew Word for Man is אדם remove middle letter ד which stands for God and you have אש "Fire, destruction, strife, contention" left.
Hebrew word for Woman is אשה remove last letter ה which stands for God and you have אש "Fire, contention, strife, discord" left.
Must never lose sight of that middle and last letter for this is your objective and goal.
Work to build and you will make mistakes but if these mistakes are made with good intentions and with the objective in view then the mistakes are made לשם שמים "for the sake of Heaven". However, if you lose sight of the objective and the goal, you make mistakes and they will lead to destruction.

Sisterhood of Cong.
Lib. Judaism -
Orlando, Fla.
Oct 3, 1951

Midrash: Women are teachers of ref teaching

Trad: Child follows ref of Mother for Jew influence + women are exempt from many rel. duties for they spend time with children.

Deborah Ruth Naomi Miriam: leaders

Emma Lazarus: today.

Today: Women help shape Jew. institutions. By

① innate Jewish ref. elan

② Train our learning & living: Syn. school + home is task of women.

Task of Women: ① help meet the budget of temple (i.e. Sisterhood) a) Sales, parties, Entertainment, Dances

b) Bake affairs which are in connection with Purim Ball, Chanukah party

② sponsor an Oneg Shabbos - for informal forum - give chance to meet & in direct basis rather than formal

③ open a Gift Shop: a) makes money b) things Jewish, cultural and unavailable in Cinn, Prob, Rel. cards, records

④ help the Youth Group

⑤ When there is no Women's Org, have S. play vital role in Sunday School

⑥ Blessing of Sabbath Lights

⑦ Sponsor Lectures, etc with New Club

⑧ Sponsor Adult-Ed courses.

⑨ Sewing Group

⑩ Project which takes them beyond Sisterhood

Prayer-Invocation to start meeting & Benediction at close

& effectiveness D & fr is fulltime for as their sole
relatives: Emma Nurse Philip Red Cross
Great danger of affiliates: begin with noble
objectives but become so involved in work
that re forget the obj. Must always

word for man is ἀνήρ middle letter is 'N'. Used
in " " woman is γύνη
genuine middle 'N' than ἐκ-prefix

last letter Ν > ΝΚ in Ν - genuine Ν of root
woman and than ΝΚ : ἐκστατικός

not to build a wall mistakes but as bridges '→'
see there the mistakes are one side - but
if you love right Ν God → have destructive.

My friends,

Not too long ago I had the opportunity to make ~~a~~ long trip by means of the automobile. from N. Y. to Cinci. in order to further our studies. As we sped along the highways which lead through the center of this country we could not help but observe the magnificent spectacle surrounding us. We were thrilled to see the beauties of nature and we felt humble as we gazed upon the ~~magnificence~~ glory of Gods' handiwork. We saw leaves and bushes which sparkled with deep reds, glorious yellows appealing greens ~~and wonderful dark shades of brown~~. Words cannot adequately describe the thrill which we felt as we passed tree after tree with these wonderful and enriching colors. One felt truly glad to be alive.

As the day wore on, though, we began to notice that some of these brilliant colors began to lose some of their sparkle and that these yellows, greens and reds soon became nothing more than shades of brown or black. As night approached we noticed that we could distinguish less and less and that all the beauty of the day had become nothing more than a great mass of dark, ugly shrubbery. Not only that, but we noticed that with the going down of the sun the wind grew more and more intense and that many of the leaves, which had been so brilliant during the day, were swept away by the fury of the wind and fell to the ground. Then, as the rays of the sun vanished, the night became one of intense darkness and one of bitter cold which made us feel that night, as we saw felt it then, was truly fearsome and unfriendly in its darkness.

My friends, from the first World War on, the Jews in Germany as you all know were comparatively happy and secure. They also saw the beauty of nature and were happy and content to look upon their surroundings with satisfaction and comfort. But as 1933 approached their wonderful life lost some of its brilliance; remarks were made and attitudes changed so that the yellows,

greens and reds soon became dull and ~~the~~ we ~~Jews~~ finally began to realize that all was not too well with ~~their~~ our security. ~~They~~ The Jews were dismissed from their jobs, the secure positions within the German state were not as secure as they had thought and their prestige was swept away by the fury of the German police system. By 1938 night had fallen upon ~~them~~ us — all was dirty and drab; the Germans became more cruel than any other nation in World History. Darkness had come upon ~~the~~ German Jewry in the sense that the light of culture and learning had been extinguished + that murder, theft, beatings and burnings had become the order of the day and the Jews were powerless to protect themselves against this holocust which was sweeping over them and which swept away everything in its path. Little children were taken from their mothers, husband and wife were separated never to see each other again, the brother was killed and the sister was violated; nothing was sacred to the beasts of Germany. But this was not all. The puppets of the police did something even more drastic, something which could hurt the Jews even more than the loss of limb and property. These former human beings who had now become transformed into ~~the most horrifying beasts~~ animals proceeded to burn to the ground every Synagogue within their reach. By doing that they destroyed, for the time being, the life-blood and core of the Jew for the Thora was in that Synagogue, the Thora which the Orthodox Jew believes was given by God to his people Israel. Not only that but they burned the books, broke the pews, tore the Eternal Light from its moorings and traded the gold and silver which had decorated the Thora for spending money. Night had not only fallen upon the Jew who was now deprived of his dignity as a person and the central point of his culture; but night had also fallen upon the German for from a scientific, literary and cultured people he had sunk to the lowest possible level, he had drunk of the wine of arrogance and had become intoxicated; he was rolling in the filfth of the street a vic

tim of the filfth he had created. The German left the Jew no peace from that time on until by the end of the war six million Jews, six million men, women and children had been killed in the most gruesome manner. Night had come, the leaves did not show any color, many branches were bare, all was cold, fearful and hateful. The distinction between a good man and a bad one had dissapeared for night had fallen and the leaves had dropped to the ground.

My friends, let me bring you back for a little while to the car ride I was taking. As we speed on through the night we began to look forward to something. Our feeling of anticipation became ever more intense as each minute of the long, long night wore on; as we were ever coming closer to our destination. We began to search the distant horizon for the first rays of the sun, for the first indications of light and then we finally espied upon the horizon the first rays of a new day, the first signs of beautiful things to come. Gradually the dark, ugly clumps of bushes dissapeared and the colors began to lose their drabness. The yellows and the greens, the reds and the browns reappeared and our hearts rejoiced for the beauty of Gods handiwork had driven away the ugly and fearsome night. The trees seemed to sense this new spirit of life also for they lifted their crowns and stood erect in all their splendor. They stood proud and ~~erect~~ tall for they had shaken off the shackles of night which had bound them for so long. A new day had dawned for all and a new feeling of security eveloped us.

TP And so it was with the Jews in Germany. The terror of the dark was slowly to be alleviated, the Allies made their claim and stated their purpose and the Jews were not forgotten. They were released from the concentration camp, they were allowed to go back to their original homes and slowly, in due process of time, a portion of them were given back their lost property and some managed to salvage a little out of the holocust. Most of them, though, were not interested in the old country and for them the dawn was even slower in coming. They were virtually imprisoned in D.P. camps, they were not allowed entry into Palestine and they were again put behind

barbed wire on the island of Cyprus while the U.S. passed anti-Jewish immigration laws. But the sun was not to be denied; it was destined to win its battle over the forces of darkness and fear for after the passage of three long and weary years the Jews were finally given what was due to them, Israel became a nation and the Jew was able to raise his head again in pride for his dignity as a human being had been restored to him. They were happy days for us and we were duly grateful. Yet, the sun is just beginning to come up on the horizon and there is a future ahead of us which almost defies description. I believe that when the sun has reached its peak the world will acknowledge the achievements of Judaism and will profit thereby. We will show them that from a people which had been stripped of all its possessions, spiritual and material, we have come back to lead the world on its path of righteousness and peace. The sun need never set for us, or for the world for as long as man respects man, and nations acknowledge the rights of other nations, we will be in a state of peace, decency and warmth. I say that it is within the power of mankind to make this world a better one.

All of us must work together to prevent another fiasco as has so recently occured. We must combine our efforts for each people, each race, each religion has something to give to the general welfare. The days of persecution will dissapear for we will put into action the ethical teachings of all people. The sentence from ויקרא Chapt. 19,v.18 ואהבת לרעך כמוך "Thou shalt love they neighbor as Thyself" shall not be a mere matter of gwrds but a living principle. We shall soon realize, then, that we are all children of One God and that all of us are human beings. If the sun is to remain high in the heavens above, if Gods handiwork is to remain beautiful and thrilling, if the trees are to remain tall and erect then we must live and act according to this doctrine. When that time comes, and it will come, God will be in His Heaven, Man in his Glory and

an era of peace will be established on earth from that time forth and for always.

שָׂלוֹם עַל יִשְׂרָאֵל עַמְּךָ תָּשִׂים לְעוֹלָם. כִּי אַתָּה הוּא מֶלֶךְ אָדוֹן לְכָל-
שָׁלוֹם/ וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת-עַמְּךָ יִשְׂרָאֵל בְּכָל-עֵת וּבְכָל-שָׁעָה בִּשְׁלוֹמֶךָ.
בָּרוּךְ אַתָּה יְיָ הַמְבָרֵךְ אֶת-עַמּוֹ יִשְׂרָאֵל בַּשָּׁלוֹם.

"Grant abundant peace unto Israel thy people for ever; for thou art the sovereign Lord of all peace; and may it be good in thy sight to bless thy people Israel at all times and in every hour with thy peace. Blessed art thou, o Lord, who blessest thy people ~~xi~~ Israel with peace."

for Nov 9 anniversary re: Germany.
del in Cincinnati to State Club
on Nov 12 (?), 1949

Benediction of "Old Age Home" Services; Friday, Nov. 25, 1949.

אבינו שבשמים, Our Father, who art in Heaven, on the eve of this Sabbath we stand before you as humble human beings. We are grateful to Thee for allowing us to greet (in peace and serenity) the day of rest and we are thankful to Thee for giving us the power of devotion and love with which we can appreciate Thy gifts. May Thy ideals of decency, justice and mercy be ever before us and bestow upon us the strength not merely to voice these ideals but to live them. May peace and contentment reign within us and may we find joy and happiness by walking in Thy way. Blessed art Thou, O Lord, who has given Man the Sabbath, the day of love and mercy, the day of happiness and peace. AMEN.

* עז לעמו יתן/. יי יברך את-עמו בשלום.

The Lord will give strength unto His people, the Lord will bless His people with peace. Amen.

Benediction of "Old Age Home" Services; Saturday, Nov. 26, 1949.

O Lord, we come before Thee on this day of thanksgiving and ask Thee to bless us. Our offerings are not in the material realm but in the spiritual sphere. Accept our thoughts, prayers and supplications for we offer these up to Thee with all our hearts and souls. We offer ourselves to Thee for we have nothing else we can give. Be gentle with us, in Thine infinite mercy, and cause ~~us~~ Thy light to shine upon us for we say with the Psalmist: 36:10

כִּי־עִמְּךָ מְקוֹר חַיִּים בְּאוֹרְךָ נִרְאֶה־אוֹר "In Thy Light we will see Light."

Amen.

יְבָרֶכְךָ יְיָ וְיִשְׁמְרֶךָ "

May the Lord bless Thee + Keep Thee

יָאֵר יְיָ פָּנָיו אֵלֶיךָ וִיחֻנֶּךָּ "

May the Lord let his countenance shine upon Thee + be gracious unto Thee.

יִשָּׂא יְיָ פָּנָיו אֵלֶיךָ וְיָשֵׂם לְךָ שָׁלוֹם "

May the Lord lift up His countenance upon Thee + give Thee peace. Amen.

My Friends, This is the weekend of thanksgiving and it has been made clear to us by all sorts of means that this is the proper time to give thanks for the many blessings which we enjoy. All of us know the story of the Pilgrims and how they gave thanks to G'd when they landed safely on these shores and how they made a great feast in order to celebrate their landing upon the shores of a land which they hoped would give them the freedom they sought after.

This custom of giving thanks is a very good idea and I would like to tell you for just a little while how the Jews in ancient times gave thanks to G'd for all the things which they enjoyed. In ancient Palestine all the Jews would celebrate this festival by giving up the best of their first fruits and by gathering up a little of their best produce and they would prepare to go to Jerusalem to offer up their gifts at the Temple.

The people would gather a little wheat, barley or corn; some figs, dates or citrus fruits and they would pack their gifts in simple wicker baskets made of willow twigs while the rich would bring their fruit in baskets coated with gold and other precious ornaments. When the appointed time came, all those that were able went off on the journey to Jerusalem and those which were unable to go would stay at home and pray there.

When the people would reach the Temple, the Priests would receive them; the rich with their golden baskets and the poor with their baskets made out of willow twigs. All people would get the opportunity to hand the priest thier gifts and the priest would treat each gift with as much reverance as he would any other. The poor and the rich were equal before the priest, the few fruits of this man were as gratefully accepted for the sacrifice as were the many gifts of the man who was better off. The priest took

them all and offered up the sacrifice and the people were happy knowing that their fruit also had been burned upon the alter of G'd as a thanksgiving present to Him.

And so, my friends, it is with us today. We too bring fruits before G'd; our thoughts, our actions are all dedicated to Him. We can be very certain that G'd hears and acknowledges all our prayers and supplications for G'd does not make any distinction between this man and that, the poor and the rich. All of us are equal before G'd for G'd looks down upon us and judges us by what we have accomplished in our lifetime and how we have practiced Judaism. Our first fruit, our offer of thanksgiving, in this modern day, is not any material thing but a spiritual one. Have we loved our fellow man, have we attended Synagogue whenever possible, have we sided with the just man, have we abstained from hypocricy? If we can answer "Yes" to these questions we may feel assured that G'd will hear our prayers and accept our offerings of thanksgiving. With this knowledge we can face the days ahead of us with courage, faith and a feeling of righteousness. G'd watches over them that adhere to His ideals and with Him watching over us we need not fear. May we be numbered among those people and as our thanksgiving offering is accepted, we will be happier and more fortunate beings. May the Lord watch over us and ~~bless~~ be gracious unto us, may he partake of our offerings and may He, if we are deserving, ~~be gracious unto~~ bless us. Amen.

Sermon at "Old Age Home" Services; Saturday, Nov. 26, 1949

Benediction for Price Hill Congregation; December 2, 1949

אבינו שבשמים Our Father in Heaven, a challenge has been placed before us this evening. We have been asked not only to dream dreams ~~xxx~~ and to see visions but to convert these dreams into a positive way of life.

O Lord, we stand before you knowing how limited our resources are and we ask Thee to endow us with wisdom and strength in order to develop the potentialities within us. With Thy help we will be able to meet the challenge with courage and conviction and then we can take action so that through our efforts we will add to the general welfare of all people.

This is our desire, this is our goal and to this end we dedicate our lives.

"ה' עוז לעמו יתן / ה' יברך את עמו בשלום"

The Lord will give strength unto his people, the Lord will bless his people with peace. Amen.

Jewish Youth Views Religion in the Atomic Age.

Centuries ago there were two brothers; the name of the one was Abel and the name of the other was Cain. These two brothers lived in a time which we call the "Prehistoric Age"; they lived in coarse shelters, hunted for their food, worshipped their God. One day these two had an argument over a sacrificial offering and, in his wrath, Cain slew Abel. The first murder had been committed on earth; and due to force one man less was alive.

Today we live in a time which we call the "Atomic Age" or, perhaps, it would be more fitting to call it the "Age of the Cataclysm". We human beings, who at times consider ourselves to be sophisticated and up-to-date, have now advanced from the Prehistoric Age to the year 1950 and we are quite proud of our achievements. We have made progress in science, technology, physiology and psychology * many other fields. As we progressed in all of the spheres just mentioned we have also managed to make advances in the art of killing our fellow human beings, our brothers and whereas Cain killed one man, we are now capable of killing hundreds of thousands with one solitary Hydrogen Bomb.

that Cain, ~~as~~ the Midrash tells us, had his difficulties when he killed Abel for he was to commit the first murder on earth and, therefore, he did not know where to plunge his weapon in order to kill his brother. In comparison to Cain, we civilized human beings of today are quite proficient in the art of killing for we know exactly where to strike, how to do it and with what to strike. Yes, my friends we are indeed living in an advanced age.

This advanced age of which I speak has brought us, whether we like it or not, into contact with the Atomic era. What does this Atomic epoch mean to us and with what problems does it confront us? The problem with which this new age confronts us is a simple one and can be stated in three precise and meaningful words. The prob-

lem is, Life or Annihilation. We can follow the path upon which we have been travelling for the last few years; we can continue to build tanks, planes, guns and bombs; we can continue to spend more than 50 cents out of every dollar for armaments; we can continue to preach and theorize about the cold war but sooner or later we shall find ourselves on the battlefield. The terrors of a war can only be a matter of the most horrible conjecture but we can be sure about this one fact: that the next war, if there will be one, will be the most destructive ever fought on earth. Perhaps an idea of the consequences which an Atomic war or a hydrogen bomb fiasco may bring upon us, can be gathered by the title of a pamphlet written by Df. Harold C. Urey, the famous atomic physicist. The title of the pamphlet is, "I am a frightened Man";and who has a better cause to be frightened than the man who helped to build the bomb and who is most familiar with its destructive power? Human life will be the cheapest commodity in an Atomic War, the effects of radio active waves will be felt by generations yet unborn and entire cities will be wiped off the face of the earth. In short, there will be no hiding place from this destructive force which our nation is now producing in quantity. We must also remember that the atomic bomb will not be a simple means of solving a political question for the bomb is the greatest of democrats and makes no distinctions among the men who are on the left politically, the ones on the right or those who tread the middle course. The Atomic Bomb, as well as the Hydrogen Bomb, would not discriminate. It would kill us all.

What then is the other path which is open to us? One could simply say that this other road is to stop all war production, forget about the whole thing and think of more pleasant matters. Unfortunately, though, the situation is not as simple as all that; we <u>have</u> the Bomb and we <u>have</u> entered upon a new era.

31.0 Net Revenue
14.3 Net Rd
13.3 Interest on Debt
7.5

Net Revenue
1/16/10

I like to feel, though, that this new era upon which we are entering is not as bad as it may seem at first glance. In fact, I believe that the Atomic Age can be of real benefit to mankind. I say this for now the world must take stock of itself and look at things in a new light. The Atomic Bomb has brought us to the point at which all people, who do not want to die a horrible death, are finally forced to look at their fellow human beings and they must try to understand them. Through this understanding they must begin to have respect for each other. The Atomic Bomb can institute a new era of human relations; the H-Bomb need not necessarily mean the Hydrogen Bomb, but the "H" can stand for "Humanity".--What can we do to bring about this new era of human relations and want, specifically, can we, the Jewish Youth, do to bring about a better relationship among all the peoples of the earth?

We must first of all realize and understand, as is taught in the Bible, that לֹא בְכֹחַ וְלֹא בְגְבוּרָה כִּי אִם בְּרוּחִי I Sam. 2:9 "Not by strength can man prevail." Man can only make progress if he puts his weapons aside and advances in decency and friendship. Furthermore, we must realize that it is about time to stop preaching against war, and time to start preaching for peace. There is a great difference between these two concepts for preaching against war seems to me to be a passive way of expressing oneself but preaching for peace may mean an active participation in a liberal peace movements. These peace movements have been stereotyped and have been frowned upon by those people who are afraid of them yet, these movements preach of that state of existence which we all desire. They urge us to act so that we may eat, sleep, live and die without fear and that is a message which all too few have tried to teach us in many a year. The four freedoms, which contain the (above) concepts have been trampled upon to such an extent that they are unrecognizable today. We must always remember that if

these four lofty concepts can be ground into the dust, there is nothing to prevent one man from doing the same to another. Who is the prophet of today who will have the courage to cry out, מַה לָּכֶם תְּדַכְּאוּ עַמִּי "What mean ye that ye crush my people?" and who is the man that will rouse us and cry out defiantly, קוּמִי "Shake thyself free from the dust and arise!"

Who are the ones who will perform this task? We are the ones that must take it upon ourselves to speak out at every opportunity. ~~and~~ We are the ones who must see to it that the peoples of the world come together, that they rouse themselves and that they re-evaluate their lives in the light of a new era. What is the medium of this awakening? The Jewish Religion can serve that purpose and we, the Jewish Youth, must be the standard bearers. Judaism teaches us the basic law of mankind through its literature and its teachings show us how "Love Thy Neighbor as Thyself" can be applied. Too many of us take this phrase to be a cliche and speak of it as if it were a trite remark. It is <u>not</u> a trite remark and it is <u>not</u> a cliche, no matter how many times one repeats the phrase. I say that we must repeat these words and live by them until all the people have come to accept them; even those who took it from us and now claim it as their own.

What else does Judaism teach us in regard to this kind of a service to mankind? It teaches us that we are a chosen people, not chosen in the sense of being a superior people but chosen to spread the word of God to all the people, in all ages. The word of God is Justice, Decency, Honesty and Truth and none of us need be afraid to speak out for these ideals even if the world at large does not like to hear of them, ~~and~~ even if the world would rather believe in the lies produced by the propaganda machine. For those of you who are afraid to speak out in the interest of peace and truth, listen to the word of God as spoken by the prophet Isaiah:

Isa 41:9,10

"I have chosen Thee and not cast Thee away.
Fear thou not for I am with thee, be not
dismayed for I am Thy God; for I strengthen
thee, yea, I help thee, yea, I uphold thee
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That is our lesson, that must be our inspiration. That is how the Jewish Youth must View Religion in the Atomic Age: as a means to bringing about a more perfect understanding among all the people. There need not be any war, there need not be any destruction, there need not be any enmity. but there must be, and we must achieve it, Love and Honesty. That is our task ahead. We must speak out at every opportunity, we must re-think and revise our outlook on life and we must learn to reppect the other man whether he be our next door nieghbor or a man living thousands of miles away, even if that man live in Russia.

We must avert catastrophe and in order to accomplish this we must cry out. You who have been away from God, away from xxxxxx Judaism, you who have been afraid to speak out for what is right: all of you, yea, all of us must cry out undaunted and unafraid and then, with our mission fulfilled, we will be able to join the prophet Hosea in saying: וְאָמַרְתִּי לְלֹא עַמִּי עַמִּי אָתָּה וְהוּא יֹאמַר אֱלֹהָי׃

Hosea 2:25 "And I said unto those who were not my people, thou art my people; and they shall say, Thou art my God."

Amen.

Delivered
Hebrew Tabernacle
III/31/50

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III

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"And I said unto those who were not my people, thou art my people; and they shall say, Thou art my God."

Amen.

Delivered
Hebrew Tabernacle
11/31/50 HHH

My dear friends,

When a religious wedding ceremony is conducted we use many and varied symbols. The bridal pair stands under the Chupo, rings are used, the bride and bridegroom wear a certain kind of attire, we break a glass during the ceremony and there are certain standard words which are uttered by the rabbi who is performing the ceremony. All of these symbols are a part of the wedding and we take them very much for granted for they are an integral part of the service.

There is, however, one other kind of symbol which we use at all weddings and this one was no exception. There is nothing Jewish about it and it is, by no means, a necessary part of the service but we use it since it offers much beauty and adds color and splendor to the entire proceedings. I refer to the flowers which decorate the pulpit and which the bride carries in her hands.

The flower is a decoration which we have used for a good many years solely for the purpose of beautifying the ceremony and the place of worship in which the wedding is to take place. I feel, however, that there is something else connected with the symbol of the flower but I must admit that this is my own interpretation, my own Midrash so to speak, and I would like to tell you about it.

I read, many years ago, that the sun flower is that kind of a plant which turns itself continually so that its face is always toward the sun. As the sun moves from east to west, so does the flower incline and bend itself. We know that other flowers are affected by the sun in a similar way: if flowers are placed within the home and away from the window, the flower will wither. Put, however, the newly cut flower next to the window where the rays and warmth of the sun can reach it and that plant will remain alive and will radiate charm and beauty for many days. The flower, then, without the sun cannot exist and the sun loses its function and purpose if it is not

able to give a measure of life and warmth to some object, be it a flower or anything else.

My friends, I feel that this sort of a relationship can also be applied to our newly married couple of today, to Ellinor and Ernest. When these two lovely people met at our ~~house~~ home a little more than four years ago, each one found a companion and within each of them there was awakened a certain feeling of mutuality which has since ripened into that very beautiful relationship which we call Love. It seemed to me that whenever these two were together they were very happy, that there was something about their relationship which was theirs alone and no one else was able to break into their deepest and innermost feelings. Whenever Ellinor and Ernest were apart, one could feel a sense of yearning, of loneliness, of wishful thinking that the other one would soon appear. This sort of a relationship is very much akin to the one I drew in my picture of the flower: as the flower and the sun come close together in order to give each other life and a purpose for living, so with these two who found in each others company a feeling of security, mutuality and love. Indeed, the picture of Ernest and Ellinor, together, was one of purest happiness and it was not at all difficult to see that here were two people who had found in each other a design and a purpose for living.

But what kind of a love is this of which I speak? Do I refer to the purely material aspects of love and appearance? Of course, not! I refer not to the beauty and loveliness without but to that love which is to be found within. It is this love which the two of you have discovered; you have recognized that beauty and material things are not the be-all and end-all of life but that there is something deeper and more holy which must be a part of you. The Rabbis have expressed this thought better than I could ever hope to do,

therefore let me charge you with their saying:
וו אפשר לאיש מלא אישה ואין אפשר לאשה מלא איש ואל אב שניהם
מלא שכינה.

"A man cannot be without a woman, and a woman cannot be without a man, and both of them cannot be without the Divine Presence."

It is the wisdom of this saying which you both must realize this day and it is on this occassion that you must pledge never to stray from the holy love which burns within you for, without it and without each other, you cannot exist. Love each other in a pure and true way; seek that which is clean and good.

As with the flower which needs the sun in order to live and the sun which needs the flower in order to heve a purpose for its existence, so the two of you, together, will live a most wonderful life for you will be sustained by each other and your union will be protected by the Almighty.

It is with this in mind that I extend to you my wishes for a long and happy life together; for a life which gives to you a holy purpose and a high goal. I pray that you will ~~find~~ retain in each others presence a spark of the divine for then your love will continue to emanate from within, from the depth of your heart and inner being. In this way you will be able to bring glory and honor to your families, to your friends, and, in your own small way, to all of Israel.

Amen.

delivered
12/24/50
Wedding:
Ernest - Ellinor Skim

Prayer.

O Lord, our God, we stand before Thee this day in awe and humility realizing that from Thee all blessings flow, that our lives are entirely in Thy hands. Health, happiness, joy, blessings--- all come from Thee and for having made our lives so pleasant throughout all the years that have passed we glorify Thy name this day.

As do joy and happiness come from Thee, so doest Thou also apportion sorrow and tragedy unto us. We bow before Thee humbly and are grateful to Thee for having spared us sorrow and tribulation all our days; for having sheltered us while the people of Israel was undergoing persecution in recent years.

We know that we were spared because of Thy Divine Grace; we realize that our good fortune was brought about only because of Thee.

O Lord, our God, eventhough Thou hast given us so much of Thy goodness and hast made our life a blessing rather than a burden, we come before Thee again to petition Thee in prayer. We ask Thee to bestow upon us a small measure of Thy wisdom so that, in future days, we will more readily appreciate the little things which make life Divine. Lead us to the realization that the crust of bread, the health of body and mind as well as the length of our days on this earth are all ordained by Thy divine Providence.

Lord, God of all the Universe, we ask Thee to allow us to see another day; a day filled with the beauty and glory which we call Life.

Amen.

Robert L. Lehman M & H 1 March 8, 1951

Lord, our God, a feeling of peace and serenity is upon us as we stand before Thee. When we leave Thy habitation cause this feeling to remain with us so that with an inner feeling of calm we may be able to contend with the problems that we are to face in the days to come. Protect us, O Lord, and guide us for the path is strewn with obstacles which we can only overcome with the benefit of Thy blessings.

O Lord, our God, cause peace and serenity to rule our hearts now and in days to come.

Amen.

Our God, and God of our fathers, we come Before Thee each day praising Thy name and proclaiming Thy goodness. Oftimes, however, our praise and adoration is only mere wordage for too often we doubt as we behold events which we cannot comprehend. Grant us the knowledge to understand Thee more fully so that the words of our mouths amd the meditations of our hearts will become ever more sincere and more acceptable to Thee.

Amen.

O Lord, here, in Thy presence we are humble and we raise our voices in thanksgiving for all that Thou hast bestowed upon us. When we are near Thee we realize that all of us are as nought before Thee. Yet, when we leave Thy temple we become arrogant, selfish and hard of heart. Cause us, O Lord, to realize that the spirit of humility which is to be found here must contimue beyond these walls. Let slander, selfishness and greed dissapear and cause love, honesty and friendship to be a part of our daily lives for there is a spark of the Divine in all of us.

Amen.

Chapel Benedictions IV/2-4/1951

Lord, God of all the Universe, we come before Thee in awe and humility realizing that from Thee come all those things which we hold dear. The great as well as the small emanates from Thee but all too often we scorn Thy favors and hold them in light esteem as we exalt material success. Lord, cause us to appreciate those favors which we so often take for grated; let Thy blessings of health, honesty and friendship be brought upon us and cause us to appreciate Thy blessings continually. Amen.

Our God and God of our fathers, we stand before Thee and seek Thy blessings. We ask Thee to bestow upon us a small measure of Thine infinite Mercy so that we may be able to deal more justly with our fellows. Cause us to be gentle and give us understanding so that we may overlook the flaws in others realizing that we are burdened with faults of our own. Cause us, O Lord, to live in peace and harmony with one another. Amen.

O Lord, it has been a week of toil and strain but now, as we enter upon the Sabbath day, we put aside these problems which have beset us during the days that have passed. Thou hast ordained the Sabbath as a day of rest and peace but all too often we lose sight of its meaning and its significance.

Help us, then, O Lord, and bless us with a feeling of rest and refreshment of soul; cause it truly to be a day of peace by virtue of our actions which we hope will be strengthened by Thy blessing of Good Will toward all. Amen.

Chapel Benedictions IV/5-6/1951

O Lord, our God, in Thine infinite Wisdom Thou hast established this Universe and hast made it beneficial to Man. All that is a part of Thy Creation serves a purpose and the smallest as well as the greatest have their ordained place in its scheme.

We come Before Thee gratefully and thank Thee for having made us a part of Thy Divine Work. What we are and what we possess is ours only because Thou hast permitted it and we take cognizance of even the smallest of blessings which Thou hast allotted unto us.

Yet, not all of us are grateful and not all of us believe and trust with perfect faith. We look about us and we see events which we cannot comprehend; we become discouraged and doubt for our ability to understand is limited. We pray to Thee day after day but all too frequently we mouth our prayers without conviction for we do not believe in our hearts that these prayers will be answered.

O Lord, we petition Thee this day for a greater power of understanding. Grant us the ability and the courage to continue the search for Thee so that, one day in the future, we may be able to understand more of the events which are beyond our comprehension today. Bring all of us to the realization that even though we are not able to understand the workings of Thy Will, all is for our good and the secrets of the Universe will one day become known unto us.

Bless us with the power to toil for ultimate understanding and help us to comprehend by permitting us to continue the search. By persisting in the quest we shall learn to understand Thee and Thy works. In the fullness of time all of us will be grateful to Thee, will acknowledge Thy power and trust in Thee with perfect faith.

Amen.

Chapel Prayer - 11/7/1951

THE CLASS OF 1952

The Rabbis, The Faculty,

and the Board of Trustees of

THE ISAAC M. WISE TEMPLE

extend to you

a cordial invitation to attend the

GRADUATION EXERCISES

of the High School Department

Friday morning, May thirtieth

at ten o'clock

at the Isaac M. Wise Temple

Eighth and Plum Streets

Cincinnati, Ohio

PROGRAM ON INSIDE

. . . PROGRAM . . .

Opening Hymn ..... Choir

Shovuos Services ..... Faculty
- Alan Sokobin
- Alvin Mellman
- Herbert Morris
- Leon Jick
- Jordan Pearlson

Processional ..... Graduates

Torah Service and Ceremonial .....
- Rabbi James G. Heller
- Phyllis Stein
- Sandra J. Katz
- Jacob Lorenz

Ten Commandments .....
- Gordon M. Bogdan
- Shirley M. Guttman
- Babette Lee Goodman
- Marilyn Joyce Pink

Haftorah ..... Deborah Anne Lowenthal

Opening Prayer ..... Jo Ann Widerschein

From a Teacher ..... Robert L. Lehman
Senior Class Teacher

Response ..... Eugene B. Mihaly

Theme: REFORM JUDAISM

Jay D. Shuchter
Peggy May
Zelda Wolf
Carol Ahron Carmel
Stewart Dunsker

From a Parent ..... Mrs. Louis Ehrenfeld

Response ..... Ann Marie Ehrenfeld

Charge ..... Rabbi Samuel Wohl

Awards ..... Mrs. Arthur S. Mode
Choirmon of Religious School

Presentation of Class ..... Mrs. Samuel Elgart
Supervisor of High School Department

Awarding of Diplomas ..... Mr. Sidney Weil
President of the Congregation

Affirmation and Blessing of Graduates .... Rabbi James G. Heller

Closing Prayer ..... Alan Jerome Shavzin

Adoration and Benediction ..... Rabbi Samuel Wohl

Hymn—
High School a capella Choir with Temple Choir

. . . GRADUATES . . .

5712 — 1952

Gordon M. Bogdan

Carol Ahron Carmel

Stewart Dunsker

Ann Marie Ehrenfeld

Babette Lee Goodman

Shirley M. Guttman

Jacob Lorenz

Deborah Anne Lowenthal

Sandra J. Katz

Peggy May

Eugene B. Mihaly

Freddy Perlman

Marilyn Joyce Pink

Alan Jerome Shavzin

Jay D. Shuchter

Phyllis S. Stein

Jo Ann Widerschein

Zelda Wolf

Lord, our God, a feeling of peace and serenity is upon us as we stand here before Thee. When we leave Thy habitation cause this feeling to remain with us so that with an inner feeling of calm we may be able to contend with the problems that we are to face in the days to come. Protect us, O Lord, and guide us for the path is strewn with obstacles which we can only overcome with the benefit of Thy blessings.

O Lord, our God, cause peace and serenity to rule our hearts now and in days to come. Amen.

Our God, and God of our fathers, we come before Thee each day praising Thy name and proclaiming Thy goodness. Oftimes, however, our praise and adoration is only mere wordage for too often we doubt as we behold events which we cannot comprehend. Grant us the knowledge to understand Thee more fully so that the words of our mouths and the meditations of our hearts will become ever more sincere and more acceptable to Thee. Amen.

O Lord, here, in Thy presence we are humble and we raise our voices in thanksgiving for all that Thou hast bestowed upon us. When we are near Thee we realize that all of us are as nought before Thy greatness. Yet, when we leave Thy temple we become arrogant, selfish and hard of heart. Cause us, O Lord, to realize that the spirit of humility which is to be found here must continue beyond these walls. Let slander, selfishness and greed dissapear and cause love, honesty and friendship to be a part of our daily lives for there is a spark of the Divine in all of us. Amen.

Chapel Benedictions T/2-4/51

Lord, God of all the Universe, we come before Thee in awe and humility realizing that from Thee come all those things which we hold dear. The great as well as the small emanates from Thee but all too often we scorn Thy favors and hold them in light esteem as we exalt material success. Lord, cause us to appreciate those favors which we so often take for grated; let Thy blessings of health, honesty and friendship be brought upon us and cause us to appreciate Thy blessings continually. Amen.

Our God and God of our fathers, we stand before Thee and seek Thy blessings. We ask Thee to bestow upon us a small measure of Thine infinite Mercy so that we may be able to deal more justly with our fellows. Cause us to be gentle and give us understanding so that we may overlook the flaws in others realizing that we are burdened with faults of our own. Cause us, O Lord, to live in peace and harmony with one another. Amen.

O Lord, it has been a week of toil and strain but now, as we enter upon the Sabbath day, we put aside these problems which have beset us during the days that have passed. Thou hast ordained the Sabbath as a day of rest and peace but all too often we lose sight of its meaning and its significance.

Help us, then, O Lord, and bless us with a feeling of rest and refreshment of soul; cause it truly to be a day of peace by virtue of our actions which we hope will be strengthened by Thy blessing of Good Will toward all. Amen.

Chapel Benedictions E/5-6/1951

O Lord, our God, in Thine infinite Wisdom Thou hast established this Universe and hast made it beneficial to Man. All that is a part of Thy Creation serves a purpose and the smallest as well as the greatest have their ordained place in its scheme.

We come Before Thee gratefully and thank Thee for having made us a part of Thy Divine Work. What we are and what we possess is ours only because Thou hast permitted it and we take cognizance of even the smallest of blessings which Thou hast allotted unto us.

Yet, not all of us are grateful and not all of us believe and trust with perfect faith. We look about us and we see events which we cannot comprehend; we become discouraged and doubt for our ability to understand is limited. We pray to Thee day after day but all too frequently we mouth our prayers without conviction for we do not believe in our hearts that these prayers will be answered.

O Lord, we petition Thee this day for a greater power of understanding. Grant us the ability and the courage to continue the search for Thee so that, one day in the future, we may be able to understand more of the events which are beyond our comprehension today. Bring all of us to the realization that even though we are not able to understand the workings of Thy Will, all is for our good and the secrets of the Universe will one day become known unto us.

Bless us with the power to toil for ultimate understanding and help us to comprehend by permitting us to continue the search. By persisting in the quest we shall learn to understand Thee and Thy works. In the fullness of time all of us will be grateful to Thee, will acknowledge Thy power and trust in Thee with perfect faith.

Amen.

Chapel Prayer - 10/7/1951

AR 25598 1/40 SERVICE PROGRAMS & BULLETINS 1953-1955 ARCHIVES

The TABERNACLE BULLETIN



Hebrew Tabernacle of Washington Heights

605 West 161st Street, N.Y. 32
A Liberal Congregation and
Progressive Community Center

Rabbi Jacob Polish
Cantor Henry Ehrenberg

Vol. XVII, Friday, January 7, 1955 — Teveth 13, 5715 No. 19

Sabbath Services

FRIDAY, JANUARY 7th, at 8:15 P.M.

RABBI JACOB POLISH

will preach on

"MAN CANNOT LIVE ALONE"

SATURDAY, JANUARY 8th, at 10:15 A.M.

RABBI POLISH

will preach

All Are Welcome

At Our Tabernacle

You Will Find Friendship, Warmth and Religious Devotion.

ANNUAL CONGREGATIONAL GET-TOGETHER
Wednesday Evening, January 26th
at 8:30 P.M.

"This is the Gate of The Lord —
The Righteous Shall Enter Into It"

1654 *300th Anniversary of the founding of the first Jewish Settlement in America* 1954

TABERNACLE BULLETIN

Vol. XVII Friday, Jan. 7, 1954 No. 19

Published weekly except June, July and August by
CONGREGATION HEBREW TABERNACLE
605 West 161st Street New York 32, N.Y.

Office	LO 8-8304
Rabbi's Study	LO 8-8304
Cantor's Res.	AU 3-0803

The office is open daily between 10 A.M. and 5 P.M.

Park West Memorial Chapel
Herman E. Meyers, *Sexton*

MARTIN AHRENS, *Editor*

The Rabbi and Cantor of the Congregation would appreciate being advised of congregants to whom they could be of service in any way.

Entered as Second Class matter Oct. 22, 1941 at the Post Office at New York, N. Y. under the act of March 3, 1879.

ANNUAL CONGREGATIONAL MEETING

Personal letters of invitation are being mailed to every member of our Congregation inviting them to attend our annual Congregational meeting which will be held on the evening of Wednesday, January 26th, at 8:30 P.M. The invitation contains a return card which should be mailed back to the office of the Tabernacle as soon as possible so that the Committee in charge might have a fair estimate of how many people to expect inasmuch as arrangements are being made for a collation for all those who are in attendance. It is the aim of your Committee to make this the most interesting and best attended annual meeting in the history of our Congregation. We feel that the growth and enthusiasm of our Congregation merits such a meeting. Won't you therefore put the date on your calendar and return your reservation card as soon as possible.

✡

ADULT BIBLE STUDY

On Monday morning, January 10th, at 10:30 A.M., Rabbi Polish will deliver a lecture entitled "What is a Prophet?" It is hoped that as many as possible will be in attendance.



SABBATH LIGHTS

The time for kindling the Sabbath lights this week is 4:24 P.M. May the Sabbath lights burn brightly in your homes.

✡

MAZOL TOV

Our heartiest congratulations to our members, Mr. and Mrs. Arthur Cahn, on the occasion of their 35th wedding anniversary — to our members, Mr. and Mrs. Frederick Julius, on the occasion of their 25th wedding anniversary — to our members, Mr. and Mrs. Julius Joe Stern on the occasion of their 20th wedding anniversary, — and to our member, Mr. Jules Lebell, on the occasion of his 75th birthday. May they celebrate many more anniversaries and simchas in health and in happiness.

✡

RABBI'S ACTIVITIES

On Friday evening, January 7th, at 6:30 P.M., Rabbi Polish will conduct Services at the Home for Aged and Infirm Hebrews. This has become an annual visit for our Rabbi. This Service will in no way interfere with his conducting the regular Services at the Tabernacle on that evening at 8:15 P.M.

✡



BIBLE READING

Our Bible portion for this week is entitled "Vayehi" and is found in the Book of Genesis, Chapter 47, Verse 28 to Chapter 50, Verse 26. This portion contains the famous injunction which Jacob gave unto his sons prior to his death.

In Memoriam

In grateful memory of the departed whose names are taken from the permanent records of our Synagogue and which appear here, the Kaddish will be read at our Sabbath Services on January 7th and 8th.

Gumpert Seide
Theresa Heiman
Leon Lewin
Emma Eschelbacher
Bella Bimberg
Isaac Gitsky
Herman Engel
Tillie Sneudaira Lesser
Arthur L. King
Charles Kluge
Anna Saul
Leopold Ullman
Jacob Oppenheimer
Pauline Morris

NOMINATING COMMITTEE REPORT

In accordance with the spirit of our Congregation, we hereby present the report of our Nominating Committee under the Chairmanship of Mr. Abe Newman. In addition to Mr. Newman, the Nominating Committee consists of Mr. Nathan Maier, Co-Chairman; Mr. Joseph Eschelbacher, Mrs. Leo Mosback, Mr. Eric Neugarten, Mr. Arthur Pearlman, Mrs. Fay Wohlstetter.

Nominations

The nominations are as follows:

Mr. Morris A. Engel ..... *President*
Mr. Edward B. Silverman ..... *Honorary Past President*
Mr. Nathan Maier ..... *1st Vice-President*
Mr. Otto Bissinger ..... *2nd Vice-President*
Mr. Abe Newman ..... *3rd Vice-President*
Mr. Michael Lehman ..... *Honorary Vice-President*
Mr. Samuel Nemlich ..... *Treasurer for Life*
Mr. Dave Newman ..... *Secretary*
Mr. Charles Horowitz ..... *Honorary Member of the Board of Trustees*

Members of the Board of Trustees for a period of Three Years

Mrs. Gusti Abraham
Mr. Alfred Altstaedter
Dr. Milton Cohen
Mr. Eugene Hamburger
Mrs. Leo Maier
Mr. Dave Newman

✡

New Board Members elected for a period of:

Three Years
Mr. Leo Hanau
Mr. Jesse Kutell

Two Years
Mr. Leo Kaiser
Dr. Frederick B. Laufer

In accordance with the provision made in our Constitution, the following continue to serve on our Board.

Mr. Martin Ahrens
Mr. Nathan C. Engel
Mr. Joseph Eschelbacher
Mr. Mannie Josephson
Mr. Ben Perlmutter
Mr. Julius Rutberg
Mr. Kurt Schloss
Mrs. Fay Wohlstetfer

*All officers are elected for a term of one year.

Our Constitution provides that independent nominations may be made by the presentation of any candidates for any elective or appointive office endorsed in writing by not less than 15 members in good standing.

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Senior League — Junior League
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Park West Memorial Chapel, Inc.
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LONG ISLAND
1284 Central Ave., Far Rockaway
Phone Far Rockaway 7-3100

Become A Member Of The Congregation —
Don't Delay! **Do It Today!**

Certificate

of

Marriage

Certificate
of
Marriage

כתובה

"How beautiful is thy love,
My companion, my bride"
Song of Songs, IV 10

Copyright 1937, Bloch Publishing Co.

This Certificate Witnesseth that

On the_____day of the week, the_____
day of the month,_____ in the year 57____
corresponding to the_____
of_____19 ___, the holy Covenant
of Marriage was entered into at_____
_____between the
Bridegroom_____,
and his Bride_____

The said Bridegroom made the following declaration to his Bride:

"Be thou my wife according to the law of Moses and Israel. I faithfully promise that I will be a true husband unto thee. I will honor and cherish thee, protect and support thee, and provide all that is necessary for thy due sustenance, even as it becometh a Jewish husband to do. I also take upon myself all such further obligations for thy maintenance, during thy life-time, as are prescribed by our religious statute."

And the said Bride has plighted her troth unto him, in affection and in sincerity, and has thus taken upon herself the fulfillment of all the duties incumbent upon a Jewish wife.

This Covenant of Marriage was duly executed and witnessed this day, according to the usage of Israel.

_____ Bridegroom

_____ Bride

_____ Rabbi

_____ Witness

_____ Witness

ב_____בשבת_____לחדש_____

שנת חמשת אלפים ושבע מאות _____

לבריאת עולם למנין שאנו מונין כאן_____במדינת
אמריקא הצפונית איך החתן_____בר_____
_____המכונה_____אמר לה להדא
_____בת_____המכונה_____
הוי לי לאנתו כדת משה וישראל ואנא אפלח ואוקיר ואיזון
ואפרנס יתיכי ליכי כהלכות גוברין יהודאין דפלחין ומוקרין וזנין
ומפרנסין לנשיהון בקושטא ויהבנא ליכי מוהר_____
כסף זוזי_____דחזי ליכי_____ומוגיכי וכסותיכי
וסיפוקיכי ומיעל לותיכי כאורח כל ארעא. וצביאת מרי
_____דא והוית לי לאנתו ודין נדוניא
דהנעלת ליה מבי_____בין בכסף בין בזהב בין בתכשיטין
במאני דלבושא בשימושי דירה ובשימושי דערסא הכל קבל
עליו_____חתן דנן_____זקוקים כסף צרוף
וצבי_____חתן דנן והוסיף לה מן דיליה עוד
_____וקוקים כסף צרוף אחרים כנגדן סך הכל_____
וקוקים כסף צרוף וכך אמר_____חתן דנן
אחריות שטר כתובתא דא נדוניא דין ותוספתא דא קבלית עלי
ועל ירתי בתראי להתפרע מן כל שפר ארג נכסין וקנינין דאית
לי תחות כל שמיא דקנאי ודעתיד אנא למקנא נכסין דאית
להון אחריות ודלית להון אחריות כלהון יהון אחראין וערבאין
לפרוע מנהון שטר כתובתא דא נדוניא דין ותוספתא דא מנאי
ואפילו מן גלימא דעל כתפאי בחיי ובמותי מן יומא דנן
ולעלם ואחריות וחמר שטר כתובתא דא נדוניא דין ותוספתא
דא קבל עליו_____חתן דנן כחומר כל שטרי
כתובות ותוספות דנהגין בבנת ישראל העשויין כתקון חכמינו
זכרונם לברכה דלא כאסמכתא ודלא כטופסי דשטרי וקנינא
מן_____בר_____חתן דנן למרת
_____בת_____דא
על כל מה דכתוב ומפורש לעיל במנא דכשר למקניא ביה
והכל שריר וקים.

נאום_____עד.

ונאום_____עד.

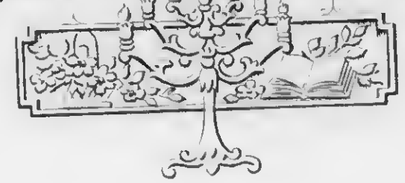
On the...day of the week, the...day of the month..., in the year 57.., since the creation of the world, the era according to which we are accustomed to reckon here in the city of ...how (Name)...son of..., surnamed ..., said to this virgin (Name)..., daughter of...surnamed...:"Be thou my wife according to the law of Moses and Israel, and I will cherish, honor, support and maintain thee in accordance with the custom of Jewish husbands who cherish, support, honor and maintain their wives in truth. And I here-with make for thee the settlement of virgins, two hundred silver zuzim, which belong to thee, according to the law of Moses and Israel; and I will also give thee thy food, clothing and necessaries, and live with thee as husband and wife according to universal custom." And Miss.., this virgin, consented and became his wife. The wedding outfit that she brought unto him from her father's house in silver, gold, valuables, wearing apparel, house furniture, and bedclothes, all this (his Name), the said bridegroom, accepted in the sum of 100 silver pieces, and he, the bridegroom, consented to increase this amount of his own property with the sum of 100 silver pieces, making it all 200 silver pieces. And thus said (his Name), the bride-groom: "The responsibility of this marriage contract, of this wedding outfit, and of this additional sum, I take upon myself and myheirs after me, so that they shall be paid from the best part of my property and possession that I have beneath the whole heaven, that which I now possess or may hereafter acquire. All my property, real and personal, even themantle on my shoulders, shall be mortgaged to secure the payment of this marriage contract, of the wedding outfit and of the addition made hereto, during my life-time and after my death, from the present day and forever". (his Name), the bridegroom, has taken upon himself the responsibility of this marriage contract, of the wedding outfit and the addition made hereto, according to the restrictive usages of all marriages and the additions thereto made for all the daughters of Israel, in accordance with the institutions of our sages ob blessed memory.

Certificate

of

Marriage

Certificate of Marriage



_____

and

_____

were

United in Marriage

in _____ *on the*

_____ *day of* _____ *19*_____

according to the laws of the

State of _____

and in accordance with the

customs of Israel.

_____

Rabbi

_____ _____ } *Witnesses.*

_____ _____

EUCLID AVENUE TEMPLE

BULLETIN

CLEVELAND, OHIO

FRIDAY EVENING SERVICES
FEBRUARY 27, 1953, 8:00 P. M. (Note Change of Time)

Purim Family Night

IN THE AUDITORIUM

Program

★ PURIM SERVICE FEATURING MEGILLAH READING

★ "PURIM SPIEL" — HILARIOUS MUSICAL COMEDY.

Directed by Mrs. William Weinberger, Betty Lustig and George Braun

CAST

Sandra Bacal, Hartley Bergman, Arthur Berk, Rena Bender, Irwin Bradley, Lawrence Cohen, Marris Cohen, Dale Cawan, James Dery, Harvey Epstein, Urvan Epstein, Theodare Falcon, Lawrence Friedlander, Stanley Friedlander, Frederic Friedman, Sylvia Friedman, Anita Gilbert, Brian Goadwin, James Greenfield, Edward Hirsch, David Klein, Dianne Klein, Edward Kossoff, Mark Laveman, Philip Lustig, Sheldan Lustig, Ileen Malitz, James Nisensan, Stanley Ornstein, Jerry Osteryaung, Natalie Pelunis, Martha Rafal, Leanard Ratner, Banita Rubenstein, Harold Salavan, Ranald Salavan, Dolph Sand, Michael Schumann, Harley Shuler, Michael Smukler, Phyllis Sagg, Jaseph Stern, Janice Suid, Edward Tapper, Tadd Tucker, and Gayle Walf.

ONEG SHABBAT AT 9:15 P. M.

Sabbath Morning Service in the Chapel, 11 A. M. to 12 Noon

RABBI HOROWITZ
will preach

Tarah Portion: "TEZAVEH". Exadus 27.20-30.10: Haftarah. I Samuel 15.2-34

VOL. XXXII Cleveland, Ohio, February 27, 1953 — Adar 12, 5713 No. 20

EUCLID AVENUE TEMPLE BULLETIN

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BARNETT R. BRICKNER, Rabbi
RAYFIELD HELMAN, Assistant Rabbi for YPC and Editor
PHILIP HOROWITZ, Assistant Rabbi and Minister of Religious Education
BERNARD I. PINCUS, Executive Secretary
Residence: YE 2-7464

Entered as second class matter, April 9th, 1926 at the Post Office, Cleveland, Ohio under the act of March 3rd, 1879.

KNOW YOUR BOARD OF TRUSTEES

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Eugene M. Klein—Vice President
Alfred I. Soltz—Vice President
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For the Sisterhood: Mrs. Martin Blum, Mrs. Richard Bergman, Mrs. Martin Rosenberg, Mrs. Alvin Spiegel.

For the Men's Club: Dr. Samuel R. Michael, Leo E. Rossmann.

For the Young People's Congregation: Alvin M. Kendis, Leonard Kronenberg.

For the Alumni Association: Lorry Bleiweiss, A. Robert Elder.

For the Parent and Teachers' Association: Mrs. Ben Tepper.

Assisted with the Torah last week,
Maurice Bernon and
Eugene Greenbaum

RABBI HOROWITZ GIVES COURSE AT INSTITUTE OF JEWISH STUDIES

The Cleveland Institute of Jewish Studies announces that Rabbi Philip Horowitz, Minister of Religious Education of the Euclid Avenue Temple, will give a six week course on "Religious Values in the Sunday School Program." Rabbi Horowitz will deal with the creating of religious attitudes in the Sunday School and will show how this aim can be made to dovetail with various aspects of the curriculum. Credit for this course may be applied towards a Sunday School certificate from the Institute. The course meets each Wednesday evening and will continue through March 25th.

PRAYER

Dear God,
We thank you for our land so free.
We thank you for the food we eat,
And for trees, birds and flowers so sweet.
We thank you for the flowing sea.

Thank you for our homes so dear,
Thank you, God, for being near.
Thank you for the clothes we wear.
Thank you for our parents' care.
—E. A. T. Rel. School Class 3D.

BEING A FATHER

But all children mature
Maybe even yours.
They grow tall as a lancer
And ask questions you can't answer,
And supply you with data
About how everybody else wears lipstick sooner and stays up later.
They scorn the dominion
Of their parents' opinion
But after you have raised them, and educated them and gowned them,
They just take their little fingers and wrap you around them,
Being a father
Is quite a bother
But I like it, rather. *—Ogden Nash.*

Congratulations

To Mr. and Mrs. Joseph Weinberger on their 30th wedding anniversary.

To Mr. and Mrs. Abe Zavelson on their 40th wedding anniversary.

To Mrs. Rose H. Miller on her 70th birthday.

THE MEN'S CLUB AND SISTERHOOD

in cooperation with

THE INSTITUTE OF JEWISH STUDIES

proudly announces

A SERIES OF THREE INFORMAL DISCUSSIONS ON

"TOWARD RELIGIOUS MATURITY"

Monday, March 9th — Rabbi Brickner . . .
"What Every Jew Should Know About Judaism."

Monday, April 13th — Rabbi Helman . . .
"Human Relations in the Light of Psychiatry."

Monday, May 11th — Rabbi Horowitz . . .
"Human Relations in the Light of Judaism."

All Meetings take place in the Bureau of Jewish Education Building,
2030 South Taylor Road

(There will be no charge for this Series)

(Please detach and return to Temple Office)

I should like to enroll for this Series.

Name .....

Address .....

Tel. No. .....

GET YOUR GRAMMAR RIGHT

Get your grammar right, and all other things shall he added unto you.

Live in the ACTIVE VOICE rather than the passive, thinking more about what you make happen than about what happens to you.

Live in the INDICATIVE MOOD rather than in the subjunctive, concerned with things as they are rather than what they might be.

Live in the PRESENT TENSE, facing the duty at hand without regret for the past or worry about the future.

Live in the FIRST PERSON, criticizing yourself rather than finding fault with others.

Live in the SINGULAR NUMBER, caring more the approval of your own conscience than the applause of the crowd.

And if you want a VERB TO CONJUGATE, you cannot do better than to take the verb "to love."

—Wiliam DeWittee Hyde

AN EMPTY BASKET

When I was young a wise person told me the story of an Indian princess who was given a basket and told that she might pick the finest ears of corn she could find in a certain prize field. There was but one condition: she had to choose as she went along. She could never retrace her steps, never go back even so far as her hand might reach.

Admiring the fine ears of corn that met her gaze, the princess carefully felt one ear after another. But she left them on the stalks as she moved on, thinking always of the better ears that might lie ahead. And so she went until she had passed the last stalk of the last row—basket empty, wishes and hopes not once fulfilled.

IN MEMORIAM

Our heartfelt sympathy is extended to the bereaved families of Samuel Goldfarb and Henry Heiser.

The Rabbi's Corner

Q.—What does the word Purim mean?

A.—It is the plural of "pur," which means "lot," and refers to the statement that Haman drew lots to decide on which day he would destroy the Jews.

Q.—Where is the story of Purim to be found?

A.—In the Bible. See the Book of Esther.

Q.—Is one supposed to refrain from work on Purim?

A.—No. Purim, like Chanukah, was traditionally regarded as a minor festival. Actually both Purim and Chanukah are becoming more important in modern times because of the unfortunate reappearance of tyrants like Antiochus and bigots like Haman. Purim's popularity has also grown because its spirit of gaiety does much to neutralize the feeling of Jewish children that Jewish life is sad.

Q.—Is it true that the story of Esther does not contain the word God?

A.—Yes. There is an oblique reference to God in the passage where Mordecai tells Esther that if she does not take steps to avert Haman's decree, deliverance will come from "another source" (Chapter 4, verse 14). Because of the omission of the word God from this book some rabbinical sages thought it should not be admitted to the Scriptural collection. It was felt, however, that the book's classical description of prejudice and how it must be combatted merited wide attention. Mordecai's refusal to bow to a human being and Esther's bravery are regarded as signs of a profound religious reverence.

Q.—What are some Purim games that can be used to entertain children?

A.—These games may be played: "Hanging Haman on the Tree" and "Putting the Crown on Esther," which are variants of "Pin the Tail on the Donkey." Another game is to see how many words you can get out of "Ahasuerus" or "Mordecai." Set a time limit. Play "Haman Says," which has the same rules as "Simon Says."

Q.—When does Purim fall this year?

A.—This year Purim begins Saturday evening, February 28th and continues through Sunday, March 1st. Most liberal congregations, however, celebrate it on the Sabbath preceding it.

Q.—What does "megillah" mean?"

A.—It is the Hebrew word for "scroll." It is customary to read the Esther story from a special scroll on which it is inscribed. The term "megillah" came to signify the Book of Esther and four other Biblical books read in connection with other religious events: Song of Songs (Passover), Ecclesiastes (Sukkos), Lamentations (Tisha B'Ab), and Ruth (Shovus). Because the entire Book of Esther was read at the Purim Service, and this seemed a lot for one sitting, the word megillah come to be used to denote a long document. Actually, the Book of Esther, with its ten chapters, is one of the short books of the Bible.

Q.—Could you give me a recipe for Hamantaschen?

A.—One of the best recipes I have been able to find is one submitted by Mrs. B. R. Brickner in the E. A. T. Sisterhood Cookbook:

6 C Flour	½ C sour cream
1 cake Yeast	1 pt. milk
½ C Sugar	½ C butter
1 T salt	

Dissolve yeast in ¼ cup warm milk. Heat remaining milk and butter to lukewarm. Beat. Add yeast mixture. Sift and add dry ingredients. Add sour cream. Knead at least 15 minutes. Let rise 3 hours. Knead again for 15 minutes. Roll out to 1 inch thickness. Cut into 4 inch squares. Spread with filling and fold into three-cornered shape to resemble Haman's hat. Press edges together. Let rise to double their thickness. Bake ½ hour in moderate oven. This makes about 24 Hamantaschen.

FILLING:

1 C poppy seed	1 T chopped citron
2 T butter	1 C milk
2 T molasses or maple syrup	1 T vanilla or lemon rind
½ C chopped almonds	1 C raisins
	Sugar to taste

Grind poppy seed. Boil with milk, syrup, butter, almonds, raisins, citron and sugar until thick. Cool, add flavoring and nuts. (Raisins and citron may be omitted.)

CALENDAR

THIS WEEK

Fri., Feb. 27th—Sat., Feb. 28th—NO RELIGIOUS SCHOOL CLASSES so that children may attend Purim Family Night Serviee.

Sun., Mar. 1st, 3:30-5:30 P. M.—YPC Purim Carnival for pre-school youngsters—Alumni Hall. A costume party featuring a Purim play given by the ehildren. A King and Queen will be selected to lead the grand march—games and prizes—dinner will be served.

Tues., Mar. 3rd, 8:30 P. M.—First tryouts for YPC Play—Auditorium.

Wed., Mar. 4th, 8:30 P. M.—Alumni Cultural Night, featuring Purim Party with games and dancing.

COMNIG EVENTS

Fri., Mar. 6th, 8:45 P. M.—YPC Serviee—Chapel.

Wed., Mar. 11th, 8:30 P. M.—YPC Annual Meeting—Alumni Hall. Rabbi Briekner will speak.

Wed., Mar. 11th, 8:30 P. M.—Alumni Music Appreciation Group—Parlor.

Sat., Mar. 14th, 11 A. M.—Annual Mother-Daughter Day sponsored by Sisterhood.

Sun., Mar. 15th, 8:30 P. M.—Unattached, Ltd. Meeting—Alumni Hall.

Wed., Mar., 18th, 6:30 P. M.—Men's Club Annual Round Table Dinner Meeting — Southern Tavern — Vincent R. Tortora will tell of his experiences behind the Iron Curtain using forged credentials. $3.00 for members; $4.00 for non-members; get your tickets at the temple office.

Fri., March 20th, 8:15 P. M.—Parent and Teaehers' Association Annual Service.

Mon., Mar. 30th, 6:30 P. M.—Congregational Seder—Alumni Hall.

BY THE WAY

Well-arranged time is the surest mark of a well-arranged mind.

A penny will hide the biggest star in the universe, if you hold it close enough to your eye.

Happiness is not something you can find; it is something that must be created.

False friends are like our shadow, keeping elose to us while we walk in the sunshine, leaving us when we cross into the shadow.

—*Turner Topics. Marianna, Florida.*

FAITH is not trying to believe something regardless of the evidenee.

Faith is daring to do something regardless of the consequences.

—*Sherwood Eddy.*

FREEDOM since the Exodus has spoken with Hebrew accent.—*Heine.*

TEN QUESTIONS

Each year dozens of rabbis speak to thousands of young people on campuses and at summer camps under the auspices of the Jewish Chautauqua Society, a department of the National Federation of Temple Brotherhoods. During discussion periods, the rabbis are asked questions about Judaism. In a recent poll, the JCS learned that these are the questions asked most frequently:

What is the Jewish definition of God?

What is the Jewish attitude toward Jesus?

Why did the Jews crucify Jesus?

What is the difference between the Jewish and the Christian Bible?

Are the Jews a race?

Why have the Jews been persecuted through the centuries?

Why do Jews tend to be so clannish?

Do Jews welcome converts?

What is the Jewish attitude toward intermarriage?

What is the basic difference between Reform, Conservative, and Orthodox Judaism?

THESE WE REMEMBER

Among the names to be memorialized with the Kaddish at the service this weekend will be the following from our Perpetual Yahrzeit book:

Charlotte Bloch, Rosa Chomet Brown, Sarah Cohen, Julie E. Goodman, Sam Katzenstein, Elsie Berg Kohane, Zalli Meller, Laura Nathanson, Marie Pollak, Samuel Schwartz.

Funds

The following contributions were received this past week and are gratefully acknowledged:

ALTAR FUND: Mr. and Mrs. W. R. Fishel in memory of Samuel Brudno; Mr. and Mrs. I. Guy Shapiro in honor of the 40th anniversary of Mrs. L. Wurzman.

BUILDING FUND: Mr. and Mrs. Oliver S. Emrich in memory of Sadie Lipman; Heiser Family in memory of Mary Heiser; Mrs. William Schwartz, Mr. and Mrs. Charles Fish in memory of William Schwartz; Mrs. Jewell Bernstein in memory of Celia Abrams; Mrs. Julius Polatschek in memory of Jacob Falcovich; Mr. and Mrs. Charles M. Korach, Mr. and Mrs. Henry Marks, Mr. and Mrs. Samuel Urdang, Mr. and Mrs. Charles Shane, Mr. and Mrs. Abe Schwartz, Mr. and Mrs. Nate Cornsweet, Mr. and Mrs. Max Rosenblum in memory of Celia Abrams; Mrs. Aimee S. Lowensohn, Mrs. Lorna S. Griffin in memory of Mamie A. Salen.

JAMES DOLINSKY MEMORIAL FUND: Mrs. Lily Schulist, Mrs. Milton Glick, Mrs. Morton Shagrin, Mrs. Alan Mandelker in memory of James Dolinsky.

HERMINE HOFMAN MEMORIAL FUND: Mr. and Mrs. Max Green in memory of Hermine Hofman and Sigmund Tuckert, and in honor of I. S. Rose and Mrs. Albert Tausinger.

LIBRARY FUND: Ruth C. Resek in memory of Celia Loeb Michael: Ronald Bell, Howard Rosen, Richard Porus, Burt Saidel, Richard Licht, Paul Mathews, Gerald Waxman, Marvin Susskin, Albert Leizman in memory of Jacob Falcovich.

MEMORIAL FUND: Mrs. Adella Regenstein in memory of Hannah Hyman, Henry A. Pohl in memory of Rehecca Pohl; Mr. and Mrs. Howard Friedman in memory of Jacob Cort.

PRAYERBOOK FUND: Mr. and Mrs. Ben Goldstein in memory of Mary Goldstein; Needlecraft Club in memory of Jacob Falcovich; Ronald Bell, Howard Rosen, Richard Licht, Richard Porus, Burt Saidel, Paul Mathews, Gerald Waxman, Marvin Susskin, Albert Leizman in memory of Jacob Falcovich.

LIFE EVERLAUGHTER

Logical Demonstration

Rabbi Abraham Isaac Kook was asked to express his opinion about the whereabouts of the lost ten tribes.

"It is my firm conviction," replied the saintly man, "That the ten tribes have completely disappeared. Here is my proof: if these Jews were in existence the emissaries of Palestinian institutions would undoubtedly be extracting money from them."

TELEVISION HABITS

A recent survey of TV habits of the pupils of the Milford, Conn., schools revealed that the average amount of time spent in TV viewing was 3.54 hours per day per pupil, or about 25 hours per week. It was also diselosed that there is a definite correlation between the ages of the child and the amount of time devoted to TV; the older the ehild the less viewing he does. Data also showed that poorer television habits and lower intelligence quotients, lower parental control, and poorer school achievement tend to be found in the same child.

—*John DeNicola and William A. Rosenberg in the Connecticut Teacher.*

SCHOOL AND HOME

It would be a waste of time and money to send your child to a piano teacher and not require daily practice between lessons.

It is also a waste of time and money for children to be brought regularly to a Religious School unless there is a daily practice of religion in the home. That our Jewish education may be made more effective in the minds and even more in the hearts of our children, there should be a daily practice of Judaism in our homes.

The lighting of candles and saying of Kiddush on Friday evenings is but one such practice. The decoration of the Succoth table, the Seder service, the lighting of Chanukah candles are but occasional observances that are "practicing Judaism."

Can we not practice Judaism daily? Should we not have a prayer before each meal? There are countless opportunities for the discussion of ethical problems that touch both the child's and the parent's life problems of integritv, of compassion, of fair play that, in the warmth of the family circle, can build Jewish character. The child's religious lesson is not just another lesson to be learned, life can be lived without knowing the poetry of Tennyson, but life cannot be successfully lived without a knowledge of and devotion to the Ten Commandments, the Twenty-third Psalm, and preaching of Micah.

That our education is effective, let us "speak of it when we sit in our house, when we walk by the way, when we lie down and when we rise up" to the end that we and our ehildren together may observe God's commandment and keep his laws.

—*Rabbi Robert Kahn, Houston, Texas.*

EUCLID AVENUE TEMPLE

BULLETIN

CLEVELAND, OHIO

FRIDAY EVENING SERVICES,
MARCH 20, 8:15 P. M.

ANNUAL SERVICE
BY PARENT & TEACHERS' ASSOCIATION

PROGRAM:

I. Worship Conducted by P. & T. A. Members with
Liturgical Music by Its Choral Group

II. Sit-down Oneg Shabbat — Alumni Hall
Rabbis Brickner, Helman and Horowitz Lead a Discussion on

"SO YOU THINK YOU KNOW ABOUT PASSOVER"

★

Participants: Norbert Bick, Mrs. Sylvia Bloomfield, Mrs. Harold Burkons, Mrs. Leslie I. Cohn, Julius Goldman, Dr. Alton Gross, Mrs. Charles Moss, Mrs. Fred Ornstein, Dr. and Mrs. Philip R. Passan, Mrs. Harold Sicherman, Myron Stanford, Torah Reader, Ben Tepper, and Lewis Tucker.
Chairman of the Evening: Mrs. Julius Goldman

Sabbath Morning Service in the Chapel, 11 A. M. to 12 Noon

RABBI HELMAN
will preach
"THE QUEEN OF JEWISH LIFE"

Torah Portion: "VAYIKRA", Leviticus 1.1-5.26; Hoftorah, Isaiah 43.21-44.23

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BARNETT R. BRICKNER, Rabbi

RAYFIELD HELMAN, Assistant Rabbi far YPC and Editor

PHILIP HOROWITZ, Assistant Rabbi and Minister af Religious Educatian

BERNARD I. PINCUS, Executive Secretary

Residence: YE 2-7464

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Make Reservations NOW
for
Congregational

PASSOVER SEDER

MONDAY, MARCH 30, 6:30 P. M.
Alumni Hll

Tickets may be purchased at temple office

Adults: $4.00 Children: $3.50

Congratulations

To Mr. and Mrs. Ben Karp on the birth of a granddaughter, Judy Lynn Krohngold.

To Mr. and Mrs. Daniel Wolf on the birth of a daughter, Sherry Annc.

To Mr. and Mrs. Bernard Demick on the birth of a granddaughter, Renee Joyce Smiley.

To Mr. and Mrs. Myron A. Strauss on the birth of a daughter, Helene Ann.

To Mrs. Lillian Arenswald on the engagement of her daughter, Carole, to Robert Rosenberg.

IN MEMORIAM

Our heartfelt sympathy is extended to the bereaved families of Adolph Klein and Ralph Shicr.

WANT TO BECOME A RABBI?

Cincinnati—Rabbi Robert Katz, of the Hebrew Union College—Jewish Institute of Religion, Cincinnati, in eharge of the Department of Admissions and Field Work, will be in Cleveland on **FRIDAY, MARCH 20th,** for the purpose of interviewing young men interested in preparing for the rabbinate, and men and womcn interested in the program leading to the degree of Master of Jewish Education.

Those interested in meeting Rabbi Katz should contaet the office of the Euclid Avenue Temple or write directly to Rabbi Katz at the Hebrew Union College in Cincinnati.

THE TRUE FRIEND

A certain man had three frieds. One of these he loved dearly; the second he also loved, but not as intensely as the first; and the third claimed his devotion only sporadically.

Now the king of the country sent an officer to this man commanding his immediate appearance before the throne. His terror knew no bounds. Had someone been speaking evil of him or accusing falsely before his sovercign? He must eall upon his friends to accompany him before the royal presence.

First he applied to his dearest friend, who refused, without explanation, to go. Next the man applied to his second friend, who answered, "I will go with thee only as far as the palace gates, but I will not enter with thee before the king." Desperately the man turned to his third friend, the one whom he had neglected. This one replied to him without hesitation: "Go in peace. Not onlv will I accompany you, but I will precede you to the palace of the king, so that all may be well with thee there."

The first friend is a man's wealth, which he must leave behind him when he dies as it is written, "Riches profit not in the day of wrath" (Proverbs 11:4). The second friend is his family who follow him to the graveside but leave him when the earth has covered his remains, as scripture sayeth, "No man can by any means redeem his brother, nor give to God a ransom for him" (Psalms 49:8). The third friend is the good deeds of a man's life which never desert him but even precede him to plead his cause before the King of Kings, Thy Holy One, blessed be He. as it is said: "And thy righteousness shall go before thee" (Isiah 58:8).—

—Adapted from Pirke de Rabbi Eleazer, 34.

YOU ASKED FOR IT ! ! !

A Repetition of Last Year's Smashing Success

THE ALUMNI ASSOCIATION'S

POP CONCERT

SUNDAY, MARCH 22nd, 8:30 P. M.

In Alumni Hall

Starring Pianist, **BELMA AFTERGOOD**
Violinist, **JEANNE DOUTTIEL,**
assisted by **BELLA OBERACHER**

And Highlights from Your Favorite Operas sung by
PHYLLIS BRAUN and PETER ULRICH

Members: $.75 Non-Members: $1.00

Make Reservations Early to be Assured of a Table

WHAT JUDAISM MEANS

Judaism is for every man. It addresses the merchant at his office and bids him value honesty above gain. It addresses the student at college and bids him treasure the ideal more than mere success; purity and restraint above indulgence and vulgarity. It comes to the mother in her sorrows and cheers her, it brings the message of the Great Physician to all ailing and stricken, it breathes hope and eomfort into the hearts of the afflicted and the destitute. It comes to the whole and hearty and warns him not to lose himself in selfishness.

It has a message for every man, and a charge for every member of our faith. Judaism is not a religion of the impossible or the unbearable. It demands faith, but it also invites research. It bids you be eharitable, but it also stresses discretion. It values education, but it bids you take hold of some definite ethical ideal. It preaches the godliness of God, but it knows the weakness of man. It asks you to do what you yourself know to be the good and right thing:

"Do right, love kindness, and walk humbly with thy God."

"This commandment which I give unto you it is not in heaven nor is it beyond the sea. It is not in heaven that one should say who will go up to heaven and bring it down to us that we may do it. Nor is it beyond the sea that one should say who will go beyond the sea and bring it hither that we may live up to it. But it is in your heart and mouth to do it." —*Exchange.*

MATCHED WITH THIS HOUR

If our nation is to achieve success in this arduous and sometimes disheartening task we must not give way to the "ery-baby" theory of modern history, which regrets the trials and tumults of our era and wishes that the lot of our generation had been cast in a more pleasant century. The trials are undoubtedly great, and the insecurities and frustrations are disheartening; but the stakes are also very big and the possibilities of achievement are inspiring. They might well prompt our generation to Rupert Brooks' prayer of thanksgiving: "God be thanked who matched us with this hour."

PASSOVER OBSERVANCE

Seder Night—Monday, March 30th.

Services, First Day of Passover, Tuesday, March 31st, 10:45 A. M.—in the Temple

Yizkor Service for the Last Day of Passover, Monday, April 6th, 10:45 A. M.—in the Temple

"JUSTICE, JUSTICE SHALT THOU PURSUE!"

The extent of a nation's respect for the dignity and rights of all its citizens is embodied in the Bill of Rights which in turn finds divine sanction in the prophetic mandate, "Justice, Justice Shalt Thou Pursue."

The Central Conference of American Rabbis calls upon Americans of good will to affirm through word and deed the principle of justice and thus strengthen the democracy we cherish.

We cannot deny that we live in a day when mankind looks to America for leadership in the struggle for freedom. The denial of justice to any of our citizens dims our moral standing and prestige among the nations. When this denial of justice is predicated on the color of a man's skin, we make suspect the whole concept of democraey in the eyes of the billion colored people whose friendship we want and need.

Short years ago racial prejudice was a local or national problem. Today it is literally world-wide in scope and its elimination will be eloquent testimony that America is not a power-seeking world domination, but a leader striving to gain freedom for the millions now enslaved in body and spirit. Therefore, every victory won in the battle against prejudice is a victory for democracy and a re-affirmation of Judaism's proclamation that all men are brothers in the sight of God.

It is heartening to record the progress made in recent months in the correction of racial inequalities. In a series of decision, the Supreme Court has pointed out that the "separate but equal" doctrine in education does not adequately prepare the Negro for life in a predominantly white society. In ordering schools of higher education to open their doors to Negro students, the Court gives new courage to those who struggle to extend dignity and equality to all our citizens. With the entire concept of segregated schools now on trial before the Court, we have high hopes that the final decision will deal a deathblow to one of the gravest injustices in our land.

We note with pride that the "white primary" and the "grandfather clause" are gradually being eliminated due to Federal legislation declaring unconstitutional all such attempts to disenfranchise the Negro. More than two million Negroes qualified, registered and voted in the last election. Here is testimony that increased political interest and determination to protect the cviil rights of our peoples eventuates in a more enlightened citizenry.

We rejoice that the threat to freedom of the Ku Klux Klan has been decreased by the passage of anti-mask bills and by the severe penalties meted out to those who would destroy the rights of their fellow citizens through violence and terror.

We applaud the efforts of our military leaders to establish equality in the Armed Services and to educate civilian communities in their duties toward those military personnel stationed near them.

We hail the pledge made by our newly-elected President that he will labor for the elimination of discrimination in the City of Washington. We have long been disturbed by the fact that in the capital city of our country, a man's health, education, housing and even life's work are dependent upon the color of his skin.

But we cannot rest content with the aims already aehieved. We are still far from reaching our ultimate goal of equality in the fields of housing, education and employment. The threats made by some officials that their communities will resist Court decisions demands us to heighten our efforts. The price of freedom is always eternal vigilance.

We, therefore, call upon our President and Congress to insure passage of legislation which will establish FEPC on the national level; legislation to outlaw lynching; legislation to abolish the poll-tax; and legislation granting full opportunities to all our citizens in the fields of housing, recreation, transportation and education.

In urging the passage of such legislation, we realize that, however fair and equitable the laws may be, they fail in their purpose unless the people are united in a single intent to obey and respect them. The struggle for the integrity and dignity of our citizens begins in the home, in the school, in the market-place, in the synagogue and church. These are the areas in which is created that climate of opinion necessary for the eradication of racial prejudice.

We call upon our fellow-Jews to guide their lives by the faith of their fathers. This faith has made justice the chief cornerstone in the building of God's

(Continued on Page 5)

Funds

The following contributions were received this past week and are gratefully acknowledged:

ALTAR FUND: Mr. and Mrs. I. S. Bialosky; Mrs. Minnie Mahrer in memory of Setta Goldsmith and Clara Steiner; District Grand Lodge No. 2, B'nai B'rith, in memory of Robert Morley Friedman.

BERKOWITZ FUND: Mrs. Mary Berkowitz in memory of Joe Berkowitz.

BUILDING FUND: Sade Isaacson in memory of Samuel M. Isaacson; Mrs. Emma Mielziner in memory of Samuel Robinson; Alumni Association Board Members in memory of Nathan Marcus.

ROBERT MORLEY FRIEDMAN FUND: Steel Products Warehouse Association; Mr. and Mrs. S. S. Weiskopf; Mr. and Mrs. A. A. Weiskopf; Joseph E. Schwartzman; Harry Jacobson; Mr. and Mrs. Hyman S. Cohen; Mr. and Mrs. Gilbert Orbits; Mrs. Sam Berger; Mr. and Mrs. I. G. Shapiro; Mr. and Mrs. I. Loeb.

ARTHUR E. FRANKEL FUND: Mr. and Mrs. Maurice W. Bruml in memory of Esther Frankel; Dr. and Mrs. Milton Platt, Mr. and Mrs. Paul L. Tatar in memory of Arthur E. Frankel; Mr. and Mrs. Paul L. Tatar in memory of Mrs. Harry Tatar.

GENERAL SCHOLARSHIP FUND: Mr. and Mrs. Alvin Spiegel in memory of Rose Gottdiener.

IDA KORNHAUSER SCHOLARSHIP FUND: Mr. and Mrs. James Miller in honor of Mrs. Abe Luntz's 60th birthday; Mrs. Sidney Weiss and Mrs. I. Guy Shapiro in memory of Jacob Falcovich.

BABY BLESSING FUND: Mr. and Mrs. Ben Karp in honor of grand-daughter, Judy Lynn Krohngold.

CHAPEL EDUCATION FUND: Eleanor Duber in memory of Bert Walker.

LIBRARY FUND: Zeta Beta Tau Mothers in memory of Jacob Falcovich; Eda L. Wolpaw in memory of Jacob Falcovich; Meyer Wolpaw in memory of Ethel and Jacob Wolpaw; Mrs. David Wolpaw in memory of Rose Gottdiener; Mr. and Mrs. Sanford Gold, Carole Weinberger in memory of Jacob Falcovich; Joy L. Cohn in memory of Herbert L. Cohn; Mr. and Mrs. S. A. Medalie in memory of Isidore Babin.

BIRDIE B. LOWITT FUND: Mr. and Mrs. S. Lowitt, Mr. J. G. Lowitt, Mr. and Mrs. R. E. Fromson, Mr and Mrs. M. L. Fromson, Mrs. Saul G. Fromson in memory of Carrie Bernstein, Birdie B. Lowitt, and Saul G. Fromson; Mr. and Mrs. Harry E. Goldman, Mr. and Mrs. Albert Cousins in memory of Birdie B. Lowitt, Carrie M. Bernstein, and Morris Goldman.

MEMORIAL FUND: Mrs. Laura Spivack in memory of David Spivack; Mrs. Abe W. Messing, Mrs. George L. Franke in memory of Sigmund and Rosa Behrens; John S. Gitson in memory of Rebecca Gitson; Mr. and Mrs. Jerome Rontman in memory of Fannie Moss; Mrs. Bertha and Miss Gertrude Dorfman in memory of Rabbi Bernard M. Dorfman.

PRAYERBOOK FUND: Mrs. D. M. Sey in memory of Albert Stone; Mrs. William Schnurmacher in memory of Joseph Berman; Mrs. Arthur Levy and Fannie Sey in memory of Arthur Levy and Sophie and Samuel Sey; Mr. and Mrs. Hugo Mahrer and son, Larry, in memory of Nathan Marcus; Mrs. Yetta Seidenfeld in memory of David Seidenfeld.

NORMAN ROMAN MUSIC LIBRARY FUND: Mr. and Mrs. Max Stone in memory of Beatrice Susan Schwarz.

JAMES GOLDMAN FUND: Mr. and Mrs. Jerome Schwarz in memory of Beatrice Susan Schwarz.

COLE SUGARMAN FUND: Mrs. M. L. Jacobs in memory of Robert A. Jacobs.

YPC FUND: Mr. and Mrs. Leonard Kronenberg in memory of Isidore Babin; Howard Lee Rubin in honor of Lauren Hilary Rubin.

DONALD M. ZUCKER FUND: Deak Temple No. 239, Pythian Sisters—Mary Shaw, Lucille Stuart, Bernice Shaw, Esther Steiner, Helen Wirtshafter, Blanche Spero, Rickie Weiss, Phyllis Brown, Laura Paige, Mayme Katz, Jeanette Koslen, Esther Camin, Helen Haiman, Bessie Hershey, Helen Rosen, Lena Goldstein, Hermine Rhodes, and Fay Kadis—in memory of Donald M. Zucker; Mr. and Mrs. William C. Zucker and son, Leonard, in memory of Lillian Goldstein Rudolph, Max Zingerman, Robert M. Friedman, Hermine Hofman, Manuel J. Singer, and Ozar Zucker, and in honor of Mr. and Mrs. Joseph Weinberger's 30th wedding anniversary, I. S. Rose's 60th birthday, and Henry Gottfried's 60th birthday.

Assisted with the Torah last week: Louis E. Emsheimer and Maurice Shapiro

OBJECT LESSON

A woodman came into a forest to ask the trees to give a hand with his axe. It seemed so modest a request that the principal tree at once agreed to it, and it was settled among them that the plain, homely ash should furnish what was wanted.

No sooner had the woodman fitted the staff to his purpose, than he began laying about him on all sides, felling the noblest trees in the forest. The oak, now seeing the whole matter too late, whispered to the cedar, "The first concession has lost all. If we had not sacrificed our humblest neighbor; we might have yet stood for ages ourselves."—*Midrash*

(Continued from Page 4)

Kingdom. We urge our fellow-Americans to unite us in a magnificent adventure—an adventure toward a new world wherein all men will have lift and liberty under the Moral Law.

Issued by The Commission on Justice and Peace of the Central Conference of American Rabbis.

THE GOLDEN RULE— IN TEN RELIGIONS

Buddhism: Hurt not others with that which pains yourself.

Christianity: All things whatsoever ye would that men should do to you, do ye even so to them; for this, is the law and the prophets.

Confucianism: Is there any one maxim which ought to be acted upon throughout one's whole life? Surely the maxim of loving-kindness is such. Do not unto others what you would not they should do unto you.

Judaism: What is hurtful to yourself, do not to your fellow man. That is the whole of the Torah and the remainder is but commentary. Go learn it.

Hinduism: This is the sum of duty; do naught to others which if done to thee, would cause thee pain.

Islam: No one of you is a believer until he loves for his brother what he loves for himself.

Jainism: In happiness and suffering, in Joy and grief, we should therefore refrain from inflicting upon others such injury as would appear undesirable to us if inflicted upon ourselves.

Sikhism: As thou deemest thyself so deem others. Then shalt thou become a partner in heaven.

Taoism: Regard your neighbor's gain as your own gain; and regard your neighbor's loss as your loss.

Zoarastrianism: That nature only is good when it shall not do unto another whatever is not good for its own self.

—Bulletin Exchange.

Annual

MEN'S CLUB SERVICE

FRIDAY, APRIL 3, 8:15 P. M.

Symposium on

"MY PHILOSOPHY OF LIFE"

Speakers:

Dr. Claude S. Beck Louis B. Seltzer

Rabbi Brickner

SISTERHOOD CUT-UPS

Every Tuesday morning a group of Sisterhood women can be seen cutting out pictures, pasting scrap books. This is a new project of our Sisterhood which produces materials used by the inmates of the Cleveland State Hospital for recreational purposes.

New workers will be most welcome. Mrs. David Gold is chairman of this activity.

WHOSE TO BLAME

College Professor: Such rawness in a student is a shame,
But lack of preparedness is to blame.

High-School Principal: Good Heavens, what crudity! The boy's a fool.
The fault of course is with the grammar school.

Grammar School Principal: Would that from such a dunce I might be spared;
They send them up to me so unprepared.

Primary Teacher: Poor kindergarten blockhead, and they call that preparation—worse than none at all.

Kindergarten Teacher: Never such a lack of training did I see;
What kind of person can the mother be?

The Mother: You stupid child, but then you're not to blame.
Your father's family are all the same.

From "Illinois Education" as reprinted in The Education Digest.

THESE WE REMEMBER

Among the names to be memorialized with the Kaddish at the service this week-end will be the following from our Perpetual Yahrzeit book:

Frances Eleanor Anthony, Belle Bergman, Ray Glick Elsoffer, Moses Grodin, Matilda G. Justh, Samuel B. Licker, David W. Sampliner, Morris Spiegel. Ruth Beckman Stein, Kate Steiner, and Mollie Weinberger.

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RABBI JACOB D. SCHWARZ

DIRECTOR EMERITUS, *Commission on Synagogue Activities*

"Jacob shall be tranquil and at rest."—JEREMIAH, 46:27

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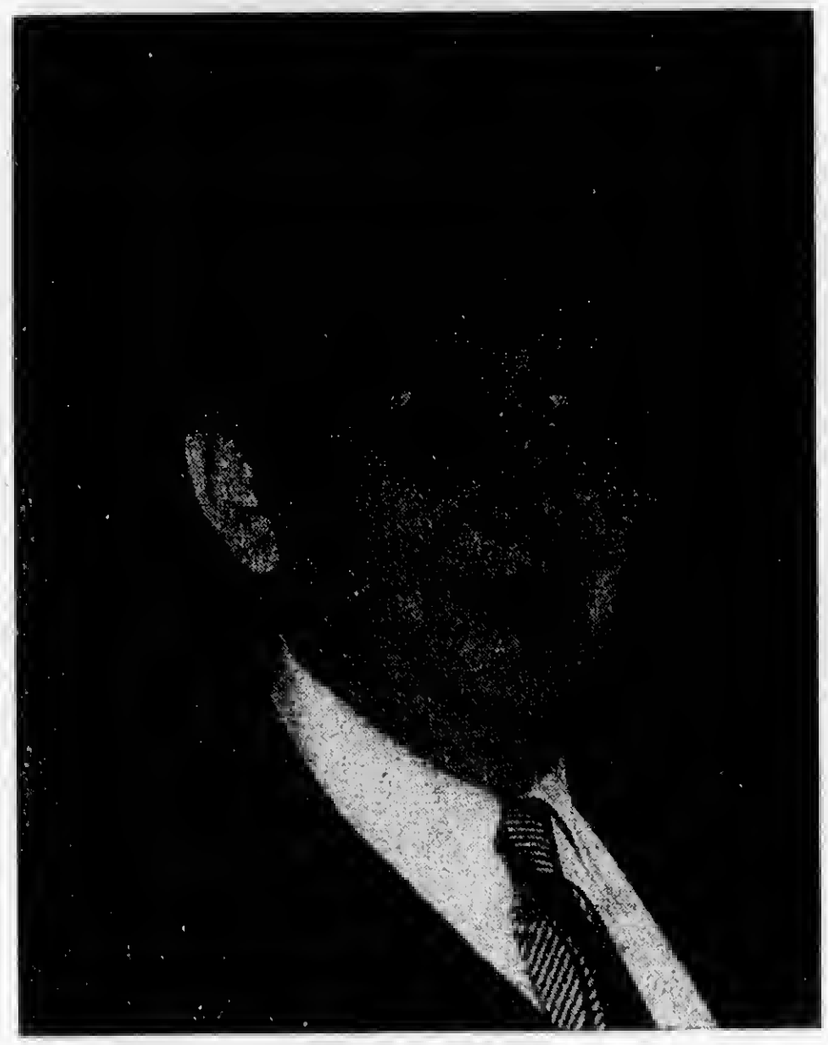
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. . . And Grant Honor unto the Torah

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RABBI PHINEAS SMOLLER, ZL.

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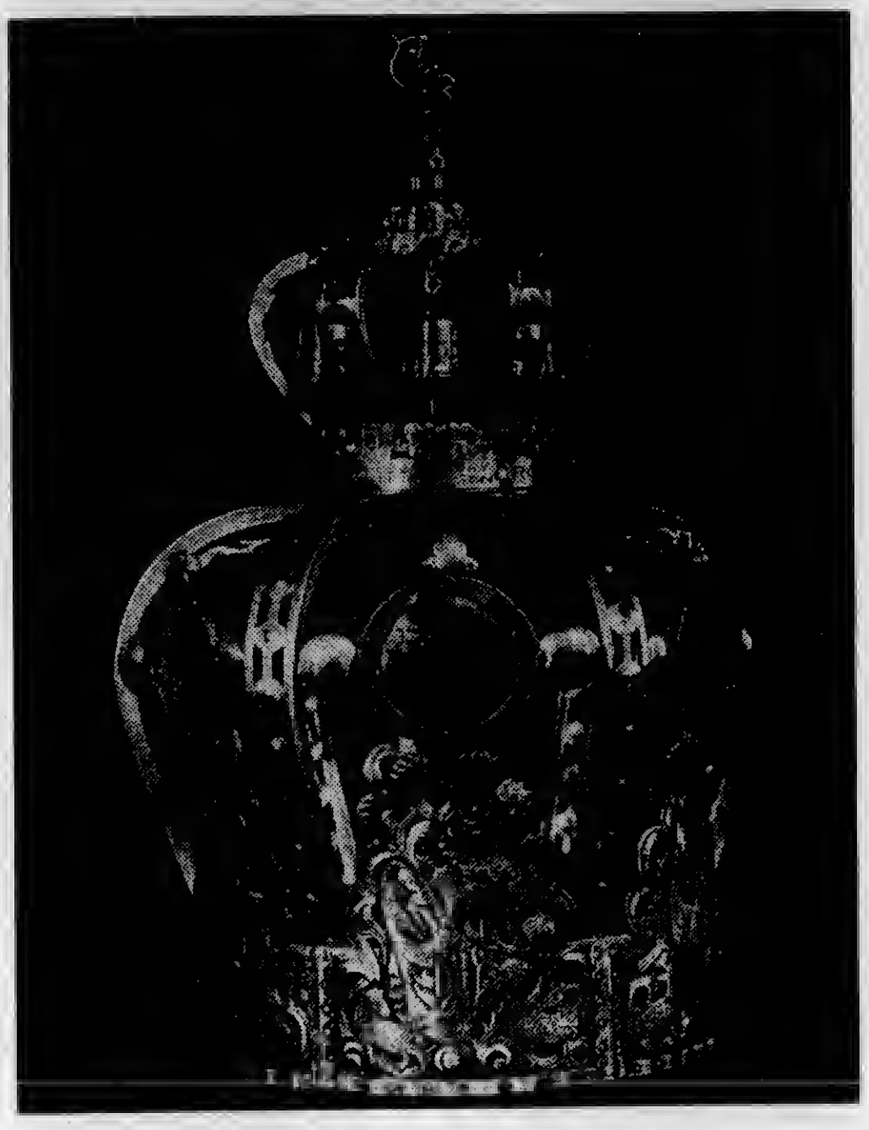
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"HAPPY ARE THEY WHO SUSTAIN JUSTICE"

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Sing aloud unto God our strength (Psalm 81:1)

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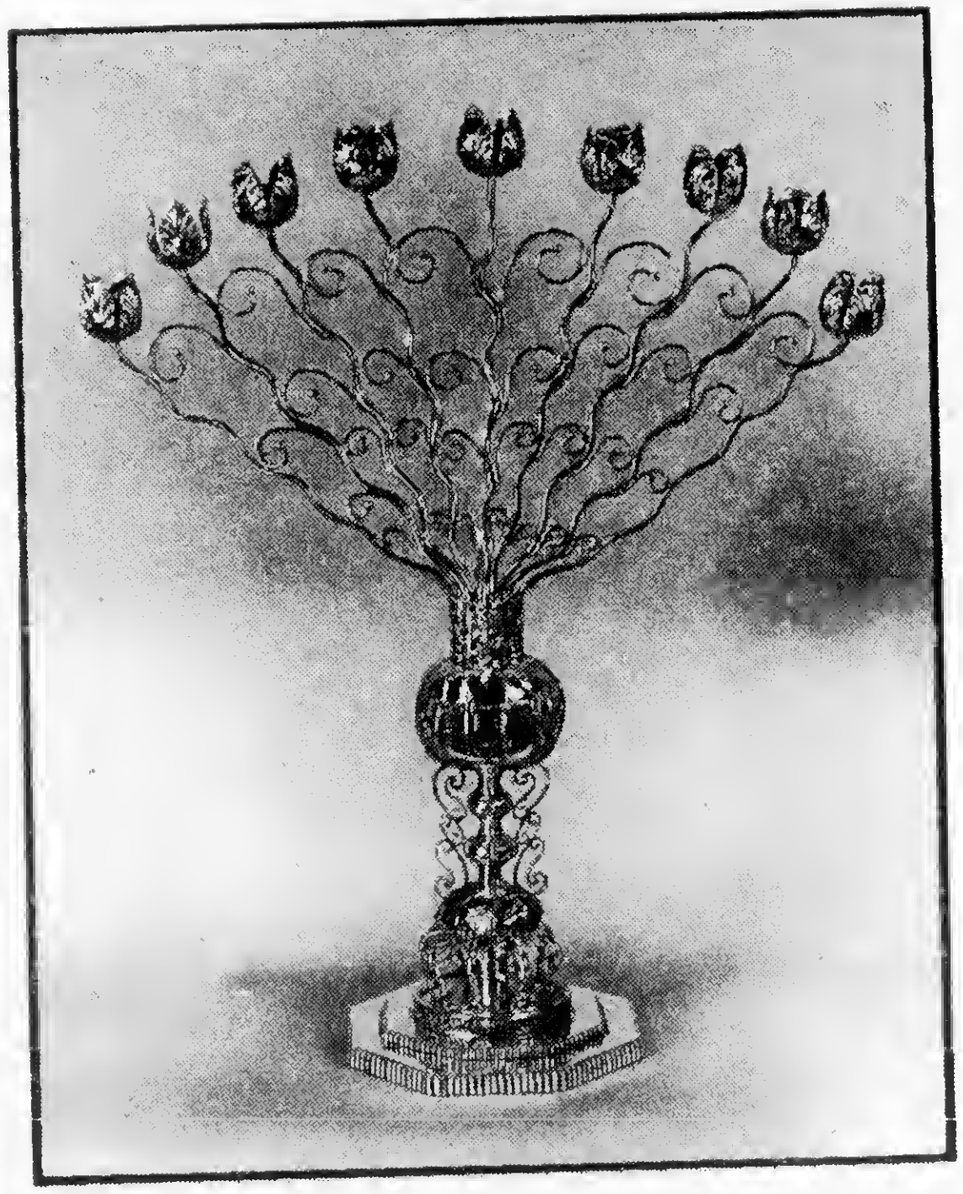
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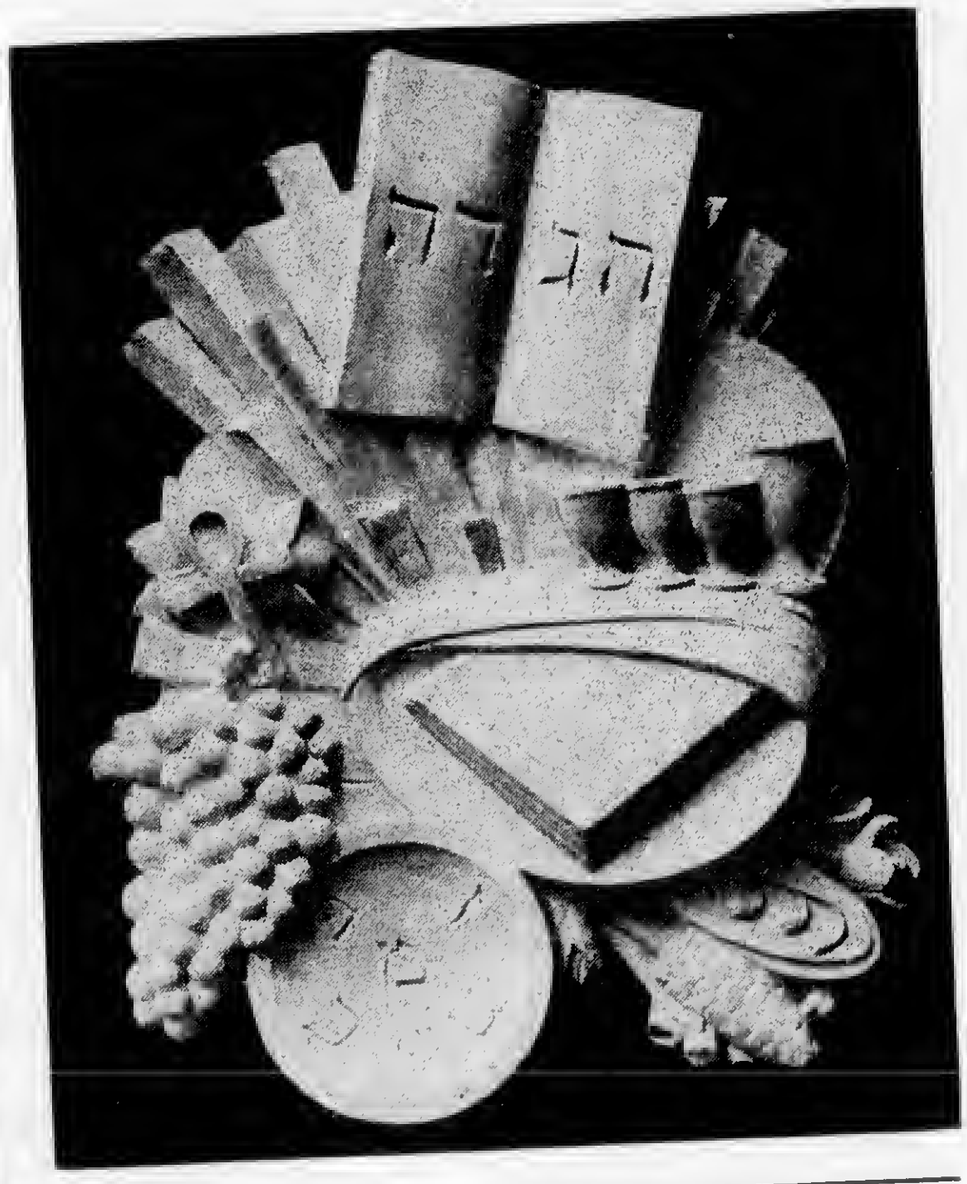


PURIM ON OKINAWA

Photograph courtesy
Morton I. Prusansky

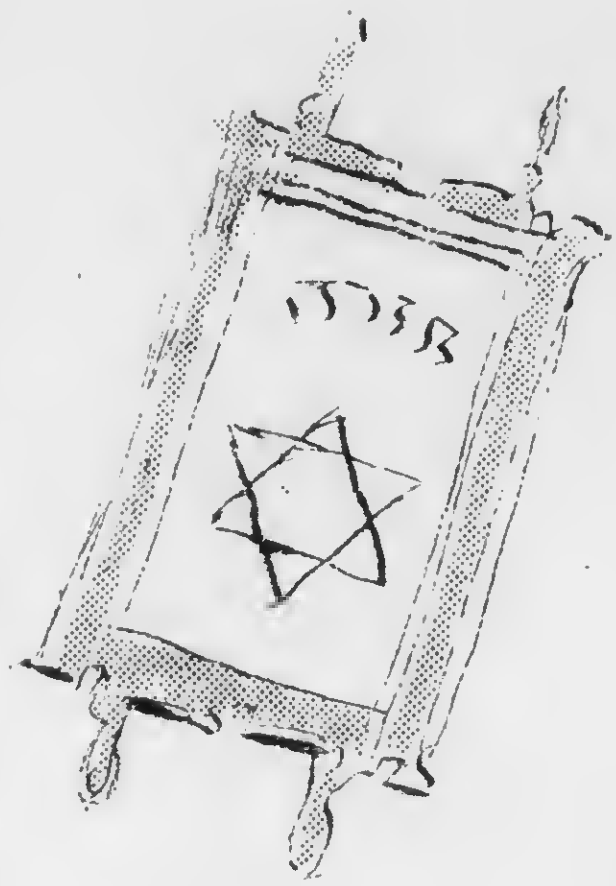
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A PATRIOTIC FAMILY WORSHIP SERVICE

by

RABBI BERTRAM KLAUSNER

Blessing of Sabbath Candles

Kiddush

Reader: Heavenly Father, on this Sabbath of family Worship, we direct our thoughts particularly to the lives of two great Americans, George Washington and Abraham Lincoln, the anniversaries of whose birth we are observing. Ever aware of the great service they rendered our country, we pause to honor them these many years after their passing. Their sacrifices have helped to shape the life and destiny of our democracy. Men of spirit and men of religion, they looked heavenward for help and guidance.

As Thou guided them in their day, we ask Thy blessing upon those who lead our country today. Grant wisdom and understanding to our President and his cabinet, to our legislators who make the laws, and to our executors who carry them out, so that the rights and liberties of all people of the world will be preserved. May peace and goodness be everyone's goal, and may religion be an important part of everyone's life.

(From the Preamble to the Declaration of Independence)

Reader: "We hold these truths to be self evident:"

Cong: "That all men are created equal:"

Reader: "That they are endowed by their Creator with certain inalienable rights:"

Cong: "That among these are life, liberty, and the pursuit of happiness."

Choir: Amen.

(From Lincoln's Gettysburg Address)

Reader: "Four score and seven years ago our fathers brought forth upon this continent a new nation, conceived in liberty, and dedicated to the proposition that all men are created equal."

Cong: "It is for us, the living...to be dedicated to the unfinished work which they...so nobly advanced."

Reader: "It is...for us to be...dedicated to the great task remaining before us."

Cong: "...That...we take increased devotion to that cause for which they...gave the last full measure of devotion."

Reader: "That this nation, under God, shall have a new birth of freedom."

Cong: "And that, government of the people, by the people, and for the people, shall not perish from the earth."

(Congregation Rises)

Reader: B'or-chu Es Adonoy Ha-m'vo-ruch.
Praise ye the Lord to Whom all praise is due.

Cong: Boruch Adonoy Ha-m'vo-roch L'o-lom Vo-ed.
Praised be the Lord to Whom all praise is due forever and ever.

Choir: (Sings above refrain.)

Reader &) For the privilege of worship, we thank
Cong: Thee, Oh Lord.

For the privilege of worship as a family, we thank Thee, Oh Lord.
For the privilege of worship as Jews, we thank Thee.
For the privilege of worship as Jews in America, we thank Thee, and say:

Reader & Cong: Shema Yisroel Adonoi Elohenu Adonoi Echod.
Hear, O Israel, the Lord our God, the Lord is one.

Bo-ruch shem k'vod mal-chuso l'o-lom vo-ed.
Praised be His name Whose glorious kingdom is forever and ever.

Choir: (Sings above refrain.)

(Congregation is seated)

Responsive Reading

Reader: "Thou shalt love the Lord, thy God, with all thy heart, with all thy soul, and with all thy might."

Cong: "And these words, which I command thee this day, shall be upon thy heart."

Reader: "Thou shalt teach them diligently unto thy children, and shalt speak of them when thou sittest in thy house, when thou walkest by the way, when thou liest down, and when thou risest up."

Cong: "Thou shalt bind them for a sign upon thy hand, and they shall be for frontlets between thine eyes."

Reader: "Thou shalt write them upon the doorposts of thy house and upon thy gates."

Cong: "That ye may remember, and do all my commandments, and be holy unto your God."

Choir: Mi-cho-mo-cho.

Reader: Heavenly Father, on this Sabbath on which we honor George Washington and Abraham Lincoln - men who believed in the dignity of all mankind men who believed in the equality of all peoples regardless of their race or religion- we pray that these truths which they have advanced "will unite all mankind into one holy bond of brotherhood." We sing with the psalmists of old:

Cong: Behold, how good and pleasant it is
For brethren to dwell together in unity.
(Psalm 133)

Reader: Thou shalt not hate thy brother in thy heart;
But thou shalt love thy neighbor as thyself.

Cong: Have we not all one Father? Hath not one God created us?

Reader: The teaching of the Fatherhood of God, and the Brotherhood of Man is as old as our Faith. It is a lesson not only for grown ups, but it is a lesson that can be understood by even the youngest child. Let us rise, boys and girls, and in the words of the poet Peretz, read together.

(Children Rise)

"Brothers"
by
Isaac Loeb Peretz

Reader & Children: White and yellow, brown and black,
Mix each color with the others;

You will find we're much alike -
For all of us are really brothers.

And one God was our Creator,
The spacious world our native land;
All of us are really brothers--
This we all must understand.

All of us are really brothers,
Black and yellow, white and brown;
We differ only in our colors,
We're all the same, way deep down.

(Children are seated)

Choir: "Hymn of Patriotism for All Creeds" by Millard Lampell (p.35, Faith of America)
To be sung to the tune of "America".

(1) God of history,
Our fathers worshipped Thee
With one accord.
They were from many land
Of many creeds and clans,
But Thee, with lifted hands,
They all adored.

(2) God of our present hour,
Send forth Thy saving power
In this our day;
Grant us the grace to see,
In our diversity
The bond of unity,
Father, we pray.

(3) Blend Thou our liberty
With true fraternity
The world [illegible]
Till every land be free
To trust not only Thee
But all humanity.
And peace abound,

(4) God of our destiny,
Be this old litany
Our staff and rod;
"Do justly" while we may,
"Love mercy" day by day
"Walk humbly" all the way
With Thee our God.

Reader: Bless our country with everlasting peace, and may it be an example to the whole world.

Cong: May contented people live on its land, and their homes be filled with health and happiness.

Reader: May friendship and fellowship grow stronger between the people of all nations.

Cong: May we all live together happily, work together as friends, and understanding each other, enjoy peace forever.

Choir: Amen.

Reader: As we commemorate the life of Abraham Lincoln we should be inspired to dedicate our lives as he did to the causes of freedom and equality, and as we recall George Washington, a champion of religious liberty, let us offer up our prayer in the words he used in his famous letter to the Hebrew Congregation in Newport, Rhode Island, in 1791.

Cong: "May the Children of the stock of Abraham, who dwell in this land, continue to merit and enjoy the good will of the other inhabitants, while every one shall sit in safety under his own vine and fig tree, and there shall be none to make him afraid. May the Father of all mercies scatter light, and not darkness,

in our paths; and make us all in our several vocations useful here and in his own due time and way, everlastingly happy.

Reader: Let us thank God that "happily the Government of the United States...gives to bigotry no sanction, to persecution no assistance," and "requires only that they who live under its protection should demean themselves as good citizens, in giving it on all occasions their effectual support.

Choir: May the words of my mouth and the meditation of my heart be acceptable in Thy sight, Oh Lord, my Rock and my Redeemer.

(Reading of the Scripture)

Reader: And it shall come to pass in the end of days, that the mountain of the Lord's house shall be exalted above the hills, and all nations shall flow into it. And many people shall go and say, "Come ye and let us go up to the mountain of the Lord, to the house of the God of Jacob." (Isaiah 11:1.)

Choir: S-eu sheorim.

Reader: This is the covenant which dedicates Israel to the One and Eternal God.

This is the Torah, the pillar of right and truth.

This is the Law, that proclaims the Fatherhood of God and the Brotherhood of Man.

Cong: May we never fail in gratitude to our fathers for this blessed heritage, and for the martyrdom they suffered in its defense.

Reader: Let us acknowledge its truth, abide by its teachings, and ever proclaim the watchword of our faith.

Reader & Cong: Shema Yisroel Adonoi Elohenu, Adonoi Echod. Hear, O Israel, the Lord our God, the Lord is One.

Choir: Sings above.

Choir: Le Cho Adonoi.

(Congregation is seated)

Blessing before the reading of the Torah:

Bor-chu Es Adonoi Ha-M'vo-roch
Bo-ruch Adonoi Ha-M'Vo-roch L'o-lom Vo-ed

Bo-ruch Ato Adonoi Elo-hay-nu Me-lech Ho-o-lom Asher Bo-char Bo-nu Mi-kol Ho-amim V'no-sam-Lo-nu Es To-ro-so, Bo-ruch Ato Adonoi No-sayn, Ha-Torah.

Reading from the Torah (Leviticus 25:10)

And ye shall hallow the fiftieth year, and proclaim liberty throughout the land unto all the inhabitants thereof; it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family.

Blessing after the reading of the Torah:

Bo-ruch Ato Adonoi Elo-hay-nu Me-lech Ho-Olom Asher No-san Lonu Toras Emes V'Cha-yay O'lom No-Ta B'So-chay-nu Bo-ruch Ato Adonoy No-sayn Ha-Torah.

Explanation of the Torah reading:

It is from the Torah portion which you have just heard that the famous inscription which adorns the Liberty Bell in Philadelphia is taken. "Proclaim ye liberty throughout the land unto all the inhabitants thereof." The founding fathers of our country were religious and God-fearing people. They came to America in order that they might enjoy the privilege of freedom of conscience, and freedom of worship. It is therefore easily understandable that when they needed an inscription for the Liberty Bell, they should turn to the book with which they were most familiar--the Bible--and from it take the words that were burned into their hearts. "Proclaim ye liberty throughout the land unto all the inhabitants thereof."

Reader: Joyfully we consecrate ourselves anew this day to the work our fathers began. Ours, too shall be the constant aim and effort to bring ever nearer that blessed age, when this shall be the faith of all mankind.

Reader & Cong: One God over all; one brotherhood of all.

(Congregation Rises)

Returning the scroll to the Ark:

It hath been told thee, O man, what is good; and what the Lord doth require of thee: Only to do justly and to love mercy, and to walk humbly with Thy God.

Choir: Ho-du Al eretz.

Reader: "Behold, this is my Covenant", saith the Lord

"My spirit which is upon thee, and the words which I have put in thy mouth, shall not depart from thee, not from thy children, not from thy children's children, henceforth and forever."

Choir: Etz Chaim.

(Congregation is seated)

Honoring of Scouts: Boy Scouts, Girl Scouts, Brownies and Cubs.

Adoration and Kaddish

Benediction

Closing Hymn: "To the God of all Creation"-Hymn #20

To the God of all Creation
Let us sing with cheerful voice;
In the Rock of our salvation
Let us heartily rejoice.

In His presence let us gather
With glad hearts and thankful ways;
And to God, our heavenly Father,
Show our joy with psalms of praise.

He created land and oceans,
He with beauty clothes the sod;
Let us show our deep devotion,
Bless our Maker, and our God.

"A FAMILY LOOKS INTO THE APPROACHING NEW YEAR"

BY

RABBI BERTRAM KLAUSNER

Idyn 4/2

Blessing of Candles:

Rabbi: Come, let us welcome the Sabbath. May its radiance illumine our hearts as we sanctify these tapers.

Congr: Light is the symbol of the divine. The Lord is my light and my Salvation.

Rabbi: Light is the symbol of the divine in man. The spirit of man is the light of the Lord.

Congr: Light is the symbol of the divine law. For the commandment is a lamp and the law is the light.

Rabbi: Light is the symbol of Israel's mission. I, the Lord, have set thee for a covenant of the people, for a light unto the nations.

Congr: Therefore, in the spirit of our ancient tradition that hallows and unites Israel in all lands and all ages, do we now sanctify the Sabbath lights.

Rabbi & Congr: Boruch Ato Adonoy Elohenu Melech Ho-olom Asher Kidshonu Be-mitzvosov Ve-tzivonu Le-hadlik Ner Shel Shabbos.

Praised be Thou, O Lord our God, King of the Universe, Who hast sanctified us by Thy commandments and commanded us to kindle the Sabbath lights.

Choir: Amen.

Kiddush: Read Responsively.

Kiddush: Read responsively.

Rabbi: Let us praise God with this symbol of joy, and thank Him for the blessings of the past week.

Congr: For life and strength, for home and love and friendship, for the discipline of our trials and temptations, for the happiness that has come to us out of our labor.

Rabbi: Thou has ennobled us, O God, by the blessings of work, and in love hast Thou sanctified us by Sabbath rest and worship as ordained in the Torah.

Congr: Six days shalt thou labor and do all thy work, but the seventh day is the Sabbath to be hallowed unto the Lord, thy God.

Rabbi & Congr: Praised be Thou, O Lord our God, King of the universe, Who hast created the fruit of the vine.

Boruch Ato Adonoy Elohenu Melech Ho-olom Bore Peri Hagofen.

Kiddush is sung by Choir.

(Congregation is seated)

Reader: Heavenly Father, parents and children come hand in hand to Thy sanctuary on this Sabbath preceding Rosh Hashonah seeking communion with Thee in order to prepare themselves in body and in spirit for the coming days of Awe.

Parents, busy with the necessity of earning a livelihood, busy with the full-time occupation of caring for and rearing their offspring, reflect in the stillness of this hour of prayer how much their task is lightened by the knowledge of Thy guiding hand.

Children, not yet mature, but not unknowing, realize too in their own way that there is a Father of us all, A Parent of all parents, who sees them through their hours of school and play.

Together they come this evening, for this hour, O God, when "Thy Messenger of Peace" descends from on high to turn the hearts of the parents to the children, and the hearts of the children to the parents. O Lord, imbue them with the sanctity of the Holy Days, cloak them with spiritual garb, and keep them as one to observe this Holy Season. Amen.

(Responsive Reading from Proverbs)

Reader: "Train up a child in the way he shall go.
Congr: And even when he is old, he will not depart from it." (20:6)

Reader: "Correct thy son, and he will give thee rest;
Congr: Yea, he will give delight unto thy soul." (29:17)

Reader: "Hear, my son, the instruction of thy father,
Congr: And forsake not the teaching of thy mother." (1:8)

Reader: "Hear, ye children, the instruction of a father, (4:1)
Congr: Incline thine ear to my understanding."(5:1)

Reader: "For I give you good doctrine;
Congr: Forsake ye not my teaching." (4:2)

Reader: "My son, forget not my teaching; but let thy heart keep my commandments;
Congr: For length of days, and years of life, and peace, will they add to thee." (3:1-2)

(Congregation rises)

Reader: Bor-chu Es Adonoy Ha-m'vo-ruch
Praise ye the Lord to Whom all praise is due.

Congr: Bo-ruch Adonoy Ha-m'vo-ruch L'o-lom Vo-ed.
Praised be the Lord to Whom all praise is due forever and ever.

Choir: (Sings above refrain.)

Reader & Congr: For the privilege of worship, we thank Thee, O Lord.
For the privilege of worship as a family, we thank Thee, O Lord.
For the privilege of worship as Jews, we thank Thee.

Reader & Congr: Shema Yisroel Adonoi Elohenu Adonoi Echod.
Hear, O Israel, the Lord our God, the Lord is one.

Reader & Congr: Bo-ruch shem k'vod mal-chuso l'o-lom voed.
Praised be His name Whose glorious kingdom is forever and ever.

Choir: (Sings above refrain.)

(Congregation is seated)

Responsive Reading

Reader: Thou shalt love the Lord, thy God, with all thy heart, with all thy soul, and with all thy might.

Congr: And these words, which I command thee this day, shall be upon thy heart.

Reader: Thou shalt teach them diligently unto thy children, and shalt speak of them when thou sittest in thy house, when thou walkest by the way, when thou liest down, and when thou risest up.

Congr: Thou shalt bind them for a sign upon thy hand, and they shall be for frontlets between thine eyes.

Reader: Thou shalt write them upon the doorposts of thy house and upon thy gates.

Congr: That ye may remember, and do all my commandments, and be holy unto your God.

Choir: Mi-cho-mo-cho.

Reader: Heavenly Father, our children have come to Thee this Sabbath Eve to bare their hearts, and to ask Thy guidance for the year ahead. Listen to their words, and heed their supplications.

Reader to children: And now children, please rise and read with me your prayer:

Children: Our God and God of our Fathers, many times we have hurt our parents, our friends, our teachers, and ourselves by our wrong doings. We have been unkind by making fun of others, we have been rude by losing our tempers, we have been wilful by disobeying our parents and annoying our teachers, we have been thoughtless by acting discourteously. Help us lead more useful lives, to act more kindly, to respect our parents and teachers.

Reader to parents: And now parents, in the stress and strain of daily living, there have been actions which you regretted, especially those in regard to family harmony. And so will you rise and read with me --

Parents: Our God and God of our Fathers, many times in anger have we spoken unkindly to our children; many times for selfish reasons we have denied them extra hours of family companionship; and often as the path of least resistance we have over-indulged them. Help us, O Lord, to live on a more even keel that we will not raise our voices in anger; help us to allot our time, so that there will be more time for our family life; and help us, above all, to think clearly and wisely in making decisions that affect the upbringing of our children.

Reader: Everlasting God, Thou hast heard the prayers of parents and children, sincere and reverent. (I beseech Thee to) look on them with Thy tender loving mercy, and encompass them with Thy outstretched arms as they stand before Thy Holy Ark, a family unit in prayer for ever deepening love and mutual self-consecration.

In this moment before the Days of Awe, I ask you parents, with child in hand, to come before this Ark for a brief moment of silent prayer. Let us make this pilgrimage, family by family, with the quietude and dignity that becomes this house of worship.

Directions for processional

Reader: Reader and others who are sitting on pulpit go down and take seats with the congregation.

Lights: Temple lights are lowered, with only everlasting light and seven branch candlesticks burning.

Organ: Very soft music is played during processional.

Parents: Take children by the hand and proceed family by family to the pulpit. There may be as many as three families on the pulpit at the same time...one approaching the Ark, one in front of the Ark, and one leaving the Ark. After the last family has had a moment of silent prayer in front of the Ark, Reader and others return to pulpit.

Cantor: May the words of their mouths, and the meditations of their hearts be acceptable in Thy sight, O Lord, our Rock and Redeemer. Amen.

Choir: May the words, etc.

Reader: Adoration and Kaddish

Benediction

Congr: "The Lord is King" (Union Hymnal #159)

Ere space exists or earth and sky,
The Lord is King.
Ere sun or star shone forth on high,
The Lord was King.
When earth shall be a robe outworn,
And sky shall fade like mists of morn,
Still shall the Lord for e'er be King,
The Lord is King.

When earth he flings mid star filled space,
The Lord is King.
When living there found place,
The Lord was King.
When homeward from earth's corners four,
He calls the scattered folk once more,
Then shall the Lord for e'er be King.
The Lord is King.

FAMILY WORSHIP SERVICE

FOR

SUCCOTH

by

Rabbi Bertram Klausner

Reader: Heavenly Father, Parents and Children have come to Temple on this Sabbath, during the Succoth Festival, to thank Thee for all the wonderful things they have received through nature. Sometimes in our busy lives we forget that all the wonders of nature are gifts from Thee, O Lord.

Cong: God provides the sun and rain which makes tiny seeds grow into fruits and vegetables.

Reader: God provides the springs and wells which give us water, and the trees which give us shade.

Cong: God provides the flowers and grass which are beautiful to see.

Reader: God provides the moon and stars which give us light at night.

Cong: Although we could never name all the things in nature which make our lives comfortable, we thank Thee, God, for everything.

Choir: "We Thank Thee." Hymn #193.

Reader: Long ago, when all the Jewish people lived in Palestine, they were farmers. Three times a year some of the crops became ripe and the people harvested them--that means they picked the fruit, or they cut the wheat. Each time they did this, they gave thanks to God. Our Bible tells us in the Book of Leviticus that God said to the children of Israel,

"Three times a year thou shalt keep a feast unto me."

Cong: On Passover - the feast of unleavened bread.

On Shavuos - the feast of harvest of the first fruits.

On Succoth - the feast of ingathering at the end of the year.

Reader: Tonight celebrating Succoth, the last of these three harvest festivals, we give our thanks.

Cong: We give our thanks.

Reader: For the hay and the corn and the wheat that is reaped,
For the labor well done, and the barns that are heaped.

Cong: For the sun and the dew and the sweet honey comb,
For the seed and the bud and the harvest brought home.
We give our thanks.

Reader: For the trade and the skill and the wealth in our land,
For the cunning and strength of the working-man's hand,

Cong: For the good that our artists and poets have taught,
For the friendship and hope that affection have brought.
We give our thanks.

Reader: For the homes that with purest affection are blest,
For the season of plenty and well deserved rest.

Cong: For the Country extending from sea to sea,
The land that is known as the "Land of the Free"
We give our thanks.

(Note: These lines are from an anonymous poem in a book by E. E. Levinger.)

(Let us all stand)

Reader: Bor-chu Es Adonoi Ha-m'vo-roch
Praise ye the Lord to Whom all praise is due.

Cong: Bo-ruch Adonoi Ha-m'vo-roch L'olom Vo-ed.
Praised be the Lord to whom all praise is due forever and ever.

Choir: Sings above refrain.

Reader and Cong: For the privilege of worship we thank Thee Lord.
For the privilege of worship as a family, we thank Thee.
For the privilege of worship as Jews we thank Thee and repeat the watchword of our faith:

Shema Yisroel Adonoi Elohenu Adonoi Echod.
Hear O.Israel, the Lord our God, the Lord is One.

Boruch Shem K'vod Mal-chuso L'olom Voed.
Praised be His name whose glorious kingdom is forever and ever.

Choir: Sings above refrain.

(let us all be seated)

Reader: Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy might.

Cong: And these words which I command thee this day shall be upon thy heart.

Reader: Thou shalt teach them diligently unto thy children, and shalt speak of them when thou sittest in thy house, when thou walkest by the way, when thou liest down and when thou risest up.

Cong: Thou shalt bind them for a sign upon thy hand and they shall be for frontlets between thine eyes.

Reader: Thou shalt write them upon the doorposts of thy house and upon thy gates.

Cong: That ye may remember and do all my commandments and be holy unto your God.

Choir: Mi-cho Mo-cho

Reader: Our religion teaches us that no harvest can truly be enjoyed unless it is shared with those people who do not have the good things of life which we have.

Cong: (Leviticus 23:22)

When ye reap the harvest of your land...the corner of the field...and the gleanings...thou shalt leave for the poor and the stranger.

Reader: Heavenly Father, at this harvest season, "Help us to see that no work truly prospers unless it brings blessings to other lives" and happiness to other people. Through Thy teachings may we learn that what we have, should not be at the expense of those who have not; that our joys should not come from another's sorrow; that our pleasures should not arise from someone else's pain.
Teach us to be kind and considerate of all people.

Cong: Teach us to be kind and considerate of all people.

Reader: Teach us to be tolerant and fair and just to everyone that crosses our path.

Cong: Teach us to be tolerant and fair and just to everyone that crosses our path.

Reader: Teach us to love our neighbors like ourselves.

Cong: Teach us to love our neighbors like ourselves.

Reader and Cong: May the words of our mouths and the meditations of our hearts be accepteble in Thy sight, O Lord, our Strength and our Redeemer. Amen.

Choir: May the words, etc.

TORAH SERVICE

Reader: And it shall come to pass in the end of days, that the mountain of the Lord's house shall be exalted above the hills, and all nations shall flow into it. And many people shall go and say, "Come ye and let us go up to the mountain of the Lord, to the house of the God of Jacob.
(Isaiah 11.1)

(Let us stand)

Choir: S-eu sheorim, etc.

Reader: This is the covenant which dedicates Israel to the One and Eternal God.
This is the Torah, the pillar of right and truth.

Cong: This is the Law that proclaims the Fatherhood of God and the Brotherhood of man.

Reader: Let us acknowledge its truth, abide by its teachings, and ever proclaim the watchword of our faith:

___: Shema Yisroel Adonoi Elohenu Adonoi Echod
Hear O Israel, the Lord our God, the Lord is One.

Choir: Sings above refrain.
Le-cho Adonoi

(Let us be seated)

Blessing before the reading of the Torah:

Bor-chu Es Adonoi Ha-m'vo-roch
Boruch Adonoi Ha-m'vo-roch L'Olom Vo-ed.
Bo-ruch Ato Adonoi Elo-hay nu Melech Ho-olom
Asher Bochar Bo-nu Mikol Ho-amim V'no-san
Lo-nu Es Torah so, Boruch Ato Adonoi,
No-sayn Ha-Torah.

Reading from the Torah: Deuteronomy Chapter 34:10-12

And there hath not arisen a prophet since in Israel whom the Lord knew face to face; in all the signs and the wonders, which the Lord sent him to do in the land of Egypt, to Pharaoh, and to all his servants, and to all his land; and in all the mighty hand, and in all the great terror which Moses wrought in the sight of all Israel.

Genesis Chapter 1:1-3

In the beginning God created the heaven and the earth. Now the earth was unformed and void, and darkness was upon the face of the deep; and the spirit of God hovered over the face of the waters. And God said: "Let there be light." And there was light.

Blessing after reading of the Torah:

Bo-ruch Ato Adonoi Elohenu Melech Ho-olom
Asher No-san Lonu Toras Emes V'chayay Olom
No-ta B'so chay no Boruch Ato Adonoi
No-sayn Ha-Torah.

CONSECRATION CEREMONY

(Returning the Torah to the Ark)

(Let us Stand)

Reader: Joyfully we consecrate ourselves anew this day to the work our fathers began. Ours, too, shall be the constant aim and effort to bring ever nearer that blessed age when this shall be the faith of all mankind.

Reader & Cong: One God over all; one Brotherhood of all.

Reader: It hath been told thee O man, what is good; and what the Lord doth require of thee: Only to do justly, to love mercy, and to walk humbly with thy God.

Choir: Ho-du-Al Eretz

Reader: Behold, this is my covenant, saith the Lord: "My spirit which is upon thee, and the words which I have put in thy mouth shall not depart from thee, nor from thy children, nor from thy children's children, henceforth and forever.

Choir: Etz Chaim.

(Let us be seated)

Adoration and Kaddish, p. 71 Union Prayer Book

Benediction.

Closing Hymn: "Father Hear the Prayer We Offer."
No. 42

Father, hear the prayer we offer
Not for ease that pray'r shall be,
But for strength that we may ever
Live our lives courageously.

Not forever by still water
Would we idly quiet stay,
But would smite the living fountains
From the rocks along our way.

Be our strength in hours of weakness,
In our wand'rings be our guide;
Through endeavor, failure, danger,
Father, be Thou at our side.

AR 25598 2/1 UAHC - RADIO BROADCASTS - DESIGN FOR LIVING 1951-1952 ARCHIVES

WHAT DO WE WANT OF LIFE?

Address delivered on "Design for Living" Broadcast
Sunday, May 13, 1951 at 10:35
Station WNEW
by Rabbi Jacob K. Shankman of Temple Israel, New Rochelle, New York.

My friends, I am happy to participate in this program and to think with you of a design for living.

What do we want of life? If we found ourselves suddenly in possession of Aladdin's lamp, for what would we ask? Not long ago I read of a blind man, sightless since he was a boy, whose burning desire was to visit Coney Island. This is a simple enough wish and a common experience for millions of people, but for that blind man this was a wish which gave life meaning and zest. Children will often cry bitterly if they are deprived of some amusement, if they are denied a treasured toy or even a piece of candy; on the other hand, they will be exhuberant and glad if their childish wants are satisfied. We are mature and intelligent. What do we want of life?

I suppose that the first thing we want is life itself, the very days and months and years of life. We want long life. One of the most popular books of our generation was entitled "Life Begins at 40". Many people have lived magnificently and creatively long after they were 40. I remember that great President of Harvard University, Dr. Charles W. Elliot, addressing the Jewish students at a Friday evening service; he was almost ninety years old, but his mind was as clear as crystal. Thomas Jefferson, Benjamin Franklin, and Justice Oliver Wendell Holmes are names which come to mind immediately when we think of talent and wisdom reaching fruition in old age. When we see old people living full and productive lives, we too ask for long life; we too want length of days.

But life is beyond our control. Do you remember John D. Rockefeller? He was almost 98 when he died; he wanted to live to be 100. He was fabulously wealthy, and he probably would have given much money for those two extra years of life - but they were beyond his control. Life does remain beyond our control. Many people never reach old age; they are cut off when they are saplings or in the middle of their youth. Yet even in their shortened lives, many people seize the opportunity for

creativeness and achievement. Three of the greatest names in English poetry are Byron, Shelley, and Keats - yet Byron was dead at 36, Shelley at 29, and Keats at 25. The creative lives of those who die young teach us that it is not the quantity of life that counts, but rather its quality. Much as we may wish for length of days, they are meaningless if there is no breadth of ways. This is why the Psalmist prayed: "Teach us to number our days that we may get us a heart of widom."

Friends, if we were born with mature wisdom and intelligence, and if in the hour of our birth we were told, "You will live to be 70 years old. Here is $25,000. You will not earn another cent, nor will another penny be given to you, nor will any interest be added. But you must live on that sum for the rest of your life." That would not be very much money. Anyone earning only $20.00 a week would receive that much in 25 years. So, if you received such a sum at birth, subject to these conditions, I venture to say that you would be niggardly in your care of that money. You would spend each dollar cautiously, wisely, and profitably. Now if you live to be 70 years old, only 25,000 days are given to you. Do you want a Design for Living? Watch them carefully, use them wisely, spend them profitably. We want life, but we cannot control life. We can, however, control the kind of life we lead. Let it be a life of opportunities realized and hours well spent, of constant improvement and devolopment, of absorbing interest and dynamic purpose. Let it be a life of sympathy, kindness and love. Let it be a life of satisfaction.

We not only want life, we want health - good health. We want our bodies to be well. It is difficult to have a balanced, wholesome outlook on life when one is tormented by unspeakable pain or is physically handicapped. "A healthy mind in a healthy body" is an educational ideal; it is also a workable basis for sane living.

And yet, that kind of perfect health - that world in which there are no coughs, colds, diseases, infections, plagues or epidemics - is still as remote from us as the farthermost star. We can live a same and balanced life when we make the most of what we have. The person with the strong shoulders and supple muscles does not always have the best design for living. Athletes are not necessarily the happiest

people. The late H.G. Wells once wrote, "I was born astigmatic - and in those days nobody bothered about common children's eyes. I could never be sure of bowling a straight ball - and when I jumped down I hit the ground too soon or too late... I was undernourished and tubercular so that I was a skinny, puny youth, easily fatigued. I never knew muscular hardiness or precision." Yet despite this catalogue of infirmities, Mr. Wells achieved a sane and balanced life, and it was a prodigious and productive life. John Milton was blind but he was not imprisoned by the range of his vision; he wrote some of the greatest verse ever written in English. Despite every physical limitation, men can make life radiant and creative.

In the industrial city where I began my rabbinical career - and it was a city typical of America - there was a large number of handicapped and infirm - and what a company of brave spirits they were! The blind girl who sang in the glee club of the College, the newspaper publisher who had no legs - both of them had been amputated at the knee - but he did a full day's work in a wheel chair, the City Treasurer who served effectively and efficiently though he had only one hand, the girl stricken by polio who couldn't move without her braces and canes but who filled her life by knitting hats for sale in the New York stores! These people, and there were dozens of them there - and there are thousands of them everywhere - show that you can fashion the best design for living by making the most of what you have.

"Who is the strong man?" asked an ancient Jewish sage. And the answer is "He who conquers himself." Only when we make the most of what we have, when we conquer our own endowments and capacities, when we accept our jobs and do them thoroughly; only then does life become savory and piquant. Only then do we have good health; only then do we have a design for living.

Some people mistakenly believe that they can have no design for living unless they have money, lots of money. Many people dream of riches as the key to happiness. More people cite the lack of money as the cause of their unhappiness than any other reason.

Now, life can be horrible and cruel without the means to live, without security

and the assurance that wants will be provided for. But it is a tragic commentary on our society when we cannot discriminate between and choose the highest values. The Jewish philosopher ibn Kasp who lived in the fourteenth century near the famous silver mines in southern France once wrote, "Why weary thyself to gain great riches, when neither thou nor any other could equal the vast store accumulated by the great mountain of our native city." Think of his words! Men could slave their lives away, yet never could they achieve the wealth that lies buried in a soul-less mountain. Don't think of this man as an impractical philosopher. It was a very hard-headed, practical, American business man who confessed that "a life devoted to money-making means nothing."; Charles M. Schwab knew that money is useful, but he also knew that money cannot buy life, health, or happiness. The heroes of the race have not been some ancient Midas or some modern Maharajah. Lincoln and Moses, Gandhi and Pasteur, Albert Schweitzer and Livingstone, Henrietta Szold and Jane Addams - they all show that what is vital is not the answer to the question "How much are you worth?" but rather the answer to "How worthy are you?" What did you do with your wealth? With whom did you share it? Were you sensitive to the cry of your fellow man and to the needs of your community?

"Who is a rich man?" asked that same Jewish sage; and this was his answer - "he who finds joy in his portion". What truly counts is not the money we have, but the mind we broaden, the character we deepen, the virtues we perfect, and the sympathies we arouse.

Design for Living. What do we want of life? Life? Health? Riches? Perhaps these lines from an anonymous poet will furnish us with a few threads which we can weave into the design of our life.

Is anybody happier
Because you passed this way?
Does anyone remeber
That you spoke to him today?
This day is nearly over
And its toiling time is through;
Is there anyone to utter
Now a kindly word for you?

Did you waste the day or lose it?
Was it well or poorly spent?
Did you leave a trail of kindness
Or a sear of discontent?
As you close your eyes in slumber
Do you think that God would say
You have earned one more tomorrow
By the work you did today?

THE BEST IN LIFE

Address on "DESIGN FOR LIVING" Radio Program
Station WNEW, Wednesday Evening, December 12, 1951

By Rabbi Max Maccoby
of the Free Synagogue of Westchester, Mt. Vernon, New York

****** SPONSORED BY THE UNION OF AMERICAN HEBREW CONGREGATIONS ******

I know a young lady who recently celebrated her sixteenth birthday. I've known her for some time. Every year, for the past four or five years, she has said to me, "This was the best year of my life." And my fervent prayer for her has been that she will go on saying the same thing for many years to come.

How many of us can also say: This was the best year of my life? Of course, we may argue, it is easy for youth. Youth is the time when everything is bright and rosy, when the business of living doesn't press too urgently. Yet the poet felt that old age was the finest time of life:

Robt Browning
"Rabbi Ben Ezra"

"Grow old along with me,
The best is yet to be,
The last of life for which the first was made.
Our times are in His hand
Who saith, 'A whole I planned,
Youth shows but half: trust God, see all, nor be afraid.'"

Remember that: "Youth shows but half."

This business of living - to make life good - to enjoy life is not so easy. I believe this is because most of us live without plan and without much thought.

Is it not true that too many people do not chart a course - the course charts them? How many are there who are thoughtful enough or ingenious enough to work out for themselves a way of life?

We all want to do what others are doing. We think we enjoy what others enjoy. We read what are told to read. What's on the best seller list? We want to see the same plays that everybody else is seeing.

I remember a man who saw a play on the first night it was presented. Somebody asked him how he liked it. He hesitated and was very vague about the whole thing. He really wanted to see the reviews the next morning before he committed himself. Why, I know someone who disliked a play very much until he found out that the reviews were favorable. Then he liked it.

And there are those who are never satisfied. They always want what they haven't got. A high school teacher once told us, "If you get what you what, you won't want it any more." As a boy, I thought there was something wrong with him. But I later came to understand the wisdom of his cryptic remark. He was trying to make us understand that we were more concerned with the wanting of something than with the something we wanted.

The lives of so many people are marred with a senseless search for satisfactions without plan or goal. Something better is always happening somewhere else. And when they get there, it's the same thing all over again.

And these people are always full of regrets. They are the "should haves." "If I had only done this." "I should have done that."

How many marriages never have a chance because of this sort of thinking! Men and women who spend so much time in the divorce courts because they never really make a commitment. They live tentative lives. They don't really believe that their marriage will be permanent; and of course, it can't be.

And there are those who achieve their desires but don't develop them. Remember the story of the couple who planned the trip to Europe. What a grand, enjoyable and broadening experience this would be.

They visited Paris; and, of course they had to see the Louvre, with all its beauty and the gorgeous works of art. But their schedule was tight. So the man said to his wife, "You take the inside and I'll take the outside."

I can't help thinking that the simple, unaffected man watching a magnificent sunset in the hills near his home gets more out of life than the sophisticated traveller who is without insight and imagination.

It's one of those obvious things we note that the children of the overprivileged get less pleasure from their elaborate toys than most youngsters do from their simple playthings.

My children tease me about the empty cotton thread spools I played with as a child. I made tracks with them and I had more fun with my railroad system than many a youngster I've seen with an elaborate set of electric trains.

"Youth shows but half." But youth's half is the time to prepare for the other half. "The last of life for which the first was made."

Do we teach our children those joys that make for the best in life? Do they develop the love for good books, for find music? Do you talk with them? How much good conversation is there today? How can we enjoy each other if we don't talk to each other? We are busy listening to the radio, watching television, playing cards.

To get the best out of life, you need others and others need you. We have to learn to get out of ourselves....Life involves others. The selfish and the self-centered can never be happy.

Harry Emerson Fosdick said in a book he calls, "On Being A Real Person", "The great day comes when a man begins to get himself off his hands. He has lived, let us say, in a mind like a room surrounded by mirrors. Every way he turned he saw himself. Now, however, some of the mirrors turn to windows...He begins to get out of himself. No longer the prisoner of self reflections but a free man in a world where persons, causes, truths and values exist, worthful for their own sakes. Thus to pass from a mirror-mind to a mind with windows is an essential element in the development of real personality. Without that experience no one ever achieves a meaningful life."

You can't achieve the best in life all by yourself. And you can't be happy, unless something is very wrong with you, unless those who live with you and work with you are happy also.

This can be the best year in your life. If you are young, you have all that youth should have. Vigor, Dreams, ambitions, the capacity to fight all odds. You

have love and growth and friendship and all the joys your spirit can encompass.

Youth is a wonderful time; but there is more and more to life.

When I go out with my children, I enjoy our shared experiences with more tenses than they do. I have the present...just as they do. But I also have the wonderful memories of similar experiences when I was as young as they are now. I remember going out with my father and the things we did together. And because of my experiences, I hope I bring added insights to what we enjoy together. And the best of all, I think, is the vicarious enjoyment, it's the real happiness of any parent sharing in the pleasure and happiness of his children.

I think these added tenses match the intensity of youth. The best in life has no limits, only the limits that shortsightedness puts upon it. When President Roosevelt was inaugurated, he paid a call on Justice Oliver Wendell Holmes. The President found the ninety year old jurist reading Plato. He asked him what he was doing. Holmes answered, "Mr. President, I am improving my mind."

Add up your blessings; measure them against everything you have to complain about. Look ahead and look about you. You'll find out that the business of living can and should be enjoyed at all times of life.

Our great men, our fine spirits have been just as aware of menace and tragedy as anyone else. But they have vision, hope and a deep conviction that life is good. Men and women living together in every sense can make it good.

If you recognize this and live as if you believed it, you too can enjoy the best in life.

(NOTE TO LISTENER: Sorry about delay in mailing. We'll do better in the future.)

CHANUKO - TODAY

Address on "Design For Living" Radio Program,
Station WNEW, Wednesday Evening, December 26, 1951

By Rabbi Max Maccoby
of the Free Synagogue of Westchester, Mt. Vernon, New York

******** SPONSORED BY THE UNION OF AMERICAN HEBREW CONGREGATIONS ********

This is the Feast of Lights! Certainly, we need light---much light ...in our hearts and in our minds...in our homes...in our relationships with others....everywhere.

Do you remember how during the war we prayed for the time when the lights would go on all over the world. The darkness was not only physical, it pervaded us spiritually. Yes, the lights came on again; but there is, alas, darkness once more in so many places.

This Feast of Lights is a Feast of Dedication---that's what Chanuko means. You have heard the story of a small group with right and justice on its side fighting for freedom against a great and powerful army and winning the battle, rededicating a Temple with holy lamps. The lights were the symbols of freedom, of liberty.

Each generation must win this battle and perform this act of rededication in its own way. Our fathers won freedom and liberty. We must make it ours. The founding fathers of our great country won <u>their</u> victory. We must protect that victory in our day and allow noone for whatever reason to whittle down our liberties and our rights. When we protect these liberties, we dedicate ourselves anew to the principles that made America great.

In their day, the ancient Maccabees saved the faith and integrity of the Jewish people. They made possible the living belief of the Western World in the One God, His Fatherhood of all mankind, made

In later years, Jews, suffering persecution and martyrdom, won the great battle over and over again. But the flickering flame of a great faith was kept burning not only through suffering but by learning and scholarship and devotion to the great ideals and traditions that were theirs as they are now ours.

In modern times, we have seen all over again this living manifestation of the spirit of the ancient Maccabees. Six million Jews were slaughtered by Hitler and his collaborators just because they were Jews. Instead of wiping out the Jewish people and their living spirit, this catastrophe spurred them to find salvation, once for all, for the scattered remnant. In the new state of Israel, in the ancient Holy Land, they achieved a modern miracle. There, the scattered exiles have found a home. Obstacles greater than those that faced Judah of old did not deter them or hinder them. Against tremendous odds, the small band, with right on its side, once more won the great victory and lit the lamps of dedication.

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Tonight, in Jewish homes throughout the world, here in free America, in the dark lands behind the Iron Curtain, in the settlements and cities of the new land of Israel, four candles are kindled, because tonight is the fourth in this Festival of Lights.

One light is for peace---for the end of war in Korea, for peace in all the troubled areas of our troubled world. One light is for Israel, the land of salvation for more than a million and a quarter exiled and homeless Jews, no longer exiled, no longer homeless, but full of hope and vision and confidence in the futre. The third light is for this blessed land of liberty to which a whole world looks for guidance and leadership---a land because of which the potentialities for liberty and freedom loom greater than ever before in history.

And the fourth light is for men and women of goodwill everywhere... men and women everywhere who dedicate themselves to humanity----who are determined that belief in the Fatherhood of God and the Brotherhood of Man must be the guide to life; that in order to live, mankind must learn to live together in every sense of the word.

To this we rededicate ourselves with lights on this Feast of Chanuko, this Feast of Dedication.

(NOTE TO LISTENER: Sorry about delay in mailing. We'll do better in the future.)

WHAT DO YOU REALLY BELIEVE?

Address on "DESIGN FOR LIVING" Radio Program
Station WNEW, Wednesday Evening, December 19, 1951

By Rabbi Max Maccoby
of the Free Synagogue of Westchester, Mt. Vernon, New York

****** SPONSORED BY THE UNION OF AMERICAN HEBREW CONGREGATIONS ******

What do you really believe? I don't mean what you say you believe. Dr. Harry Emerson Fosdick used to say, "Don't tell me what you believe. I'll go about with you for a week and I'll tell you."

Do you believe in God? Well, do you act that way? For example, do you believe in the brotherhood of man? Do you really treat other human beings with the absence of prejudice, with the consideration and thoughtfulness, that brotherhood signifies?

Do you believe in truth? I mean, all the time, under any and all circumstances, with your children, your neighbor and your government, say, around March 15th?

Do you believe in justice? - Even when it means your discomfort, depriving yourself of something?

Do you believe in charity? Not the little handouts you give once in a while, but real charity, what Jewish tradition called "Tzdakah" - righteousness - a recognition of God's gifts to you, by genuine, open-hearted sharing with others?

Do you believe in Love? Love for mankind, a love that must involve faith in the divine in man to find the answers to his problems?

I think this is one of the most difficult tasks confronting most of us.

Faith in the capacities of the common man: That's the essence of religion. It's also the essence of democracy. Do you really believe in democracy? Or are you cynical about man and his attempts at self-Government?

It's easy to be cynical today in the face of corruption revealed in every daily newspaper. There are many who believe that man is basically rotten, and accept graft and corruption as norman manifestations of human frailty. The philosopher Nietzsche said that "human existence is a side-show on some ridiculous star." But Nietzsche was the philosopher of Hitlerism and we know what the Nazis thought of man and freedom and equality. It's no accident that communism with its ruthless abrogation of man's basic liberties is also atheistic.

A wise man has said, "Epochs of faith are epochs of fruitfulness, but epochs of unbelief, however glittering, are barren of permanent good."

In times of crisis, we must think of these things. It's so easy to justify abridgement of liberties when danger threatens. All sorts of censorship, open and disguised, callous manipulation of the truth, ruthless suppression of facts - these are the tragic by-products of menacing times. "It is cynicism and fear that freeze life," we have been told. "It is faith that thaws it out, releases it, and sets it free."

Henry Sloane Coffin has written: "Liberty, which democracy safeguards, is always in danger. In every generation it is threatened by enslaving forces that are

economic, social, political. The battle for it is never fully won. The battle is a spiritual battle - in the souls of individuals as well as in society. We cannot make a free society of enslaved souls, nor give souls freedom where civil and economic liberties are denied. The victory in this battle, both inward and outward, belongs, age after age, to men of faith. Our democracy today confronts hostile ideologies in which their devotees firmly believe. It can survive and spread the freedom for which it stands only as our whole nation is inspired with the convictions of our religious heritage."

Dr. Coffin says this because our religious heritage gives us hope and courage and deep conviction.

We believe that life has a purpose. It isn't just a chaotic meaningless existence; and man is not, as a materialist has said, "just a blob of biological jelly smeared on a whirling bit of mud." If you believe that, of what use are idealism and goals, and convictions?

We believe that righteousness and justice are not products of expedience that must yield to brute force.

Life is not just an accidental result of circumstance, "A tale told by an idiot, full of sound and fury, signifying nothing."

Scoffers and mockers say that religious belief is a chloroform mask into which the wicked and unhappy stick their faces to find comfort and happiness.

We reject this utterly.

Because of what we really believe, we can look out into a tragic and hate-ridden world, seeing men axting like brutes and beasts, and know that these same men are capable of making a world that is clean and sweet and a decent place for our children and our children's children. And more than that, because of what we really believe, we will make it so.

Roosevelt once said, "The only limit to our realization of tomorrow will be our doubts of today."

Because really believing compels us to act and bring to fulfillment our deepest convictions.

That's a good test. You can examine yourselves and find out if you have genuine belief in something.

If you just talk about it, but do nothing about it - then it's just talk; you don't really believe it. But if it's something so vital to you that thinking about it and talking about it won't let you rest until you've acted upon it to the best of your strength and ability, then you really believe it.

Do you really believe in Americanism? Tje Americanism of Washington and Jefferson and Lincoln? The Americanism that means, "Liberty and Justice for all?"

Do you really believe in good schools? How did you vote when bond issues for new schools were proposed? What have you done to help get the best teachers into your communities? Have you taken an interest in your child's education?

Do you really believe in helping the sick, the orphaned and the needy? What did you give to the Community Chest, to your local hospital campaign, to Federation?

When you are called upon to give - not money + but time for counsel and to reach others in important campaigns, are you too busy?

Do you believe in good government? Are you critical of any aspect of our government? Did you vote in the last election? Or were you too busy? Or too disinterested?

What do you really believe?

The answer is the answers to all these questions. Because it doesn't matter much what you profess. It's what you do that counts.

I've always felt that if all the intensity that is used by people who profess belief in the Golden Rule, or who say "My religion is the Ten Commandments," was translated into action, what a wonderful world this would be!

Never mind what you tell me you believe. Let me see what you do. Then I'll know what you really believe.

(NOTE TO LISTENER: Sorry about delay in mailing. We'll do better in future.)

Spiritual

HOW TO MOVE MOUNTAINS!

Address on "DESIGN FOR LIVING" Radio Program WNEW
Wednesday Evening, Nov. 14, 1951

By Rev. Dr. William F. Rosenblum
Temple Israel, New York City.

******** SPONSORED BY THE UNION OF AMERICAN HEBREW CONGREGATIONS****

The idea for my talk tonight comes from the many times I hear people complain when they feel themselves "stymied": "Do you expect me to move mountains? I am not an atom bomb !" HOW TO MOVE MOUNTAINS is a technique that many of us must acquire if we are to keep going. Naturally, I am not referring to actual mountains because it is getting easier to level them down, to find a way around them, to tunnel through the highest and the hardest rock. Man has found how to get to the peak of some of the heights we considered unattainable not so long ago. Today, the summit of a Whiteface Mountain seems like the crest of a low hill because we have built a road that takes us almost to the very top, then a few winding steps and we are on the summit looking out over an expanse as far as Canada perhaps ninety miles away. Who knows but that in a short while, if we choose, we can literally melt mountains like wax and remove hills as if they were so many cushions on a baseball diamond. But I am not referring to physical mountains but to the mental and spiritual mountains which appear in our daily lives - problems which seem impossible of solution, happenings in almost everyone's career which bring a sense of frustration, which are as foreboding as a sheer wall which suddenly looms before you when you have been traversing an otherwise smooth, level roadway. It occurs to me we can view such problems as one looks at mountains.

The Prophet and the Psalmist regard the mountains not always in the same light. It depends upon their mood, upon their outlook, upon their state of faith. Now they are ominous intrusions which have to be removed; now they are joyous parts of nature compared to gamboling lambs; now they are objects of adoration to whom the psalmist lifts his eyes in prayer; now they are goals to attain and upon which to stand in contemplation of the beauty of life. "How beautiful upon the mountain!" sings the Biblical poet.

Let me illustrate what I mean by saying you can meet the hurdles and handicaps of life by treating them as mountains. You have just been given a job to do which seems beyond your physical strength or a kind of task you have never done before. You are suddenly asked to undertake a journey to a place of which you had never even heard, in a strange and distant land; or a hurricane has just blown off your roof and almost leveled your house to the ground. Someone has run into your car and ruined it completely, and your business demands a car. I do not need to give the examples, you can supply them from your own daily lives, whatever your business or calling.

It would be altogether normal for you to start by railing against fate, by ranting against a God who would roll such an insurmountable stone in your path, and to wish that somehow God would repent of the evil being done you and remove the obstacle at once. On the other hand it would be bolder if you said to yourself: "Mountains can be climbed. What the eye of man can see he can reach...somehow. Surely if men can dream of getting to the moon I can find the way

around that mountain. And when I get there I will laugh to think that I ever felt blocked."

Only the other day the headlines told a story that touched the hearts of Americans from one end of the country to the other. A Michigan lad of only fifteen learned that a highway accident had taken the lives of both his parents and left him the head of a family of ten children besides himself. That boy did not break down at a prospect that would have left you and me dazed and frightened. First, he did not let any of his younger brothers and sisters know about the accident until his grandparents came. Then he announced that he would go to work to keep them together as a family. Within hours, offers of help began to pour in, not only from neighbors, but from a couple in another state who had children of their own but a spacious home and even a greater heart and invited Jerry Moore and his entire menage to move in.

Jerry Moore didn't go through all the steps in his mind that I chart here tonight, but what he saw at first was a mountain, a terribly high mountain, of disaster rising before him like a gaunt sheer rock of doom. But the next moment he was looking over the top and beyond. Something inside him began to cry and repeat "Lift your eyes unto the hills from whence cometh your help." That something inside him called courage, called determination, called faith, called perspective, stayed his tears and made him strong; and when people saw that he was not sorry for himself, that he was not dismayed, they vied with one another to bring the happy ending that is now being spread in large type over the newslines of the world.

There is something about difficulty which can lead to unusual achievement instead of frustration and defeat. When things are easy, when all runs like clockwork, there is a tendency to become indolent, indifferent and uninterested. The moment an obstacle arises, there is no more room for inanity, for laxity, for inertia. It is a sober fact of human reaction that you thrive on opposition. Football coaches found out long ago that the way to train a man to block or to get past blockers is to have someone or something in front of him, even if it be a bag stuffed with cement to make him feel impact when he doesn't manage to slither by. When you get hit you wake up, you become alert. When the apple struck Newton on the head, a thought came to him that has revolutionized the whole world. In government it has become clear that only when there is an opposition party is there a chance for real freedom. Right here, in our own country, we would lose many of the rights and advantages we enjoy if we did not have at least two parties. In religion, too, we have found that when someone tries to keep us from exercising our rites we become more zealous and more devoted. In other words we rise to our highest and noblest selves when tested. Few men have broken records on the running track when racing by themselves. It has been mostly in the heat of competition with the person seemingly out in front beyond any possibility of overtaking him that the champion has put on the extra spurt, mustered the additional wind that, in a last desperate effort, made him achieve the impossible.

Do you see now what I mean by moving or removing mountains in your everyday life? What I mean by lifting your eyes unto the hills and not being dismayed by the summit's height.

or distance? It is a matter of the mind, of the mental outlook; of the faith you have in your own ability to jump hurdles or to get obstacles out of the way. Like the Prophet and the Psalmist there are three ways to regard such difficulties. First you must believe that they can melt away like wax, that there is a strength within you that can do just that. Secondly, you must feel that in the very effort to win over hardship, there is something thrilling. Have you ever watched a weight lifter? His muscles are taut, his whole body tense. It must be tedious to strain and toil as he does but if there were an instrument to measure his thoughts you would find that he is aglow. The anticipation of getting that iron bell or bar over his head, the knowledge that he has succeeded, makes his body feel light as a feather because his spirit is one of confidence, of hope, of faith.

What are some of the problems you face tonight? Are there some things which seem as formidable and as foreboding as the dark mountain in your path? Why not try to tackle them, not with resentment or rebellion but with resolve, with your eyes not upon the sheer ascent but the top which you know you will reach; with your thought centered on the vista which will spread before you when you have overcome all your obstacles and stand at last in the sunlight of your own hard-fought and hard-won achievement. Who knows but that you may sing with the Psalmist, paraphrasing his words somewhat:

I lifted my eyes unto the hills
From thence came my help!

of way. I remember the eight boys of my own congregation, boys whom I taught and confirmed and watched grow to young manhood, boys "who more than self their country loved" and they laid down their lives for it, eight boys whose names are inscribed upon one of the stained-glass windows of our Temple-building as a consecrated memorial.

But it is not enough to remember those whom we knew and those whom we loved. We do them a disservice if we remember only our own kind. In the recollection of our nation no one, Christian or Jew, Protestant or Catholic, black or white, rich or poor, no one who kept his rendezvous with death dare be forgotten. They were Americans all - flesh of our flesh, and bone of our bone - their life was our life and their death was our death.

Whom should we remember? The nation must remember all of them and pay tribute to all of them and grieve for all of them. Like a mother of children, the nation must love and remember them all. So too should we!

As we remember them, so too should we remember why they died. Many people are cynical today, they are tired and tense; they are disillusioned and even embittered. They have forgotten why so many fought and died. They have forgotten that we were engaged in a life and death struggle between freedom and slavery, between democracy and dictatorship.

Before we become too despondent and discouraged about the world situation, we should remember that if we had lost that struggle, civilization, all that we prize and cherish, would have been destroyed. The lights would have gone out all over the world. The earth would have become one vast concentration camp, one tremendous death-dealing gas chamber. A blackout of tyranny would have plunged <u>all</u> mankind, as it plunged all of central Europe, into darkness.

This we should remember: the sacrifices of our heroic dead preserved our security. They kept democracy alive. They stopped Hitler in his tracks: this is why they died. They gave freedom the chance for a new birth. They died so that men everywhere could have food, and freedom - from fear and from want, freedom to speak and to worship and to be different.

On a day of hallowed memories, we should recall thos e who died and we should remember why they died. And we should also ask, "Was it in vain?" The dead have given an eloquent answer to why they died - theirs was a dedicated death; what will we the living say to "was it in vain?" - will ours be an equally dedicated life? They died to give us the chance for a better world; we have the choice either to vindicate or to repudiate what they did. To be moral, we must remember. Are we going to make good on that chance, or are we going to live in vain? The answer is in our power.

What will our American design for living be? What do we intend to do to erase prejudice and hostility from our lives? We spent hundreds of billions of dollars for victory in war; how far are we willing to go - how much are we willing to spend - for peace? What will we sacrifice?

What kind of world do we want? We should remember that "Righteousness exalteth a nation". Memory must go hand in hand with morality. Are we going to accord to our fellow man the status and the opportunities and the rights to which he is entitled irrespective of his origin or his denomination or the color of his skin? Are we going to extend our democratic ideals and grant to all people civil rights and educational opportunities and economic fairness? Are we going to reach out our hand and labor for a world security for all people which will be strong and just? Is not this

what we want our American design for living to be?

We must remember those who died for the nation, and we must remember why they died. Was it in vain? We can give the answer if we infuse our memory with moral conduct.

Out of the agony and sacrifice of the last war came some lines from an unknown author which we might well remember tonight. These lines are called "What did you see, soldier?" and I read them in conclusion:

"What did you see, soldier,
What did you see at war?"
"I saw much glory and horror
As never was seen before.
I saw men's hearts burning naked
In red crucibles of pain;
I saw such godlike courage
As I'll never see again."

"What did you learn, soldier,
What did you learn at war?"
"I learned that we must learn something
That wasn't learned before.
That victories won on battlefields
Are victories won in vain
Unless in peace we kill the germs
That breed fresh wars again."

"What did you pray, soldier,
What did you pray at war?"
"I prayed that we might do the things
We haven't done before;
That we might mobilize for peace
Or mobilize in vain,
Lest earth and men be forced to know
The hell of war again!"

"What did you say, soldier,
What did you say to war?"
"I said that we had to die
For ideals for which we would not live
That we had to die, before
We had really lived -
Died and died in vain -
If such hell can come again."

OPEN LETTER TO AN ATHEIST
Address given on "Design for Living", Sunday
March 18, 1951
Station WNEW

By Rabbi Edward E. Klein, Stephen S. Wise
Free Synagogue, 30 West 68th St., N.Y.C.

*******SPONSORED BY THE UNION OF AMERICAN HEBREW CONGREGATIONS*******

The courage of Esther and Mordecai in the face of evil stems from deepest faith in the power of right and a righteous God. In these days of trial we all need such resources of faith. But some persons are psychologically blocked in their way to God. Too many call themselves Atheists, Free Thinkers or Agnostics, and take a dim view of those who believe. An Atheist wrote me a letter the other day presenting all the stock arguments against religion and challenging me to defend my faith.

I should like to address this open letter to him and to others who may question the foundations of belief, in the hope that they may open their minds and hearts to the Fountain of Living Waters:

Dear Sir:

You call yourself an Atheist, yet I regard you as a believer. All persons must believe something. What William James called the will to believe is part of the nature of man. Our psychic make-up dictates that we order our existence, that we regulate our lives by certain principles to which we give loyalty. Otherwise, like Stephen Leacock's horseman, we gallop off in all directions at once. That is why religion is as old as time and as wide-spread as the world. Banish faith in God and lesser faiths sweep in to fill the vacuum. Hitler banished faith in a God of justice and mercy, and Mars, the vengeful god of war, became his idol. What is the faith of an Atheist? That there is no God, that there is no guiding influence in the universe? Surely that is inadequate. One cannot give affirmative loyalty to a denial. Or does the Atheist believe in man alone? Man -- who creates war and exploits, who hates and maims -- is not a satisfactory object of belief without the religio-ethical principles which give him direction and by which he is judged. Or does the Atheist believe in science alone?

Science fashioned the atom bomb which rained death on Hiroshima and which today hangs over our heads as the sword of Damocles - not a satisfactory object of devotion without the religio-ethical principles which would direct scientific advance to the greatest good of man. The atheist, denying the existence of a God Who gives meaning to life, must substitute lesser and inadequate beliefs.

If you are true to your habit of unbelief, you must see in life only sound and fury signifying nothing. We religionists, on the other hand, in the fullnes. of faith proclaim, "The heavens declare the glory of God and the firmament showeth His handiwork". What a difference that makes in the life of a man. Knowing that life has meaning, we are the more fully equipped to live it. Believing tha there is a Divine Plan in the evolution of the cosmos from the fire mist to great cities, and from the first bit of protoplasm to the mind of Albert Einstein man is emotionally equipped to feel at home in the universe. I am not saying that religion is a crutch, but I insist that only the person who sees meaning in a mother's love for a child, in the tear drop and in laughter, in the dreams and visions of prophets and the sacrifices of heroes, lives life to the fullest. Without belief in God the world is reduced to an accidental collocation of atoms, man to a compound of chemicals on sale at the corner drug store and existence to marionette-like responses to the pushes and pulls of a hostile environment.

And there is another aspect to this problem of belief. Atheism paralyzes action. Faith galvanizes action. Man needs to believe that it is in the nature of things for the right to triumph--that the good fight will eventually be crowned with victory. How can one give one's fullest energies, one's very life to a cause which he feels is destined to failure? Believing that the right can and will win out, is the fruit of religious belief, and helping to make the right triumph, its effect. Judaism teaches that at the heart of reality there is God making for righteousness together with man, His child, and partner in creation. Listen to America's greatest philosopher, William James: "At a single shake, Theism changes the dead blank it of the world into a living Thou, with

Whom the whole man may have dealings".

And such faith is a spring for ethical action. That is the explanation of one of the most stirring phenomena of history, the prophets of Israel. Because they believed in a God of justice, because they envisioned a God of righteousness they challenged the immorality of their day. Because they worshipped a God Who is Father to all His children, they defended the dignity of every man and his inalienable right to life, liberty and the pursuit of happiness. This is the immortal coil of democracy, which the cynic would shuffle off. "All men are endowed by their Creator with certain inalienable rights" is freedom's basic text.

The unbeliever raises the problem of unmerited suffering, with which our thinkers have wrestled through the years. To believe in the face of suffering is not debasing, as you charge. It is heroism at its best. Job, prototype of tragedy, declaring "Though He slay me yet will I trust in Him", reveals a moral power that is itself an evidence of Divine Forces. Man's onward and upward march throu the millennis, history's progress in the face of evil, point to a power in ourselves and not ourselves that makes for righteousness. Nor can even the atheist deny that most evils are man-made. Just as violations of natural law in health and physics bring inevitable consequences, so in a moral universe, violations of the moral law do not pass un-noted.

These are some of the considerations, good friend, which guide the believer. It is true, however, in the last analysis, that religion, like good music, needs not so much defense as rendition. Experience religion, go to a house of worship, open your soul's windows to God in prayer - and note the results: resources of strength and energy which will equip you for the art of living and arm you for the building of a brave new tomorrow. As with Esther and Mordecai of old, new avenues of service and gladness will be opened for you that you may dwell in the house of the Lord forever.

PEACE OF MIND
Address given on "Design for Living", Sunday,
March 11, 1951
Station WNEW

By Rabbi Albert A. Goldman, Temple Emanuel of
Yonkers, 63 Hamilton Avenue, Yonkers, N.Y.

***** SPONSORED BY THE UNION OF AMERICAN HEBREW CONGREGATIONS *****

It has been a real pleasure to participate in the Union of American Hebrew Congregations' program "Design for Living" and I wish to express my appreciation to Mr. David J. Wise for his invitation to appear on this broadcast, to Mr.Ernest Hartman of Station WNEW, the choir of Temple Emanuel and its director, Allen Allbee, and the Station organist, Miss Kay Reed.

Tonight, my friends, I wish to share briefly with you a memory, an experience and an insight into the adventure of life. During the past two weeks I have attempted to convey to you the necessary psychological and human insights which religion must use if it is to bring truth and growth to our generation. Tonight I speak to you of the man, who more than any other, made the synthesis between religion and psychiatry to afford understanding and maturity to the confused men and women of our age of anxiety.

The author of Peace of Mind, Joshua Loth Liebman, was a phenomenon in American Jewish life. Not alone was he the author of a book which brought consolation to thousands, but he was a man who possessed qualities which were startling to lesser men. At seventeen he had completed his college training, at nineteen he was teaching philosophy at the University of Cincinnati and at twenty-six occupied one of Chicago's most distinguished pulpits until 1938 when he was called to the largest reform congregation in New England, Temple Israel, where he served until his death in 1948 at the age of forty-one. Everything about him bristled, his mind was always at work, he read an average of six to ten heavy volumes every week and could remember them word for word. He possessed that divine restlessness which never permitted him to become intellectually smug--he was always on the look-out for challenging thoughts and ever probing for an enlarging valid truth. It was this yearning and drive for knowledge, moulded by a rabbinical grandfather and a bril-

liant mother, that eventually lead him to write his first and last book, "Peace of Mind". I wish it were possible to tell you more about him, about his growth at the Hebrew Union College in Cincinnati, his abiding sense of humour, his energetic proportions, his brilliant preaching, his poetic outpourings, yes, even his human problems. But Joshua Loth Liebman was a man with a message and it is of that message that I would speak.

To begin with, it was never his intention that "Peace of Mind" would become another "how to do it" book. We Americans have a weakness for prescriptions, we want ready-made answers and short cuts for our problems. When Peace of Mind was first published, an anxious public avidly rushed to it for here, they thought, would be the answer to all their human confusions. Peace of Mind was for many synonymous with Nirvana or some other false idea of earthly blissfulness. It was read as if it afforded an emotional aspirin rather than as the soul's aspiration. Joshua Liebman did not intend that Peace of Mind would lead man to the end of vegetation but would place him upon the road to victory: victory over himself.

Peace, inner peace, he knew cannot be achieved by withdrawal from the arena of human affairs or from the problems of one'self--life is hard and peace can come only when we deal with the realities of life not with our run away fantasies. Life is never smooth, it cannot be lived in an atmosphere of calm placidity, there are storms and squalls for everyone. "Depression", he said,"is the price we pay for our culture and our civilization; it is the tag price of humanity. Do you think that man can go through all the vicissitudes of growing up from the stage of utter helplessness to one of relative independence, from complete self-centeredness to one of mature love -- going through all the mood swings of suffering and triumph and still have the impassivity of stone and the thick shell of a turtle? Depression from time to time is normal for a creature with a cortex and a thin skin and tender nerves and the capacity to remember old hopes and to be torn with present ambitions and future dreams." Yes, life must bring its moods, we must walk throug valleys and climb hills before we are able to achieve mental peace. We cannot

swaddle ourselves in cotton and flee from the harsh realities which impinge upon us relentlessly.

How then shall se know peace of mind? By facing the realities of ourselves! Often we are our worst enemies, often we fail to grasp ourselves honestly and realistically, sometimes we underestimate ourselves without proper balance, or often we practise self-deception by overestimating ourselves. And when we fail to see ourselves in balance we become the victims of our own frustrations. Inner peace is never one-sided, we must deal with the whole of ourselves, with our high and lesser selves, with the adult and brawling infant in each of us. Our human task is to achieve proper perspective about ourselves. "Proper perspective means the achievement of a true tolerance for ourselves, with our angers and our abilities--an understanding that every person is aggressive at moments, and can express that hostility on the adult level, without too great danger to one'self or to others--a recognition that there is something likeable about us--incredible as that may seem to our over demanding conscience--and that life is rich and fascinating just because it is made up of a thousand different temperaments and gifts." Life is not a monotone; there are many colors refracted through the inner spectacles through which we see lightly and darkly.

Peace of mind is not an end; it is a process. A dynamic process of understanding; an enlargening process whereby we face ourselves in the mirror of honesty and gazing into the mirror of our true selves who of us would not recognize that the peace we seek is not an easy or simple task? Peace of mind is a demanding, disciplining, dedicated way of living. Truth, said Victor Hugo, like the diamond must be found beneath the surface of the earth. Maturity, peace of mind likewise must be found beneath the superficial and the sham, only as we apply the drill of honesty shall we discover the resources in everyone of us to move to higher levels of expression and love.

This was the truth that Joshua Liebman discovered in his own life's experie He turned to psychiatry because he realized it afforded man with an opportunity

to release himself from the inner torments and chains by which he is anchored. He realized that strength comes when we are ready to discuss ourselves with another, not hide behind the false illusion that we can solve our problems alone. He was undaunted by the childish, snickering remarks made by the fearful about psychiatry. For him the genius of Freud opened the way not only to an understanding of man but afforded a greater extension of compassion to the hurt, the confused and the torn. Spinoza's dictum, not to laugh, not to ridicule, but to understand became his motto in life; understand with compassion, help through love, and extend the hand by which life's victims become life's victors.

SPIRITUAL SELF-DISCIPLINE
An Address given on Design For Living on
Sunday, May 6, 1951 over Station WNEW by
Rabbi Jacob Polish of the Hebrew Tabernacle
of Washington Heights, 607 West 161st St.
Manhattan.

**********SPONSORED BY THE UNION OF AMERICAN HEBREW CONGREGATIONS**********

By some grim paradox, ofttimes the by-products which emerge from the cauldron of hatred which we call war, are of lasting benefit to mankind. Out of the agony and fury of battle have come medical discoveries and scientific truths which have brought healing and new hope to the sick, and have brought light unto the dark areas of human knowledge.

We have learned much about man's emotional reactions to the stress and strain which accompany war. We have learned, too, of the almost unbelievable punishment which the human body can endure, but of all of these observations, one in particular stands out as a lesson to mankind.

We have seen a nation whose army was composed of the cream of its youth. They were finely trained and their equipment represented the very latest in the weapons of modern warfare, and yet in a matter of a few short weeks, this splendid army was put to rout by an opposing force, and its equipment was left lying to rust in the fields. What brought about this catastrophe? It seems that while vast sums of money were spent on purchasing the latest instruments of destruction and while the men were trained in the most modern of military tactics, one all important element was missing -- the spirit was not in the men. They did not have an enduring faith in that for which they fought; their morale did not match their equipment. They were completely lacking in the will to fight, yes even to die, for a cause which was as dear to them as life itself. They were prepared in every respect for the ultimate test of warfare -- except one. They lacked the spirit, and when that failed, nothing could save them.

From this tragic spectacle, we who live in an atmosphere whose tenseness is not unlike that which prevails during periods in international crises, can draw a very important lesson. In my opinion, we are guilty of repeating old mistakes and of clinging to notions which experience has repudiated. A disproportionate amount

of our time, our money, and our energy is spent on the external self, while the internal self is neglected and goes abegging for attention. Never before has man spent so much of his time and his labors for his own physical and material well-being, and yet never has he been so afflicted with the feeling of loneliness and in-security. The reason for this condition should be apparent. Just as in the case of the finely equipped and trained army which could not meet the ultimate test be-cause the spirit was not in it, so we have men and women who are expensively dressed, finely groomed and bejeweled, who can not meet the tests of the adversities of life, for the spirit is not within them. I am not attempting to minimize the importance of one's physical appearance, particularly in the competitive society in which we live, but I do maintain that it is of paramount importance that we devote a bit more time to enhancing the inner spiritual aspect of our being if we are to be able to adjust to the complexities of the world in which we live and to be able to cope with its problems.

Permit me to give you a few examples of what I mean. One has only to thumb through our daily newspapers or to observe the placards on the subways of our city to be struck by the extent to which the material emphasis prevails. Here we see an ad showing a short, rotund man. Are you getting flabby? Are you losing that youth-ful look? Come to us and we will guarantee to make you look ten years younger. And so hundreds and thousands flock to gymnasiums and athletic clubs in order to avoid looking like the little man in the picture. We are all so very concerned with our physical condition, but how many of us give pause to reflect on whether or not we are becoming spiritually flabby -- a flabbiness caused by smugness, self-satisfact-ion and complacency? Is it not as vital to remove it from your inner being as it is to remove that excess fat around your waistline? And with its removal, will there not follow a revived interest in life and a renewal of the enthusiasm and idealism of your youth? Where, you might ask, can we go to help condition our inner being? The answer is clear. Go to your House of Worship, to the House of God, and there let your ears once more attune themselves to the message of holiness and self-

lessness. Join in prayer with your fellow beings for the numberless blessings which are yours and of which you were never consciously aware. Here you will not only learn to give thanks, but you will also derive strength and comfort when days of anxiety come upon you. It seems to me I can almost anticipate the response which will arise from certain quarters. You will say that you attended Religious Services once or twice, and that it had no such effect upon you. It was lovely enough, but it made no permanent impression on your life.

Dear friends, did you in truth expect a miraculous transformation to take place within you by merely coming to a House of Worship much as one goes to a theater? Why do you expect instantaneous results in spiritual matters when you know full well that in order to recondition yourselves physically you spent long laborious hours doing tedious exercises in your athletic clubs? You must work, yes, even sacrifice, in order to be able to put a spiritual reservoir within yourselves. I dare say that the average person spends more time and certainly exercises more care in the selection of his ties than he does in reading from the most soul-stirring of books, the Bible. I have seen people who think nothing at all of spending hours of physically exhausting shopping in order to procure the precise article of apparel which they seek, and yet these self same people, knowing full well that they are spiritually empty, do not want to expend even a little energy in order to obtain for themselves that which they so desperately need.

Might I suggest to those of you who would want to enrich your lives and to find more beauty in the world about you, that you embark on a program of spiritual discipline much as you already observe one of physical discipline. Try it for a year and see if it does not make a profound idfference in your life. Spend a few moments each day, preferably before beginning your day's work, reading some uplifting portions of the Bible. After a period of time, you will find that its thoughts and lofty sentiments will so eat their way into your being that they will help transform your entire outlook on life. When you sit down to break bread with your family, try to utter some prayer of gratitude to the Almighty for the blessing of food and of

family. It needn't be a formal prayer, but let it be an expression of thanks and gratitude. Set aside the Sabbath day as a day on which you and your family will worship in your House of G'd. If you are not accustomed to attending Services regularly, in the beginning you will find that this discipline will be strange and even at times difficult, but if you will permit it to take hold of you and allow your life and that of your loved ones to be influenced by it, you will find that it soon becomes as natural to you as breathing itself. You are sloughing away the spiritual flabbiness that deadened your existence. You will be breathing new air and gaining a new and clearer picture of the meaning of life.

How will you know when you have reached a state of spiritual fitness? On an evening, you will be walking down a country road on a beautiful starlit summer night. You have walked down this road countless times before, but this time it is different. Almost unconsciously, as you view the splendor of this starlit night, the words will leap from your mouth: When I behold the heavens, the work of Thy fingers,
The moon and stars which Thou hast formed,
What is man that Thou considerest him
And the son of man that Thou takest knowledge of him?

On that day you will have attained a new stature, for the dignity that is born from within will have taken hold of you.

MARRIAGE

An Address Delivered on "DESIGN FOR LIVING" Broadcast
Sunday, February 25, 1951, 10:35-11:00 p.m.
STATION WNEW
By Rabbi Albert Goldman, TEMPLE EMANUEL OF YONKERS,
63 Hamilton Ave., Yonkers, N.Y.

***** SPONSORED BY THE UNION OF AMERICAN HEBREW CONGREGATIONS *****

This evening I wish to share with you some thoughts about marriage and consider some ways whereby individuals will gain some measure of fulfillment from this most beautiful and most important of all human relationships. The subject of marriage demands a great deal of consideration these days for daily we are becoming aware of its breakdown in our modern society. It is a matter of grave concern when one out of every three marriages ends in divorce and the ratio may become still higher in the coming years. Surely this must mean to us that the basic structure of our society, the home, is becoming weaker not stronger. The consequences of the present deterioration of the home are much more frightening than the physical threat of the atomic bomb; for without that spiritual strength whose source is in the home we are lost and defeated without benefit of war.

I sincerely believe that many marriages could be saved if those entering marriage were to learn to take a somewhat more realistic approach to this thing we call personality, or human nature. Unfortunately, many come into marriage with the wrong kind of illusions, and place the opposite parner upon a pedestal which is beyond human reach or human understanding. This is especially true during the days of courtship. For in courtship we are always at our best; we are on guard, never wishing to reveal our weaknesses, lest we betray what we would like to be or what we would like to impress upon the other. The state of courtship is at best only slightly revealing; it is in marriage that we first begin really to learn about one another. And it is then that the real crises begin, for marriage is the induction coil...linking us with reality. It is at this point that marriage truly begins and only by a mature appraisal of ourselves and of one another does the success or failure of a marriage portend for

for the future.

Now there are some practical ways whereby we may achieve more mature relationships, providing we are not frightened by the stuff of human nature. One of the most important things married people can learn to do is to talk things over. We must not be afraid to reveal ourselves lest we become depreciated in the eyes of our wives or husbands. For if a marriage does not allow for frank and honest discussion, then it a scared and tense relationship. Marriage rests on a faith that we can build bridges and tear down the walls of unknowingness. It is a trite and familiar saying that the course of true love never runs smoothly, but it is nonetheless a very true saying because true love can only last if the irritations which result in anger and resentment -- and these must inevitably develop -- "are not freely expressed and discussed and readjusted to." The wisest statement I have ever heard was 'that every misunderstanding must be a guide to further understanding'. Unfortunately most people shrink within when misunderstandings arise and allow their resentments to be buried deep until it spreads as a poison through all their thoughts and affections. If married people cannot talk to one another and be willing to listen to one another, then dark spaces of misunderstanding will eventually color their ideas of one another. If hostilities cannot be repressed or diverted, it is better to have them out than to have them in. Talking it out means frank, honest, and objective discussion; not petty abusive wrangling.

Another point which well deserves to be stressed, if marriage is to be a growing experience is that we can never take one another for granted. Usually we are very glib in saying that we marry in order to settle down; marriage is never a settling down process for becoming attached to another never precludes further growth or interest in that indivicual. More harm has been done by this example of mental and spiritual laziness than by any other factor. People very often grow apart from one another because each has taken it for granted that the other is perfectly satisfied with his or her lot, and that he or she does not

need any more attention. Because we tend to become centered in ourselves we rule out of our inner dreams the existence of the other. Forgetting, as is often the case, that the other wants to share but may not always do so because of circumstance or because we have made a marital iron curtain of neglect and indifference. Many people conduct their marriage on the theory that one does not need to run for the street car once it has been caught. However, if the trip is to be made a little more pleasant a bit of running is always necessary.

Of all the many things that can and must be said about marriage I believe it is paramount to remember that marriage is not ownership but is a trust handed into our keeping. When we own we can do as we please; but none of us owns another, nor has any of us a right to subject another to such a condition. A man and woman who agree to enter upon marriage enter a state of risk - each gives to the other his heart and his mind, and these are gifts which must not be abused or lightly handled. These are sacred trusts and we must treat them so. If we would not abuse the trust of a friend, how much the more so of a loved one! Marriage thus is a mature, adult relationship and those who would see it for the great promise of growth and fulfillment that it contains have tasted of the real joys of life. This is their reward, and the gain of marriage certainly outweigh the risks and the chances we are asked to take. The satisfactions of marriage entail work and sacrifice -- nothing in life is so great an art and so great an achievement as a happy marriage: The finest summation of a working philosophy for marriage between persons is the following reprinted from THE PROPHET by Kahlil Gibran --Copyright 1923 by Kahlil Gibran ---

> "You were born together, and together you shall be forevermore.
> You shall be together when the white wings of death scatter
> your days.
> Aye, you shall be together even in the silent memory of God.
> But let there be spaces in your togetherness,
> And let the winds of the heavens dance between you.
>
> Love one another, but make not a bond of love:
> Let it rather be a moving sea between the shores of your souls.
> Fill each other's cup but drink not from one cup.
> Give one another of your bread but eat not from the same loaf.

Sing and dance together and be joyous,
But let each one of you be alone,
Even as the strings of a lute are alone
Though they quiver with the same music.

Give your hearts, but not into each other's keeping
For only the hand of Light can contain your hearts.
And stand together but not too near together;
For the pillars of the Temple stand apart
And the oak and the cypress grow not in each other's shadow.

THE HAPPY FAMILY
An address given on "Design for Living" by Rabbi Max Maccoby of the Free Synagogue of Westchester, 500 North Columbus Avenue, Mt. Vernon, N.Y., on April 22, 1951.

**********SPONSORED BY THE UNION OF AMERICAN HEBREW CONGREGATIONS**********

"The happy family is but an earlier heaven". There are so many, alas, who don't know this joy. A young woman wrote to her minister: "I have no family tie to speak of. I have no home, really. When I think of it, I was born in a hospital, I was courted in a car, I was married in church, I play bridge afternoons, go to the movies evenings, and I'll probably be buried from a chapel".

What a different picture this is from the traditional home and the traditional family. But that's what's happening. How many of us have homes--real homes warmed by the spirit of a happy, harmonious family?

There is certainly no need to emphasize the importance of the role of the family. It is the very basis of our civilization. A revered teacher once said, "we need to think of the home as the cradle into which the future is born and the family as the nursery in which the new social order is being reared. The family is a covenant with posterity."

Many families have broken down because the proper transition from the dictatorial life of a bygone day to the individual freedom of today was not made with understanding. Many of us remember that family life where one man ruled in absolute unchallenged authority. Fathers, by their control of the purse-strings, can be autocratic dictators and frequently are. They forget their own dreams and hopes of childhood and adolescence and insist on imposing their point of view without any regard for the personality or make-up or desires of their children. A poet said, "Happy are the families where the government of parents is the reign of affection and the obedience of children is the submission of love".

"Spare the rod and spoil the child" is the symbol of a bygone day. The old methods of bringing up children--methods that were sanctioned by authority--deliberately terrorized, brutalized and humiliated the child. We can see the results of this treatment in the lives of unhappy, anti-social individuals whose exist-

ence is marked by anxiety and guilt and who always display resentment and hostility. We must be more than careful not to continue this cycle in our own families.

There was once a motion picture called, "Are Parents People?" Our question should be "Aren't Children People?" There must be a final break with the patriarchal, dominated home of the past. What a wonderful companionship can be created in your family if you recognize and conserve the integrity of every individual member. This has been called the major challenge of our time: to break with the belief that any one person may rule the family, and to build a family life which will bring about the releasing and fulfilling of personality. This involves paying more attention to giving and receiving of affection in the family, more attention to the emotional needs and hungers of family members. It includes providing a home in which the experiences of democratic living are satisfying and growth-promoting.

The week beginning May 6th has been designated National Family Week. Why not celebrate it with family gatherings? Emphasize the spiritual basis of your living together by beginning each meal with prayer. Determine to create a relationship in your home that will make it a wonderful place for every member of the family and not a place in which to eat and sleep and keep your clothes. Give your children that feeling of belonging, that sense of security, that feeling of devotion to the family with love as the tie. In the booklet for Family Week prepared by the Synagogue Council of America, I read: "The relationship should be such as to make children say, I belong to this family, and it is because these people love me that I belong. I like to belong, therefore I must listen to them, to my father and mother, and retain their love so that I may continue to belong". What a wonderful challenge this is to the understanding of parents.

In a fine volume called "When You Marry", the authors wisely say, "The family of the future will be made by our generation. If we can recognize now that

democratic family living and by that token democracy itself, depends upon how children are nurtured...we can get some glimpse of the importance of our task. There are unlimited opportunities ahead in family life for creation of a better culture and a more livable society if we foster sane integrated personalities who will not be compelled to defeat and destroy others and themselves because of deficiencies in childhood teachings and experiences. This is the supreme challenge of family members in a world of change and promise."

There is so much that we can do to make our families happy families. We must make them more democratic, more affectionate, more spiritually centered -- more sources of warm mutuality. The hearth is an ancient symbol of the home. Warmth radiating from the hearth and comforting everyone. Heart and hearth are related to each other. Let us make our hearts the source of the warm understanding and love that accepts every member of the family as an equal partner in a wonderful relationship.

"The happy family is but an earlier heaven". There is so much sorrow and sadness in our world--make your homes havens of peace and tranquillity. Make them a proper setting for the happy family.

DOES YOUR RELIGION MAKE YOU A BETTER PERSON?

Address delivered on "Design for Living" Broadcast
Sunday, May 20, 1951 at 10:35
Station WNEW
By Rabbi Jacob K. Shankman of Temple Israel, New Rochelle, New York
Sponsored by The Union of American Hebrew Congregations

Friends, tonight when we continue our consideration of a design for living, I should like to ask this question: "Does your religion make you a better person?"

How can you tell? What judgments should you use? I should like to suggest three tests which we might apply. Let us ask ourselves these three questions to see if religion makes us better.

First, does your religion make you ethically sensitive? Do you remember the experiments of Ivan Pavlov, the Russian scientist, on the conditioned reflex of dogs? At first he would show the dog some food and simultaneously he would ring a bell. Thus the dog's salivary glands were stimulated and the saliva would flow when the dog saw the meat and heard the bell. Afterwards the scientist didn't give the dog any food; he only rang the bell. And this is what happened - though the dog saw no food, his salivary glands were stimulated and the saliva would flow - the dog had been conditioned by the ringing of the bell.

Now does your religion make you ethically sensitive? Does it ring the bell that leads you to nobler conduct? Does it give you a social consciousness? Does it make you protest against wrong and enlist for the right? Does it make you feel that you are your brother's keeper? Will you automatically think and instinctively feel that every man - no matter what his color, creed, class - is your fellow man, and that you are obligated to serve him? Would you be able to say, as Edna Ferber said, when asked why she wrote Showboat, with its sympathetic portrayal of the Negro, "I suppose it was because I was a little slave girl in Egypt a long time ago - and I did not like it there!" How did you feel when those two lonely, eccentric Langley brothers were found dead in their home here in New York City, surrounded by tons of newspaper, old pianos, and miscellaneous junk?

Were you interested in them out of idle, passing curiosity or did the bell of your religion ring, and did you see in them human beings who were part of your family? And did you ask yourself what panic within their breasts made them afraid of their fellow men and drove them to barricade themselves behind their walls? Would you have traveled at your own expense from Texas to Washington, D.C. to ask the President of the United States to intercede in behalf of an immigrant who was about to be deported - if that immigrant were a stranger and not of your faith? Rabbi Henry Cohen of Galveston did - the bell of religion rang for him.

Do you want to know if your religion makes you a better person? Then ask yourself, first, does it make you ethically sensitive?

Then ask yourself: "Does your religion make you psychologically sound?" Today as never before men are looking for the psychologic skills to meet discouragement and fear, to overcome loneliness and depression, to curb anger and rage, to rise above feelings of guilt and sin. Man has always had to face these problems and religion has always tried to help him. Listen to the testimony of the Bible. "Show me Thy ways O Lord, that I may know Thee"....this is the search, and then "I Have set the Lord always before me; He is at my right hand, I shall not be moved"....this is the answer. "Fear not...Hope thou in the Lord." This is the philosophy of religion. Every midnight, no matter how dark, must pass away before the dawn. The morning light has to come; the sun will rise. A friend told me that his loved one lay dying in a hospital; he was weighed down by anxiety and fear. In deep depression somehow he found his way to a place of worship. He wanted to pray, but did not know which words to speak. What could he say? He was alone. Then involuntarily, without any premeditation, the words of the Twenty-third Psalm rolled from his lips; slowly and painfully they came: "The Lord is my Shepherd....I shall not want." When he came to the verse, "Yea, though I walk through the valley of the shadow of death...", he was conscious of even greater deliberation. The words came slowly and haltingly, then suddenly and

swiftly, "I shall fear no evil, for Thou art with me." And in that moment, he felt that his spirit was lifted, that there was a release from death - a load was taken from him; and he felt the assurance that all would be well. And all was well. He was afraid no more. The loved one did not die. But that man's religion had made him psychologically sound.

Let me remind you of the words of the prophet Isaiah. "Come now," he says, "and let us reason together....cease to do evil, learn to do well." Isaiah did not know the terminology of modern psychology - but he knew how to make a man well. Substitute the thoughts of good for thoughts of evil. Is there someone you dislike? Someone you hate? Find some goodness in that person, and think of it. Try it tonight.

Does your religion make you a better person? Can you earnestly say with the Psalmist: "May the words of my mouth and the meditations of my heart be acceptable before Thee, O Lord, my Rock and my Redeemer"? Does your religion make you psychologically sound?

Finally, does your religion make you emotionally balanced? Does it give you roots? Does it make you feel that you belong? How ineffably pathetic was Philip Nolan, the man without a country - he belonged nowhere. Our natures cannot stand ostracism or exclusion; we cannot endure alienation or rejection. In "The Native's Return", Louis Adamic tells us that no man can do good work until he recognizes the roots of his being and returns to them for nourishment.

Religion can and should give us this needed sense of belonging. Man can pray alone, and some people do, but there is a sublime power in joining hands with like-minded people in the community of worship. This is why we speak of faith as a fellowship. We then belong to each other and with each other. We feel integrated.

My Christian friends sing a hymn which expresses this idea, "I like to tell the story because I know it's true; it satisfies my longing as nothing else will do." Their religion makes them emotionally balanced. As a Jew, I must confess that I feel at home in my faith. I feel complete with it. Its history and lit-

erature illuminate my life. Its traditions inspire me. Its ideals challenge me. Its ceremonies and symbols give me poetry and song. They add spice and flavor to my life. My religion makes me feel at home in God's world. It enables me to say with the Psalmist: "Sing unto the Lord a new song; let us shout for joy to the Rock of our salvation." My religion makes me emotionally balanced.

Friends, does your religion make you a better person? Will you ask yourselves these three questions. Does it make you ethically sensitive? Does it make you psychologically sound? Does it make you emotionally balanced? What will your answer be?

TAKING STOCK OF YOURSELF
Ad address on DESIGN FOR LIVING, Station WNEW,
Sunday, April 29, 1951 by Rabbi Jacob Polish
of Hebrew Tabernacle of Washington Heights,
607 West 161st Street, New York 32, N.Y.

**********SPONSORED BY THE UNION OF AMERICAN HEBREW CONGREGATIONS**********

I am happy to appear on this "Design For Living" program, for I believe that it fulfills a very important need in our lives today. I don't think that this broadcast and the growth of so many similar programs which emphasize the spiritual aspects of life are isolated phenomena. Our publishers of books tell us that in recent years they have noted an astounding growth in the appearance of books of religious content. Note, for example, such best sellers as "Peace of Mind", "The Age of Faith", and "Peace of Soul". One can hardly pick up a single issue of any of our popular magazines without reading an article dealing with some phase of religious living. All of this has not happened by mere chance. This is symptomatic of the age in which we live, and is a result of the tremendous desire on the part of men and women everywhere to vest their lives with meaning and content -- to find some purpose in what seems to them to be an almost purposeless and meaningless existence.

Our generation is one which has tasted of almost every kind of fruit and has worshipped at the shrine of virtually every strange G'd, and the result has been that it has afforded man with nothing except a feeling of utter loneliness and emptiness. We had put our faith and our trust in material things -- mighty skyscrapers -- high power cars -- expensive dresses -- but to what avail? Perhaps here we thought, here in the midst of these symbols of wealth and luxury, perhaps here in the splendor which we have created, we would find happiness and peace of mind and soul, but the words of the author of "Ecclesiastes" mocked us and haunted us, saying, "Vanity of vanities -- everything is vanity".

A world crumbled in the dust, and our generation walked through the valley of the shadow of death, living on intimate terms with violence and destruction. Millions perished, cities were blasted off the face of the earth, misery was heaped upon misery, and sacrifice upon sacrifice. And again, the question which

refused to be shoved aside and ignored recurs: "Why, and to what end?"

There is what resembles a High Holiday mood abroad in the world today. "We have strayed from Thy good and beneficient commandments, and it has availed us naught." We have put our trust in strange G'ds and false values, and they have left us with nothing but emptiness and hunger. Give us bread--spiritual bread--or else we die. Give us a design for living meaningfully, or else we perish.

This quest to find meaning and content in the struggles of life is as old as the history of man itself. From time immemorial, with almost monotonous regularity, we hear the refrain of men, who having strayed from the very source of life's purposefulness, cry out, "Give me a design for living by which I can find joy and fulfillment." Have not philosophers in every age poured forth their genius to give us this very thing? When the psalmist prayed to G'd to show him the path of life, was he not asking the Almighty to give him a design for living? And when the author of the Shulchan Aruch named the first part of his code "Orach Chayim", "The Way of Life", was it not his way of recording a blue-print for those who cried out for a pattern of life?

How shall we meet this challenge which comes from all sides, namely that our lives be vested with meaning and content? As a prerequisite to any change there must be a frank and honest "cheshbon hanefesh", a spiritual inventory. Hold up the mirror to your soul, and look at it. Don't use the rose-colored variety of mirror which is so popular today because it seems to minimize all imperfections and reveals not a faithful image, but rather the reflection which we would prefer to see. Instead, hold up a true mirror to your soul so that you might see an honest and faithful reproduction of what you really are. Such an experience is often disillusioning and can deflate your ego, but it is nevertheless necessary that we see our deficiencies if we are to correct them and to acknowledge our inadequacies if we are to plan for a more productive life. What substance is there to your inner self? Have you friends, loyalties, convictions?

Do you believe that it is part of your role as a human being to help your fellow man along the road of life, or do you look upon him as just another potential competitor who should be exploited if at all possible? Look deeply into that mirror, my friends. Do you perhaps find that your existence has become monotonous because it is meaningless--that you, with your exaggerated ego, have become so self-centered, that you are really a part of no one's life? Have you permitted this ego to consume you to such an extent that you find it impossible to make room for G'd in your thoughts? These are the questions which you and I must answer to ourselves, and answer them honestly. Do you find the picture an ugly one? Well, the truth is not always pretty, and perhaps in the very ugliness of the picture lies the beginning of our solution, for a basic readjustment of standards of living is the open acknowledgment that we are not satisfied with the standards by which we now live. Once we have become sufficiently dissatisfied with our present existence, half of the cure has already been accomplished.

We are beginning our search for a new pattern of life, a design for living. The search is not an easy one. No one can give us a fixed blue-print. Anyone who pretends to be able to do so should be regarded with suspicion. But we can avail ourselves of many wonderful guide posts, reliable guide posts which can help us find our way through the darkness. The Bible, the wisdom of Maimonides, the soul-stirring psalms, the wondrous poems of Halevi -- these and countless others are our markings along the spiritual journey we are taking. This journey never ends, but somewhere along the road we find that life has taken on new meaning. The emptiness and loneliness which formerly gripped us is beginning to disappear. Our fears and doubts which used to afflict our souls are subsiding, for in a very real sense we are trodding the same path which inspired the psalmist to sing out, "The Lord is with me, I shall not fear. What can man do unto me?" Here, my friends, is a pattern of life,--one which has been tried and tested by the experience of a people. We have withstood the savage assaults against us in every age. Our numbers have been decimated. But, being an ancient people, we have also seen mighty empires rise and then crumble in the dust. Through all this, our inner souls remained unmarred and our faith unshaken. We declared to the world, "Ani Maamin", "I believe", not with a blind faith, but with a faith that a long and significant history has taught us is the most meaningful thing which life has to offer us.

AN EASTER PARABLE FOR JEWS AND CHRISTIANS

An address given on "Design For Living" on Sunday, March 25, 1951 on Station WNEW by Rabbi Edward E. Klein of Stephen Wise Free Synagogue, 30 West 68th Street, New York City.

**********SPONSORED BY THE UNION OF AMERICAN HEBREW CONGREGATIONS**********

On this day, sacred to our Christian brothers, and at this season when Jews the world over look forward to the celebration of Passover next month, it is appropriate that we consider the grave responsibilites Jew and Christian share in common. Those responsibilities are dramatically highlighted in a story written by Franz Werfel.

The scene is laid in the picturesque village of Parnsdorf in the Birgenland section of Austria, where Jews had lived for centuries. Their relationships with their non-Jewish neighbors were normal and pleasant until that Black Friday, March 11th, when Austrian liberty was murdered by Hitler.

Dr. Aladar Fuerst, Rabbi of the community, was as learned as he was pious. He was young in years, but old in experience. He had a lovely wife and three children, the youngest five weeks old. In the beginning, Rabbi Fuerst and the parish Priest, Father Felix, had only a nodding acqaintance, based on chance meetings as they went on their pastoral errands in the village. But the acquaintanceship ripened into friendship as each understood the mettle of the other. They saw in each other the sincerest expression of the ideals they held in common. And while the one was a pious Catholic and the other a pious Jew, they visited frequently and exchanged views on the events of the day.

At nine o'clock on the morning after Hitler's invasion of Austria, Father Felix was disturbed by a tumult and shouting that penetrated his study window. He rushed to the square to find a detachment of Brownshirts under the leadership of the village ne'er-do-well. They had rounded up all the Jews of the village, made them pack their things, and were crowding young and old, bag and baggage into a few trucks, to be driven to the Hungarian border. At the head of the frightened Jews was Rabbi Fuerst with his wife and children, his books and a few personal belongings.

Father Felix tried to intercede, but the storm-troop leader shouted: "If you're so fond of the Jew swine, you can go right with them." "So I will," the priest snapped back.

He climbed into the truck; and Priest and Rabbi were together that long, agonizing drive to the border. Father Felix helped feed the children, helped quiet the crying infant, and, though no words were spoken, tried to convey his horror and resentment.

At the border they were stopped by a Hungarian patrol, and all had to get out into the cold that their papers might be inspected.

It was an eerie sight; a band of frightened Jews in a wilderness, illuminated by the searchlights of the custom house; a bewildered parish Priest and smirking stormtroopers. The stormtroopers wanted some sport; they made the tired Jews do bending exercises; and their leader, always to be depended upon for something novel, handed the Rabbi a wooden swastika. It was obvious that it had been a simple cross that he had plucked from a pauper's grave. To it he had fastened two arms, transforming it into a swastika. "Jew swine and garlic-eater", he cried, "You are a Rabbi who kisses the Ark on Shabbas, Eh? I'm allowing you the honor of kissing the symbol of the exalted race." At first the Rabbi held it irresolutely in his hands -- this rude, hooked crucifix from the grave of the unknown dead, smelling of damp Spring earth. Then slowly, one after the other, he broke off the loosely attached strips that made the cross a swastika. He restored the profaned cross, and with a vague smile handed it to the Priest. Shots rang out; the Rabbi slumped to the ground. The border patrol, touched to the quick by this hideous act, gave refuge in Hungary to the Rabbi's flock. The Rabbi, by his martyrdom, had saved his people.

And the Priest? He wandered from land to land with the driven of Israel. Years later in America he rejoiced over the destruction of Hitler, recalled the Rabbi of Parnsdorf, and said, "They've won the possibility of freedom and a decent life. But there's something more basic at stake, -- there's the desecrated cross and the

desecrated Star of David, without which the night will engulf us. Only God knows whether it will be granted to the whold world to do what the Rabbi of Parnsdorf did with his feeble hands."

I call this story an Easter Parable for Jew and Christian, for it epitomizes the Judeo-Christian tradition which we share. "Love thy neighbor as thyself" is the theme of both testaments. The Fatherhood of God and the brotherhood of man are the foundation-stones of both great faiths. To Jew and Christian, to worship God is to do justice and to love mercy and walk humbly with Him. That is the transcendant meaning of the Star of David and the Cross of Jesus; that is what they meant to Rabbi Fuerst and Father Felix.

But so many, like the stormtroopers in our parable, have defiled the Star and the Cross. They are desecrated by man's inhumanity to man, by the hates that separate us, by wars that maim and kill, by limitations of freedoms that are our birthright, by exploitation, by starvation, by persecution and by hate. Only in the Judeo-Christian tradition -- which declares that love is better than hate, that justice must triumph, that freedom is man's estate and peace his destiny -- only in that tradition can the world move forward toward a better day. The burden rests upon the Rabbi Fuersts and the Father Felixes and the Reverend Browns and their followers.

To deny that basic differences divide the faiths is to be blind to reality. Our theologies differ, our rituals differ, even as one man's personality and tastes are different from another's. To recognize, to appreciate and to encourage those differences is the meaning of brotherhood and the fulfillment of democracy.

But the differences are bridged by the ethics that unite us, by the Judeo-Christian tradition which alone can redeem the world from the Valley of the Shadow.

May Christian and Jew, <u>as</u> Christian and Jew, join shoulder to shoulder, hand to hand, heart to heart, at this sacred season in a mighty effort to make religion the lodestar of a brave new world.

THE FREEDOM TO DIFFER

An Address Delivered on "Design for Living" Broadcast
Sunday, February 18, 10:35-11:00 p.m.
STATION WNEW

By Rabbi Albert S. Goldstein, TREMONT TEMPLE, Grand
Concourse at Burnside Avenue, Bronx, N.Y.

*******SPONSORED BY THE UNION OF AMERICAN HEBREW CONGREGATIONS*********

They tell of a famous American who made no secret of his admiriation for the Soviet way of life, especially what he had heard about social equality there. When he finally went to Russia, nobody expected him to come back. He surprised everyone by returning home. "What's the matter?" he was asked. "Was the propaganda wrong about social equality?" "No", said he, "not exactly. But when I saw how it works there I realized we had the same thing here--at Sing-Sing and Alcatraz. I am quite willing to forego that kind of equality for some freedom."

That traveler was not enchanted by the equal right of everybody to have his thinking done for him, e.g. by the privilege of going to the polls to cast his ballot for the one and only set of candidates the government permits everybody to vote for.

If there is no free choice there is no liberty and no morality. If there is no freedom to differ, then there simply is no freedom. To differ, not necessarily as enemies differ, but as sons of one father can and do differ--this is the meaning of brotherhood.

Children of the same parents are not all the same. They differ in age, sex, intelligence, temperament, talent, experience and opinion. They are individuals not uniform personalities. But together they form a unit--the family

Unity is entirely compatible with the differnces we find both in a family and in a free society. E Pluribus Unum is the motto of our republic. Out of many diverse states and peoples -- one united nation. American unity is like that of the human hand. The normal hand has five separate fingers: each of the distinctly different in size, shape and function. But only so can it be a use

creative human instrument. If all the fingers were exactly the same it would be a useless bundle of thumbs.

But say that it were possible to do away with all the differences that now prevail in race, color, creed, language, custom and belief, to make everyone everywhere the same. Would such perfect uniformity make a perfect world?

There was such a world once. In the grey dawn before civilization. Then, on the steppes of Asia and in the African jungle, in swamp lands, deserts, arcti wastes and mountain fastnesses, men were everywhere the same: the same ravening savages, all enduring the same kind of existence, each seeking his own with no thought for his neighbor, each spending half his waking hours chasing some small animal so that he might eat and the other half fleeing from some larger animal to avoid being eaten. Uniformity was not what you might call a cherished ideal. It was a grim bloody necessity for limited, primitive brains. And the hankering for conformity and regimentation which lingers in the modern world is a throw-back, a call of the wild, an atavism.

In those days men had one simple way of communicating their ideas and settling their differences: by a sign language of the hands, hands which usually held a club or a convenient rock. At the end of the discussion the man who lay lifeless on the ground was thereby proven to be wrong. And his neighbor, however reeling and bloody but still alive, was obviously right. With civilization came language, and with it the development of intelligence and the accumulation of ideas into a body of culture and the evolution of ideals and moral codes. And the discovery of writing, printing, telegraphy, radio and scores of different ways to send thought around the world with the speed of light. If the stone age man wanted to travel, he used his legs. When he developed his mind he discovered an ability to use beasts of burden, to fashion ships, wagons, cars, planes, hundreds of different ways to conquer space and time.

Civilization encouraged not sameness but variety, difference. The Egyptia

(MORE)

Babylonians, Hebrews, Greeks, Romans, and all the great empires and nations since, made their distinctive contributions to civilization not because they all had the same culture but because they were creative, original, different. The geniuses of history: Ikhnaton, Hamurabi, Isaiah, Galen, Leonardo, Newton, Copernicus, and Einstein have helped us to know the truth which makes us free only because they dared to strike out along new, hitherto untrod ways of thinkin They had the courage to be different. That we call them outstanding, distinguis ed men is significant; they stand out distinguishably different from all their contemporaries.

Progress depends on new things and different ideas. And Nature? Would Spring be anticipated with more delight if, instead of all the infinite variety of shapes and colors we shall presently see in field and forest we could look forward only to one form of vegetation and that the same shade of grey wherever we turned. Or if all birds were sparrows and they, singing one long unvarying note? Everything in the universe, from the beating of the human heart to the swing of the planets through sidereal space - the tides and solar cycles, birth, growth, death, decay and regeneration - the world and man in all their infinite variety bespeak change and difference. Nature abhors a monotone.

To say that variety is the spice of life is not merely to be trite, it is to be guilty of a gross understatement. Variety is the indispensible condition of ongoing life. It is that, without which life, as we know it, is impossible.

If men were meant to be the same, we should never have risen up from savagery. God never intended the human family to be a unison chorus perpetually repeating the same dull tune; rather a symphonic orchestra each section employing its own instruments and skill to create together in each age a sublime new harmony. This seems to be the master design for living which the great Artist of Creation planned for all His works.

Still there are those who ignore the wisdom of the ages, the lessons that

are taught in books and stones and stars. A blind passion for conformity, a primitive revolt against reason and progress and liberty bedevils our world. Its spokesmen insist: - "There is only one truth, and we have it. Conform or take the consequences. There is no place in our scheme for dissenting minorities." The real truth that is ignored is that everyone belongs to a minority. No matter what our religious faith --whether it be Baptist, Methodist, Congregationalist, Unitarian, Roman Catholic, Episcopalian, Jewish, Lutheran, Presbyterian--we live in one world and in that world we comprise only a minority. Even all of us together, all Xian and Jewish Denominations constitute a minority in a world populated mostly by people who are neither Xian nor Jewish. Either as Americans, or as Russians or Chinese, or East Indians or British we are a minority in the family of nations. If we happen to be members of the so-called white race, we are a minority in a world largely composed of people with darker skins. As human beings we are a minority against the multitudinous microscopic life which fills the air we breathe. There is so much to hate and fight and destroy in this world: tuberculosis, cancer -- and the even more pernicious afflictions of the human mind and heart: willful ignorance, complacent prejudice, and spiritual blindness.

H.G. Wells wrote about a man who finds himself in a land all of whose inhabitants are congenitally blind. Somewhere he remembers having heard that "in the country of the blind the one eyed man is king". Blessed with two good eyes he naturally expects that this people will be grateful for the contribution he can make to their life. To his amazement and horror, instead of appreciating his unusual endowment, they regard his eyes as a physical deformity and the sense of sight he claims as an insidious mental aberration. Before they will agree even to tolerate his presence they demand that he have his eyes removed. That man risked death rather than to give up what they regarded as a curse but what he knew to be a blessing. Only the blind can smugly persuade themselves

other man's vision is an illusion; that the truth is with them alone.

To recognize as brothers only those who are like ourselves is not even tolerance. At best it is self-admiriation and conceit. At worst it is the most arrogant and outrageously cruel nonsense. For, in the last analysis, "to be like is to be unlike, and to be unlike is to be like". To be like your neighbor you must be unlike him, even as he is unlike you and unlike everyone else. With all that we have in common, each of us is as different as his finger prints. Your neighbor is no more different from you than you are different from him. Deny him his right to differ, and you toll the knell of freedom. And ask not then "for whom the bell tolls". It tolls, not for him, alone, of whose religious faith or racial origin or political opinions, you disapprove. It tolls as ominously for you...

This is the final contribution which TREMONT TEMPLE makes to this program series, and I wish at this point to express my deep appreciation for the loyalty and devotion of my volunteer choir: Cantor Heller, Eleanor Buxbaum, Gertrude Cohn, Henrietta DeGroot, Edith Frank, Rhe Jarett, Fanny Klein, Elizabeth Klemm, Helen Mackenson, Roslyn Maslin, Marion Selee, William Pierson, George Segers, and Brent Williams. To each and all of you, my grateful thanks.

SEVERAL WAYS TO ~~LIVE~~ Live AND ONE TO ~~DIE~~ Die

Address delivered on "DESIGN FOR LIVING" Broadcast
Sunday, February 4th, 7:00-7:30 p.m.
STATION WNEW

By Rabbi Albert S. Goldstein of TREMONT TEMPLE, Grand Concourse at Burnside Avenue, Bronx, New York.

When Death took a holiday it was an event of deep disappointment for a certain percentage of the world's population. It was, of course, a grave shock to those who had decided to shuffle off this earthly coil, to end existence voluntarily. Mortal diseases and the feverish strain of over-exertion and excessive eating no longer brought their usual consequences. And men who shot rifles or cannon or streams of fire were amazed to find that none of their instruments would function as expected.

And Death, who was only trying to enjoy a weekend houseparty, was conscience stricken to learn that his brief vacation was such a disturbing factor in the world. It had simply never occurred to him that so many people actually wanted him to stay on the job.

He had imagined, remembering the distaste that men expressed at the prospec of joining him in his quiet realm, that this other life which they quitted so reluctantly must be one of indescribeable splendor and delight. What was his amazement upon observing how men actually spent their days: The poor toiling in the sweat of their brow that they might feed and rest themselves only to be able on the morrow to resume their dreary round. The rich titillating their youth with love-making, pampering their middle age with food, and dosing their aging flesh with medicine.

And a large part of all the world spending their days in unsunned shops and offices 'making a living' as they called it. Actually filling in joyless hours until the night. Not so that then they might savor life, but so that in the fatigue and nervous tensions of exciting entertainment they might escape life by fleeing from the reality of the world with all its pain and all its beauty. He had heard somewhere of a belief among mortals that 'millions now living will never die', and he had smiled. But having seen them in the flesh, as it were, he could not resist the sad observation that on the contrary millions now living are not quite as alive as they think. They seem dead to so much of the wonder and loveliness and grace in existence, and to the greatest mystery of all: the miracle of life itself, and the infinite riches which life offers to those who are wise and brave enough truly to live. Does it then take intelligence and courage to live? Yes and more than that!

In his famous poem, "The Inferno", where Dante tells of his descent into Hell, he describes those who in their earthly existence had led blameless lives. They are a vast, undifferentiated mass of futile ghosts who move about in continual swirls of misty dust raising meaningless cries. Dante is told by his guide that these are the spirits of those who on earth had been innocent alike of good and evil. They had never done anything either harmful or helpful in the world and are therefore eternally condemned to this pathetic existence -- as useless and ineffectual as their lives had been.

Passing these into ever-lower levels of the damned, each enduring the kind of hell which his life on earth had earned him, the poet comes upon a miserable crowd lying face downward at the botton of a noisome swamp. Naked and prone

in the slime they mutter: "Sullen were we in the bright air that is gladdened by the sun, carrying the lazy smoke of apathy in our hearts. Now lie we here sullen in the black mire."

Small wonder that Dante is revered as one of the few great poets of all time. For what after all is the need for vision or for freedom of movement, i the soul is incapable of seeking out and beholding wonders. What is the need for speech if not to declare them. Even inanimate nature, the silent planets, tell of this wonder. Hashomayim m'saprim k'vod el. "The very heavens declar the glory of God; the earth bespeaks the miracle of his handiwork".

To be living in a world where each new day brings the promise of sunshine to warm man's body and gladden his heart and each night the prospect of star- strewn heavens; where occasional drought, flood, and quake only heighten by contrast the steady, dependable bounty of the good earth; where sporadic hatre and bloodshed (sad relics of the infancy of the race) only lift into bolder r lief the friendliness and generosity of humankind, and the unspeakable blessi of peace; where the physical suffering and mental anguish which now and again endure should make us less casual about the sheer joy of health, more consci grateful for the most basic of all boons -- the precious gift of life itself. To be living in such a world, and to be alive to none of it, is to be all but dead.

Neither poverty nor pain, not ignorance, crime, vice or war -- none of th is the great curse of human kind. The blight upon civilization which, more t alcohol is the true cause of drunkenness, more than wickedness is the real in- centive to sine, more than financial loss or frustrated love is the genuine motivation for suicide -- humanity's great curse is blindness of heart, apath the loss of our birthright and heritage: -- the sense of wonder, the feeling awe in the presence of the mystery of God's creation and the marvel of man's invention.

To exist without all this is to experience a form of waking sleep. To t ure and cherish it is truly to live.

And when I speak of the miracle of God's creation, I think not only of t heavens, the work of His hands, of the moon and the stars which He has formed, of the architectural plan of the universe whose immensity staggers the imagin ion, but I think also of the wonder which Tennyson knew when he wrote: "Flowe in a crannied wall -- I pluck you out of the crannies. I hold you here root all in my hand, little flower. But if I knew what you are, root and all, and in all, I should know what God and man is."

And when I consider what man is, even as a work of anatomy, I begin to u erstand the praise of the Psalmist who wrote: "I will give thanks unto Thee I am wondrously made. My frame was not hidden from Thee when I was fashioned secret. Thine eyes did see mine unformed substance. And in Thy book were a my members written, when as yet there was none of them. Yet day by day they grew." And I ponder the thought of the traditional morning prayer which than Him "who hast formed man in wisdom and created in him so many orifices and ves- sels. And it is known before Thee, that if one of these be opened or one of those be closed, it would be impossible to exist and stand before Thee. Prai be Thou who healest all flesh and doest wondrously."

The educated heart, the heart schooled to sensitivity and susceptible to

wonder, is not less appreciative of the miracle of life because it is aware of the advances which science has made in uncovering some of the secrets of the miracle. Such a heart understands that both the mystery of life and the human intelligence with which to probe the mystery are alike the works of creation.

And when I speak of the marvels of man's invention, I am less concerned with his ingenious devices for conquering space and time than with his less spectacular but more meaningful inventions. I think of human speech which man has raised from the harsh mate-calls of cave men to the heights of poetry and religions. I think of the most potent sound in all the world — words, words that fathom the depths of human emotions, that comfort, cheer, solace and inspi

I think of music, the sighing of the wind in the trees, the rumble of thunder, the song of birds, the laughter of tender children, the beat of the sea upon the shore, the lullaby of a mother, all of them artfully sifted and fashio: ed into the majestic sweep of an anthem or a symphony.

Well may we exclaim with the psalmist: "How manifold are Thy works O Lord. I wisdom hast Thou made them all. The whole earth is full of thy glory." To be sullen, jaded, apathetic in such a world is perhaps the greatest wonder of all. In a world of limitless possibilites there are many ways to die. But to be awake to wonder is one way to live.

PRACTISE WHAT YOU PREACH
An Address Delivered on "DESIGN FOR LIVING" Broadcast
Sunday, April 8, 1951, 10:35-11 p.m., over Station WNEW
(1130 kc), New York City
By Rabbi Max Maccoby, FREE SYNAGOGUE OF WESTCHESTER, 500 N.
Columbus Avenue, Mt. Vernon, N.Y.

**********SPONSORED BY THE UNION OF AMERICAN HEBREW CONGREGATIONS**********

Most people insist that they believe in the golden rule, "Thou shalt love thy neighbor as thyself". So many people have said to me, "I am not religious -- or I don't go to synagogue -- but I believe in doing good. I believe in the golden rule". And whenever someone says this to me, I think of something that happened back in 1916 when my family came here from England.

We went to live in a small town in Colorado where my grandfather owned a second-hand furniture store. My father was a teacher, a Hebrew teacher. He devoted many hours each day to the study of the Talmud, that was his life. But a teacher without pupils has to find another way to earn a living. So he was put to work as a salesman in my grandfather's second-hand furniture store. I think he lasted three days.

You see a man came in to buy a rug. One of my uncles walked over and stood on the rug. What was he standing on? A hole in the rug. He was going to stand there until the purchase was concluded. After all the morals, the ethics, of the business world insist "caveat emptor" -- let the buyer beware, and my father was the salesman. But my father was a naive, religious man. He really believed what he preached so he made my uncle move from the hole in the rug so that the customer could see the damage. Of course there was no sale. I was only twelve years old at the time and this incident is the only one I remember most vividly of that brief period in the small middle western town.

I couldn't understand it. I couldn't understand the terrific bawling out my uncle gave my father. I still see to this day the bewildered look on my father's face. The utter inability to understand what was being said to him. This was cheating, lying, this was immorality. And he was being told that he couldn't be a business man if he would behave in his unrealistic way.

This was just a little, unimportant incident but translate it into your own lives.

Ashley Montague in a wonderful little book called "On Being Human" talks about the way we live. Most of us he tells us really believe that life belongs to the strongest, the most ruthless, that life is a struggle for survival, the survival of the fittest. We live most of us as though we can only live if we destroy the other fellow. We've seen it in the business world. A great American industrialist once said, "The growth of big business is merely a survival of the fittest". This says Professor Montague, is modern man's conception of life. Each for himself, and if necessary, each against his fellow. He demonstrates that we've even enshrined this principle into the idea here in America which we call "rugged individualism" and we who profess to live in a society that we say spells equality and equal opportunity, don't really believe it. We believe always that we've got to so live as to get ahead of the next fellow. Any method that squeezes by legally is not only permissable but good business. If you don't look out for yourself and the devil take the other fellow, you're naive, you're through, and you don't belong in the business world. We live by competition, anything goes, and the one commandment that is most important isn't found in the ten we are taught. Perhaps we should call it an 11th commandment, "thou shalt not be found out".

But this is all wrong. It isn't natural. Man is born not for competition or conflict, he is born for cooperation. I like Mr. Montague's words when he says "thou shalt love thy neighbor as thyself" is not only good text material, it is sound biology. Life couldn't exist and life won't exist without it.

Beginning with the cells that are the simplest form of life, all life is interdependent. Cells originate from other cells. Their proper functioning depends upon their interaction with every other cell in the organism.

And this is true all the way. We human beings can't live to the fullest without completely working together and working together means the golden rule in practice.

The other day I heard a great scholar say that we don't translate the words of the golden rule accurately from the Hebrew. He said we shouldn't translate these words from the 19th chapter of Leviticus "thou shalt love thy neighbor as thyself" but in this way, "thou shalt love thy other - he is as thy self". This translation would emphasize the identity each of us should feel with every other human being. It underlines the statement of the golden rule made by Hillel, a great Rabbi who lived 2,000 years ago. "Do not unto others that which is distasteful to you.

If you say you believe in the golden rule, you must believe in the brotherhood of man. You must believe in the Fatherhood of God and believing this, you must practise it. Harry Emerson Fosdick once said, "Don't tell me what you believe -- I'll go about with you for a week or so and I'll tell you what you believe.

Because you practise what you really believe.

You believe in the golden rule. It is made up of great and wonderful words. Do you think of them, you merchants when you deal with your customers -- lawyers, when you deal with your clients, doctors, when you treat your patients, you husbands and wives, you parents, children, teachers, in the classroom, every one of you wherever you work, wherever you live. All of you who believe the golden rule preach it but what is much more important, put it into practice. In other words, practise what you preach.

YOUR CHILDREN AND MINE

An Address Delivered on "DESIGN FOR LIVING" Broadcast
Sunday, March 4, 1951, 10:35-11:00 p.m.
STATION WNEW
By Rabbi Albert Goldman, TEMPLE EMANUEL OF YONKERS,
63 Hamilton Ave., Yonkers, N.Y.

***** SPONSORED BY THE UNION OF AMERICAN HEBREW CONGREGATIONS *****

When the recent scandal involving a number of fine young athletes came to light, mingled feelings of revulsion, pain and compassion struck the hearts of parents everywhere. Our thoughts were at once with the fathers and mothers upon whom an unexpected burden of torment fell. And in our own hearts we felt a rising sense of anxiety: how certain are we that our own children will know how to withstand temptation, how strong is the fiber of character we have sought to inculcate And each of us who knows the joys and the fearfulness attendant parenthood, also knows that none of us can ask for guarantees; life at times becomes tenuous and overpowering and who of us has not drunk from the bitter cup of frustration and defeat? There comes a time when we must say to our children with Carl Sandburg, "Loosen your hand, let go and say goodbye", we have done our all to prepare you for life, we are always concerned with what you do but know that before God and man you must learn how to stand alone.

This, then, is our theme for tonight, how can we best prepare our children for the tasks of life; what are some of the insights whereby we can fortify them for the responsibility of becoming their highest and truest selves? Let me, first however, add one necessary note of caution. Because there is a growing concern fo the psychological health of the child, there is a tendency on the part of parents to overdo their good intentions. In their zeal for the child's good, parents oft-times become so anxiety ridden, so fretful, so full of the gnawing sense of failure and guilt, that they fail to recognize that they transmit these negative feelings to their children. Parents do not have to be psychiatrists; they should endeavor, however, to understand what the psychiatrist is discovering about the growth and development of personality, but they must be on guard lest through superficial understanding of the dynamics of personality they cause more harm

than good. The amateur and the dilletante who uses psychiatric concepts without having gained full insight into their meaning will find that they are creating a problem rather than resolving one. The first note then must be one of inner equanimity and relaxation. Parents must know how to laugh at themselves and above all realize that no one is ever a perfect parent and no one has ever created a perfect child. Many parents have difficulty in understanding that in learning to respect the personality of our children we must not endeavor to make them after our image and our likeness. We seem to forget that every child is unique, and though flesh of our flesh and blood of our blood, he is spiritually and emotionally entitled to be himself. True, we want our children to measure up to our expectations we want them to be better than we are; to succeed where we have failed, to be stron where we have been weak. Knowing our own limitations, we misguidedly drive our children beyond their own capacities, and unfortunately do not realize how we use our children to disguise our own lacks and failures. Their success becomes proof of our adequacies as parents and as persons; their achievements - the acclaim due us. Sometimes our ambitions for our children are realized, for the greater part of our populace, however, they are not. In either case, we must realize that our children become the victims of our competitive desires and while outwardly at ease, inwardly they are often crippled and stunted.

The greater task and the more difficult wisdom for the parent to master is that we must allow the child to develop in terms of his personality, not ours. The wise parent seeks to evaluate the strength and limitations of the child; to gauge more accurately his capacities and accept more honestly his real potentialities. Thus when a child learns that he is wanted and loved for what he is and not for what we want him to be, he is infinitely better prepared to take the shocks and difficulties of life. He learns to accept himself and in the wisdom that becomes his is not frightened by the responsibilities he must eventually meet.

Of all the many needs of the child's personality none is greater to my way of thinking than the sense of security. Parenthood, like marriage, is a relationship

in trust: through the trust that is developed a child learns to view himself, his fellow men and his universe. Where he senses the integrity of unqualified interest where he knows that his home is a dependable one, where he knows that he can move in an environment of unchanging affection that does not fail him nor spoil him, he will not withdraw into morbid moodiness but develop an inner responsiveness to extend and share with others. In a trusting relationship, he learns how to give and take, for he has a sense of inner worth that is ever sensitive to the good for and within others. Out of the deeper bulwark of assurance he will view his universe as a good one, he will learn how to face the arrows by day and the terrors by night. His spiritual sense will be quickened to realize that he lives in a dependable world and that God is close to them who trust in Him. In security he will discover the resources of stability whereby the transciencies of the moment will not overwhelm him but that he can gaze beyond the passing to feelingly know the enduring. In the contagion of confidence the child will fill his inner reservoirs with the life refreshing waters of faith.

We parents must see ourselves as workers in the vineyard of personality. We must dig beyond the top soil of the human clay to get into the substratum where the roots find their deepest possibilities to grow and to bring up to the branch and leaf the ingredients for fruition. The wise vine tenderer learns the true nature of the vine and he seeks those conditions by which it will flower and bloom. He does not leave it to grow by itself, neither does he force the vine to change its basic characteristics to suit his demands. His task is to help it flourish in the conditions best suited for its unique nature. And the vine grower also knows that growth comes silently, as the rose blooms and the sun rises and sets in silence. Growth comes through inspiration not exhortation; in developing not denouncing, from trust not terror.

Yes, there are times when the earth lies barren and barren and drought dries up earth's bounty: there are times when we parents know the aridity of discouragement and the drought of despair but loving hands and understanding hearts can re-

store even the wastelands. We are endowed by the Father of all with the greatest of his gifts: the gift of love. From love alone will flow the springs of creative living; through love will come the child's assurance for life; by love the hearts of the parents will be turned to the children and the hearts of the children to the parents.

A PERSONAL DESIGN FOR LIVING

An Address on "Design for Living", Station WNEW, NYC, Wednesday April 30,'52, by Rabbi Max Schenck of CONGREGATION SHAARI ZEDEK, Brooklyn, N.Y, 9-9:30 p.m., EDST

***** SPONSORED BY THE UNION OF AMERICAN HEBREW CONGREGATIONS *****

Design for Living is the title of this series of Wednesday evening broadcasts, which addresses itself to Christian, Gentile, non-believer and Jew. Whilst it is a broadcast sponsored and manned entirely by the Liberal Synagogues of the greater New York area, its message is universal in its application and appeal; it transcends the boundaries of sectarian differences.

As a religious teacher I address myself to YOU - as a human being. Do you have a design for living? What is the pattern of your existence? Or are you like the vast majority of the members of our modern society who live an aimless sort of existence, without purpose or design? Are you just a drifter? I believe that in these simple questions and in the answers we give to them lies the crux of the human problem which affects us all.

For it is of the essence of logic that the aimlessness of the individual reflects itself in the aimlessness of the society of which we are a part. The spiritual chaos in the soul and mind of man is evident in the chaotic situation as reflected in the moral corruption on the municipal and national level and on the international scene.

Perhaps an analogy will help. In my child's Hebrew book which he uses as a text for the study of Hebrew in a city high school I found the following story. It tells of a school-boy who would be in great distress every morning, having forgot where he put away his clothes before he went to bed. One evening he arrived at an answer to his problem. He wrote on a slip of paper:

"The suit is on the chair, the hat is in the closet, the books on the desk, the shoes under the chair, and I am in bed." The next morning, he began to collect his things together. They were all in their places. When he came to the last item on the list, he went to look for himself in the bed, but his search was in vain.

We moderns are like the boy in the story-not able to find ourselves.

We are equipped with all of the tremendous new knowlege of modern science, all of its wonderful new machines and equipment with which we have found out the secrets of matter-down to the very inside of the atom. We have probed into the human body and analyzed the brain and the mind, and uncovered the nervous system, and set them all down to an exact science.

In the face of this tremendous feat of the human intellect and brain, nevertheless there remained one area in which man has made no progress, where he has been defeated. He has not learned the art of teaching his own soul as well as his brain, of how to ennoble human personality in a dehumanizing world, and how to retain faith in life and in himself despite the rapidly recurring crises in our times.

What he has been taught has been mostly negative. We are against communism,socialism, fascism, and a great variety of things, including human beings, races, peoples and religions.

We should begin by asking ourselves not "what are we against?" but "what are we for?" And as we state the aims and purposes of our lives and souls-our design for living takes shape and holds forth meaning and significance.

I shall illustrate with examples from the life of East European Jewry which is no more because of the nihilism of the 20th century.

This Jewry that went up in smoke and fire in the crematoria of fascism had a pattern and design for living!

They had holiness, the highest of all values, which had a beauty all its own. Nothing in life was too trivial to be observed and studied, if it helped people to live better. They tried to lend inward dignity to everything they did, seven days a week and twenty four hours a day. The Jewish scholar who was the finest product of this poverty stricken community, even as the modern scientist who dedicates his life to the painstaking study of insects and plants, investigated just as passionately the laws that ought to govern human conduct.

They spent their time in the cultivation of study, of the holy books of the Bible, and the commentaries, trying to learn the word of God. This was considered not a mere intellectual exercise, but an act of piety; it was a way of communion with God. As we reveal ourselves to God in prayer-so He reveals Himself to us through the books of the Bible.

Nowhere else in the world but there in the ghettoes of Eastern Europe could be found what was seen by a Christian scholar who writes as follows: "Once I noticed while visiting the city of Warsaw during the first world war, a great many coaches on a parking place but with no drivers in sight. In my own country I would have known where to look for them. A young Jewish boy showed me the way: in a courtyard, on the second floor, was the little shtiebel of the Jewish drivers. It consisted of two rooms: one filled with Talmud volumes, the other a room for prayer. All the drivers were engaged in fervent study and religious discussion. It was then that I found out and became convinced that all professions, the bakers, shoemakers, and butchers, have their own rooms in the Jewish district; and every free moment which can be taken off work is given to a study of the

Bible. And whenever they get together-they urge each other for a work on the Bible. These people tried to make the earth as godly as the heavens are supposed to be. Thus by making learning the democratic right and opportunity for all, they spread the knowledge of God, they cultivated their minds and their souls with the food of religion. Their piety created beauty and meaning out of the harsh and bitter realities of their existence. They subjected themselves not to self-indulgence-which is a characteristic of Western Civilization, but to self-discipline through study, prayer and the practice of a daily routine of ritual observances and ceremonies. Through them they found the beauty of holiness in everyday life, and thus discovered their faith which sustained them through every crisis and terror. The epic of the Warsaw Ghetto stand is the reflection of this interpretation.

All that I have said to you up to now points to this: Search and study the Bible for the ethical and moral laws by which we can improve the life of man and ascertain God's will as revealed therein. Make this study a regular part of your life. Seek in every action of your daily life to make that moment holy and consecrated by raising your soul to God in prayer and thankfulness. Go to synagogue, Temple and Church where you discover that "Man is not the measure of all things, but that there is a Higher Being, in whose image we have been created, and whose love and help we need and seek-even as a child desires and needs the love of his parents."

Above all by communion with our fellow man we come to consider him not our competitor but rather co-worker in the building of the kingdom of God on earth.

And when we have truly learned the meaning of peace, and quiet, rest and meditation, and of thinking of noble thoughts and being moved by kindly impulses -then will we resolve the spiritual chaos of our souls. Our Design for Living becomes crystal clear and brings serenity of mind and peace of soul.

THE CHALLENGE OF THANKSGIVING

Delivered on "Design for Living", Station WNEW, Wednesday, November 26, 1952
by Rabbi Harold I. Saperstein of TEMPLE EMANU-EL OF LYNBROOK,
Long Island, N.Y. Time:---9-9:30 p.m.

***** SPONSORED BY THE UNION OF AMERICAN HEBREW CONGREGATIONS *****

Thanksgiving, my friends, is a dangerous season. It may sound strange to hear that statement and yet I mean it most sincerely. I am not referring to the physical danger of over-eating, a danger to which we are all more or less susceptible on this bountiful holiday. I am referring to the more important moral danger of complacency. For the thankfulness which fills our hearts all too often reflects a spirit of smug self-satisfaction and concern solely with one's own welfare.

As we get into the mood of tomorrow's festival there is truly much for which we can be thankful. With all our complaints about the high cost of living and the terrible affliction of taxes, our nation is experiencing a prosperity unprecedented in our history and there is hardly a family which does not enjoy the highest standard of living it has ever known. We can be grateful, too, that America remains the hope of humanity and the champion of democracy in the world; that tomorrow those who wish can, without hindrance or molestation, go to the church or synagogue of their choice to worship God according to their own conscience; or, as many of us will, join in our communities with fellow-citizens of all faiths in thanking the Almighty for the blessings that we share.

It is good to be thankful. But it is not good for us to fold our hands and say - "In all things, let us give thanks" and let it go at that. In giving thanks for the blessings that are ours we must not blind ourselves to the evils that still exist. The ancient prophets of Israel did not do that. They were not content, like the prophets of falsehood, to say "Peace, peace, when there was no peace".

The presence of evil to them was like a burning fire in their breasts that would not let them rest. So long as inhumanity and want were real, so long as injustice and hate were rife, man must fight against them. Otherwise, they taught the words of his faith are but hypocrisy.

Nor did the Pilgrims, who, following the tradition of the ancient Israelites, first established this day of American Thanksgiving just accept everything with patient fortitude. Theirs was not the thanks of those who sit back passively and say - "Whatever is, is good." No, theirs were the hopes and dreams of men who looked upon themselves as the partners of the Creator in bringing the Kingdom of God upon earth. They thanked God, not only for the bounty of the harvest, but for the strength to strive for what was true and just. They too had seen evil and they had risen against it. And from their Thanksgiving they received the strength and inspiration to carry on.

The challenge of Thanksgiving, my friends, can be answered, not by placid acceptance, but by a divine discontent. While there are people in the world who are hungry and homeless, our thanksgiving is hypocritical unless we hold out the hand of help; while hundreds of thousands of our youth must celebrate this joyous season, not amidst the affection and comforts of home, but on the bloody battle lines and frozen mountain peaks of Korea, our Thanksgiving is meaningless unless we too stand ready to sacrifice, to assist them achieve the victory of democracy, and the realization of lasting peace; while intolerance, hate and bigotry exist in our nation, so that there are those, though they be minorities, whose civil liberties are denied and whose rights and privileges are restricted, our Thanksgiving is incomplete unless we dedicate ourselves to the task of preserving the American way.

And in the long run, that vision which sees beyond ourselves and our own narrow and immediate interests, is a matter not only of moral

obligation but of personal advantage as well. For when man ceases to be his brother's keeper, he himself will inevitably suffer. We reap the harvest of the seeds that we plant - whether of goodness, or of selfishness.

That is the theme of a short story written some years ago by Susan Glaspell, called "Pollen." It is the tale of a man named Ira Mead. From his childhood Ira had lived within himself, a lonely, unfriendly, unhappy person. When he grew to maturity, he never got married. He had no friends--he was always too busy when others were going to parties or mingling with neighbors. And since he didn't know them, Ira developed a distrust of his neighbors. And they, in turn, looked with pity and scorn upon him. The only thing he cared about, they said, was his corn. And it was true. The time that other people devoted to human beings, Ira Mead devoted to corn. He studied the soil, experimented with different methods of cultivation and was determined that before he finished, his corn was going to be the best there was. And he succeeded. One year he took the blue ribbon at the State Fair for a new variety of corn he had developed by crossing several of his best species.

Ira took pride in the thought that, where his land ended good corn stopped and runty corn began. Somehow, he felt, this proved his superiority and justified his loneliness. When neighbors, impressed by his results, asked for some of his seeds, he dodged the request. He guarded jealously this chance to have something better than that around him.

But the next year he made a surprising discovery. Corn wasn't like Ira Mead. It associated with corn. He could actually watch the clouds of golden pollen dust, blowing across his cornfield and into that of his neighbor. Not only that, but on the windward side, pollen was blowing from his neighbor's field and into his own. And as the

corn grew, his neighbor's corn on the one side started to improve and his own on the other side started to deteriorate. That night he did some thinking. And the next morning he put some seed into a basket and announced "I'm going to take some corn seed to the neighbors and tell them what I know about raising corn."

Ira Mead had known a great deal about corn. But there were some things he hadn't known. First, he had forgotten that good corn can't grow by itself. There must be fertilization before you have growth. Second, he hadn't realized that one planter can't continue to have good corn while his neighbors have bad corn. And that lesson he learned about corn is a fundamental principle of life. The old song that ended with the refrain - "and let the rest of the world go by" just wasn't true. The life that builds a wall around itself ends in frustration. Robert Frost, the New England poet, put it well when he said "something there is that doesn't love a wall." And John Donne, the 17th century religious poet, put it most effectively when he said - No man is an island existing by himself-every man is as a peninsula, a part of the mainland. Therefore do not ask - for whom the bell tolls - it tolls for thee. In other words, anything that affects others of mankind, directly or indirectly affects each of us also.

At this season of Thanksgiving then, let us thank God for our blessings. But let us also recognize that we are only the custodians of these blessings, with the responsibility of sharing them with others. If we permit our spirit of Thanksgiving to become a substitute for action, saying, "Let us take things as they come and thank God for them," if it becomes an expression of selfishness in which we accept evil because we ourselves are not directly its victims - saying, "Thank God that we are better off than others," then our expression of thanks becomes a form of desecration not an act of sanctity. Only if our

thanksgiving brings us a sense of humility mingled with social responsibility - if it becomes an incentive to the service of God and man - can it be deemed morally justified and spiritually healthful. That is the challenge of thanksgiving. Let us not fail to meet it.

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THE MEASURE OF LIFE

Delivered on "DESIGN FOR LIVING," WNEW, NYC, by Rabbi Harold I. Saperstein, Temple Emanu-El of Lynbrook, L.I.,N.Y. on Wednesday, November 19, 1952, 9:00-9:30 p.m.

SPONSORED BY THE UNION OF AMERICAN HEBREW CONGREGATIONS

I'm sure that all of us are familiar with Oscar Wilde's famous book, "The Picture of Dorian Gray." You will recall that it is the story of a young man, - handsome, charming, clever, but of egotistic and corrupt character, - whose portrait is painted by an artist friend. Looking at the reproduction of his own beauty, the young man is saddened by the thought that all this is perishable, destined to disappear with time like the flower that fades. "Would that I might ever remain as young and beautiful as I am today," he thought. "If only age might be powerless over me. If only as the years pass, this portrait might grow old and changed and ugly as men do, while I remain the same." His wish was fulfilled. The young man grew older but age had no physical effect upon him. He lived a dissolute life; no evil was too base for him; no immorality too revolting. Yet with all the corruption of his soul, outwardly he retained the same youthful vigor and charm. Meanwhile he kept the picture hidden from public gaze. For as the years went by, all the evil of his nature, all the ravages of his dissipation, were reflected in his portrait. It became that of a cruel, shrivelled soulless old man. Only when he had died was the picture suddenly restored to its original appearance, while his lifeless form was suddenly transformed into the incarnation of the sin and degradation in which his life had been spent.

In a sense this story is a parable of every man. Each of us has an outward facade for the eyes of the world and an inner self into which he looks only in the privacy of his own thoughts. We may keep it concealed but that inner self is the true reflection of our lives. The picture it reveals may not be a complimentary one, yet most of us go on unheeding. And so life goes by, until one day it reaches its inevitable end and all camouflage is wiped away as we render our final account before our Maker.

We particularly, who have experienced a generation of crisis, more acute than almost any other generation of history, should have evolved a worthy standard of values. From depression, war and the atom bomb, we should have learned a true measure of life. And yet we see individuals and society repeating the same old errors, often compounded with new cynicism and insensitivity.

The experience of our generation for example should have taught us the futility of concentrating on material possessions which can be destroyed with a puff of smoke. But we look around and see so many who are money-mad and luxury-crazy. The experience of our generation should have taught us that you can't build a better world with gadgets and machines but only with better human beings. Yet we look around and see everywhere a

ruthless disregard of moral standards and social responsibil--ities, and the attitude that anything goes so long as you can get away with it. The experience of our generation should have taught us that man must move forward hand in hand with his fellowman. Yet we look around and see individuals, groups and nations, each seeking its own selfish advantage, with bloody bigotries and vicious hatreds running rampant. Is this the brave new world we had the right to dream and hope for? Is this the best of which we are capable?

At one time during World War II there was an exhibit at the Metropolitan Museum of Art called Artists for Victory. The prize for the best painting was awarded to a picture which aroused considerable discussion and no doubt stimulated not a little private thought. It showed only a door on which hung a funeral wreath and its title was "That which I should have done, I did not do." How many there are for whom that would be a more truthful epitaph than the inscriptions which will ultimately be placed on their tombstones.

More than anything else we need a truer standard for measuring life. Where shall we begin? One of the great Rabbis of Eastern Europe, summing up the lessons he had learned through the years of his life, is reputed to have said: "When I was young, I set forth to bring the world nearer to perfection. But as I grew older I realized the task was too great. And so during my middle years I dedicated myself to the more restricted task of bringing my community nearer to perfection. But now that I am old, I realize that that also is too great an undertaking. And so I am dedicating these last years of my life to the task of bringing myself nearer to perfection. And I pray that I may succeed while yet the blessing of life is granted to me." Each of us, my friends, must begin with himself. And how shall we proceed?

Well, first of all our inner self is molded by our relationship to God, it is not enough merely to attend religious services. The question is-how deeply are our lives affected by religion? What does religion mean to us when we are outside the House of God? When we come to worship Him, let us be sure the hands we hold out are not unclean, the heart we open up is not corrupt. Anthropology teaches us that in the early stages of his development man was like the ape, a creature with bent spine, crooked arms and bowed legs. In the course of countless centuries this creature became erect, not by accident, but because of the necessity of reaching upward to take his food from the trees. There is a profound symbolism here. Only when man looks upwards, and seeks his ideal above him, does he, to use the phrases of Robert Browning, change from a "developed brute" to become a "God though in the germ." The world and people today need faith more than ever. Beneath the blatant and cynical veneer, ours is a sick and frightened generation. Let us lift up our eyes unto the mountains from whence cometh our help. Let us begin them with a return to God.

Secondly, our inner self is colored by our relationship to our fellowman. Permit me to bring you one of my wartime recollections. Shortly after VE Day in 1945, I was in a little town

of Namur in Belgium. There I had the opportunity to assist a group of young people who had somehow made their way to that town after liberation from German concentration camps. Each, to his knowledge, was the last surviving member of an entire family. One day in my mail there arrived the first list of survivors from Dachau, compiled by the members of the Jewish Brigade from Palestine. I brought it to my group and they gathered, each, in agonized impatience and frenzied hope, waiting his turn to check over the lists for the names of their loved ones. I had to leave them thus occupied and did not return for almost an hour. As I approached, one man came running toward me. Previously he had always acted depressed and broken in spirit. Now his eyes were shining through his tears as he ran, gasping for breath yet shouting with uncontrollable joy. "Rabbi, I found my brother! I found my brother!" He had found the name of one of his brothers on that list of survivors. It was as though a new world had been created for him. He knew that he was no longer entirely alone.

Friends, in our world no one should stand alone, for we need each other. No one should be without a brother, for every man should be a brother to his neighbor. We, who speak so glibly of God, humanity, and democracy, should affirm through our lives their fundamental moral principle, "I am my brother's keeper." Let us then turn in sympathy and understanding to our fellowman.

Those who live unworthy lives may deceive the world. They may even deceive themselves for a time. But they cannot evade the inner reflection of their true character. The life that is lived for selfish ends, devoid of aspirations and ideals, blind to moral responsibilities, must, in the final analysis, be an empty one. Only the life that is lived in terms of the mind and the spirit, in terms of service to others and dedication to worthy causes, in terms of the love of God and of fellowman is the truly full and satisfying one. For, my friends, it is not in external appearances nor in material possessions, but in its inner content that we find the true measure of life.

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THE BOOK OF OUR REMEMBRANCE

Delivered by "DESIGN FOR LIVING," WNEW, NYC, by Rabbi Harold I. Saperstein, Temple Emanu-El, Lynbrook, L.I., N.Y. on Wednesday, November 12, 1952, 9:00-9:30 p.m.

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Carl Sandburg is one of the great spokesmen of the American ideal. He writes with love for its past and hope for its future. And thus in his writings he has penetrated to the innermost depths of the soul of the American people. This quality is particularly manifested in his most recent book called Remembrance Rock. This is, in essence, a sweeping, panoramic novel of the American spirit through the centuries, from the time of the Pilgrims to our own day. In it Sandburg brings to the surface the qualities that have made America great.

In the forward to the book we become acquainted with a former Justice of the Supreme Court, Justice Windom, who is about to make a radio address to the people of the United States from his home in Washington. The time is the middle of the second World War and all over the country people are looking forward to the message from this great American leader. But before he speaks he goes out to Remembrance Rock, a great boulder, high as a man, in back of his home. He has never told anyone the real reason for its name. That is one of those secrets about which a sensitive soul does not care to speak. It seems that from Plymouth, Massachusetts, where the Pilgrim Fathers faced the hardships of a new and unknown land, he had brought a handful of dust, from Valley Forge, where Washington's army left bloody footprints in the snows during the war for Independence, a little box filled with earth; from Cemetery Ridge at Gettysburg, where men fought and died in a terrible fratricidal war that freedom might endure, a tiny stone; and from the Argonne in France, where his son had met his death during the first World War, a small container of sod. All of these he had reverently buried beside the Rock. And at all the great moments of testing and decision in his life he has gone out to stand at Remembrance Rock. There out of the memories of the great traditions of our history, and out of the realization of a sacrifice, the sacrifice which the preservation of that heritage has demanded - the symbols of which were now fused with the Rock - he found guidance.

And so, now again, from the heritage of the past he draws inspiration for his radio message which he directs to his grandson, lying in an army hospital somewhere in the Pacific, and to his six weeks old great grandson whose mother has brought him to the broadcasting studio. For in <u>them</u> he sees the receivers of this heritage, the protagonists of the future.

The importance of Remembrance is true not only for American ideals but for everything great and worthwhile in life and in history. We must not become enslaved to the past. The ghosts of what is gone must not be allowed to dominate what is to come. But neither can the past be discarded. It is in the fulfillment of ideals set forth long ago that the glory of the future lies.

It would be well if each of us could have his own Remembrance Rock, not in our gardens, but in our hearts. We could use it, first of all, in our private lives. To it we could bring the great memories of our experience - memories of the ideals and aspirations of our school-days, memories of the sacred moment of religious confirmation, memories of the great day when one's life was linked with another's in love and marriage, memories of the hope and joy and the sense of the miracle of creation that came with parenthood, memories of the grief and repentance and the sense of humility that came when death separated us from loved ones. At such a Remembrance Rock each of us could find inspiration for nobler living.

But like Justice Windom, we could use such a Remembrance Rock as Americans, too. To it we could add the symbols of the price our own generation has paid for our heritage of freedom - on the far-flung battlefields of the last war - this very day in the battered towns and bleak peaks of Korea. It would remind us of the true greatness of America and of our responsibilities to it.

From a visit to our Rock of Remembrance we get first of all an <u>appreciation of our heritage</u>. In his radio address in the book, Justice Windom says: "When a society or civilization perishes, one condition can always be found. They forgot where they came from. The hard beginnings and struggles were forgotten.. ... It has cost to build this nation ... Living men, in struggle and risk, in self denial and pain paid that cost ... Has it been worth the cost. I think it has ... You may bury the bones of men and later dig them up, he continues, to find that they have moldered into a thin white ash that crumbles in your fingers. But their ideas won. Their visions came thru. They live in the sense that their dream is on the faces of living men and women today. They ought not to be forgotten."

And second this visit to the Rock of Remembrance helps us better to understand the problems of the present. Through the telescope of history we see them in their proper perspective.

When one is on the ocean in a small boat each wave threatens to engulf him. The same seas, seen from the deck of a great ocean liner, no longer seems so ominous. And viewed from a plane higher in the air they take on a new relationship in which the liner itself fits into a larger pattern.

There is an appropriate story which was told by the famous East European Preacher known as the Dubner Maggid. During the Cossack massacres of the 17th century - a wealthy Jew fled from his native town Nemirov to Tulchin. He carried with him a vast treasure in gold and precious stones. For the sake of safety, he decided to bury it under a tree along the road. The location of the treasure was kept as a family secret for several generations. Finally one of his descendants determined to unearth it. Unfortunately he did not know under exactly which tree it was buried. So he engaged a crew of laborers to dig at the foot of every tree on the road from Nemirov to Tulchin. An old man passed by and inquired what they were doing. When it was explained to

him, he said, - "Your effort is in vain. This is a new road which did not exist at the time of the massacres. To find the treasure you will first have to locate the old road."

Thus out of our appreciation of the past and understanding of the present we can move forward to a new synthesis fusing the old and the new. At the Rock of Remembrance our heritage emerges from history and becomes a living reality.

America, my friends, is many things. It is the spacious skies, the amber waves of grain, the purple mountain majesties and the alabaster cities of the song we love to sing. It is the plumbing, and the automobiles and the gadgets that make our standard of living the highest in the world. But it is more than these. America is history - it is a dream - it is people. It is the history of a young nation, separated from the inherited hates and prejudices of the old world. It is the dream of a better day of freedom and peace for all mankind. It is people like us, of all faiths and all races, living together as good neighbors, holding out the hand of friendship to each other, bringing up our children to love that history and to cherish that dream.

At this Armistice Day season let us resolve that with <u>that</u> America we shall never break faith. Many are those who have showed that for it they could die nobly. We must show that for it we can <u>live</u> nobly. They <u>died</u> for a dream. We must <u>live</u> to make that dream a <u>reality</u>.

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THE ANGEL'S TEAR

Delivered on "DESIGN FOR LIVING," WNEW, NYC, by Rabbi Harold I. Saperstein, Temple Emanu-El, Lynbrook, L.I.,N.Y. on Wednesday, November 5, 1952, 9:00-9:30 p.m.

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One of the modern Hebrew writers created a beautiful but simple legend that depicts an ancient and profound truth. Long ago, this legend tells, there was no happiness upon the earth. Man's life was bitter and hard. Suffering and pain were his portion all his days. And the cry of man's anguish rose up to the heavens. There the heart of an angel was moved with pity for the unfortunate men of earth and he resolved to bring happiness to mankind. Down from the heavens he flew bearing a bundle of happiness in his arms. But as he drew near there were wizards upon the earth who observed his coming. The exact hour and place at which he would arrive were calculated. And the news of the angel's approach spread throughout the world. At the appointed time a great multitude of men were gathered to receive him. Nearer and nearer came the angel, holding the happiness close to his breast. But as he approached the earth, men began to push and strike their neighbors, each hoping to be the first to seize the happiness from the arms of the angel. And soon there was great turmoil and violence as brother fought against brother and father fought against son. Now the strong were trampling the weak under foot, and the ground was soaked with the blood of the killed and wounded. Once more man's cry of agony rose heavenward. And when the angel heard it and saw how men were fighting, he gathered all his strength and shouted - "Stop, stop, children of men, I have enough happiness for all of you." But they did not hear and continued their senseless struggle. And as the angel saw this evidence of the tragedy of man's life, a tear welled up in his eye, glistened there for a moment, and fell on the happiness he held in his arms. And so, the legend tells, even today, in all our joy there is the gleam of the angel's tear and in all our happiness there is mingled a drop of sorrow.

There are two thoughts which this legend brings to us. First it presents the theme of human responsibility. It reminds us that much of the suffering that exists in the world is the result of man's inhumanity to his fellowman, that much of the world's evil is the result of man's conscious choice. It is possible then for man to change himself and to improve the world in which he lives. Man is not a passive pawn, victim of impersonal forces in a disinterested world. He is an active agent endowed with freedom of will, capable of being master of his own soul.

The Talmud tells that once the great Rabbi Akiba, reknowned for his medical knowledge as well as his biblical learning, was passing thru the marketplace when a man afflicted with a serious illness appealed to him. The Rabbi prescribed treatment and was about to go his way when he was interrupted by a passerby. "Rabbi," this one said, "how dare you interfere with the divine

plan. If it were God's desire that this man be well, could he not have made him so Himself." The Rabbi answered with an apparently irrelevant question - "What is that you have in your hands?" he asked. "Can you not see, I have a spade?" was the surprised answer. "I am a farmer." "But why do you interfere with God's will?" the Rabbi continued. "If it were God's desire that the earth should be fruitful could He not have made it so Himself?" "Truly He has done that," the farmer answered. "He has made the earth fruitful. But if the soil be not tilled it will grow wild and bring forth nothing but briars and brambles." "Even so is it with man," Rabbi Akiba now gave his answer. "God has given man his strength, his mind and his spirit. Man's is the responsibility to utilize them to best advantage. He must be a coworker with God."

Let us remember this. Let us not sit by and do nothing while we seek evasions and put the blame for our inadequacies and the world's evils upon forces beyond ourselves. Religion summons us to the struggle for the good life, to the battle against wrong, to the task of perfecting the world. During the war years I pasted up a little clipping on the wall of my chaplain's office. It was a brief prayer written by one of the great religious thinkers of our day. It said -

O God, give me the courage to change the evil that can be changed,
Give me the serenity to endure the evil that cannot be changed,
And Lord, give me the wisdom to know the one from the other.

That prayer brings us back to our story of the angel's tear. For it reminds us that just as there are evils that can be remedied, so there are evils it is beyond our human power to alter. In the very nature of things then we must expect the evil as well as the good. Our most cherished ambitions are sometimes thwarted. Disappointment and tragedy seem to dog our steps. Even our love brings us sorrow as well as happiness. Truly in this life of ours, joy and tears are closely intermingled. Sometimes indeed it seems that the tears outweigh the joys and the happiness hardly compensates for the pain.

It is this inescapable aspect of existence that we must learn to accept. Life cannot always be beautiful and sweet and good. If it were it would sink into a morass of boredom. Light and darkness balance each other and give meaning to each other. In spiritual terms even evil can be converted into a source of enrichment. Without the resistance of the air no plane could rise. From his struggle with the angel Jacob emerged bearing the scars of battle but blessed with a new name and a new mission. The passing of youth, the pain of sickness, the inevitability of death - these are eternal aspects of life - they are part of the bargain entered into when life began. We may struggle against them for a time - eventually we must bring ourselves face to face with them. We cannot control them but we can determine how we shall adjust ourselves to them. The youth who realizes this has grown into maturity - the adult who fails to realize it is still spiritually a child.

There is a Chassidic tale which tells that once the pupils of the Rabbi of Meseritch came to him and said - "Our wise men have told us that man should praise God for ill fortune as well as good fortune. This seems strange. Explain to us, Rabbi, how we are to understand it." The Rabbi answered - "Go into the House of God. There you will find a man, engrossed in prayer, and the study of the Law, whose name is Sussya. Ask him and he will explain it to you." They did as they were told, but Sussya merely laughed and said "You have come to the wrong man for your question. You must go to someone else, for I have never experienced misfortune in my life." They knew however that all of Sussya's life from the day he was born, to the day when he spoke thus to them, had been one long period of pain and suffering. Thereupon they understood, even defeat can be transmitted into glory and tragedy distilled into hope.

If we can but face life in that spirit then we will have perceived the secret of the angel's tear, even as did Robert Browning in his great poem, Rabbi Ben Ezra, when he wrote -

Then welcome each rebuff that turns earth's smoothness rough
Each sting that bids nor sit nor stand but go
Be our joys three parts pain.
Strive and hold cheap the strain.
Learn, nor account the pang, dare, never grudge the throe.

For thence a paradox, which comforts while it mocks
Shall life succeed in that it seems to fail
What I aspired to be and was not comforts me
A brute I might have been but would not sink i' the scale.

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WHAT PRICE ACHIEVEMENT?

An Address Delivered On "Design For Living", Station WNEW, Wednesday, December 3, 1952, by Dr. William F. Rosenblum, Rabbi of TEMPLE ISRAEL OF THE CITY OF NEW YORK

******* SPONSORED BY THE UNION OF AMERICAN HEBREW CONGREGATIONS *******

My title WHAT PRICE ACHIEVEMENT? is phrased in today's style, the inspiration for my talk is as old as the Book of Genesis from which we have been reading in the Temple these past weeks. I draw upon the life of an ancient patriarch to bring you a design for modern living a life varied and adventurous, replete with disappointment as well as achievement, the story of Jacob who fashioned out of his dreams a destiny for himself and his posterity.

Jacob was indeed a man whom a dream possessed, whose career set the pattern for a people that became as eternal as the ages, our own Jewish people. Jacob dreamed he wrestled with an angel of the Lord who told him: Thy name shall be called no more Jacob (who came upon the heels of Esau at birth) but ISRAEL; for thou hast striven with God and men, and hast prevailed." That dream possessed Jacob and he knew that wherever his feet henceforth would tread his soul would ever be homing. It is no accident that we Jews, the children of Jacob, have become a people who, despite the darkness visited upon us again and again, have greeted a million mornings as if we knew no more of sorrow.

But the facet of Jacob's life I would analyze tonight is Jacob's romance (with Rachel). The Bible is unquestionably the book most people buy, its chapters are not always the most reflectively read. It is for this reason that in our synagogues we not only read a portion each week but interpret its every word that it may become a guide to daily living. Do you realize

how ageless yet timely are the lessons we can draw from the lives of such men as Jacob who left more than footprints on the sands of time, whose every heartbeat is mirrored today in our own dreams and hopes. Jacob went to the house of his uncle to get a job. There he met his two cousins. The younger, Rachel, was lovely and beautiful. His heart beat wildly the moment he set eyes on her. He knew this was the woman who must become his wife. He made his wish known to Laban. This crafty father promised Rachel's hand in marriage provided Jacob would serve seven years without wage. During these seven long years Jacob went about his toil with a song on his lips and a light in his eyes though the tasks put upon him almost broke his back. At length came the day of the nuptials. As was then the custom, Jacob could not look upon the face of his bride until the following morning and when he awoke, lo, it was not the lovely Rachel but the ungainly Leah, who was at his side. Picture the bitterness, the resentment that leaped into Jacob's heart. But the wily Laban pleaded it was the law of the land that the elder daughter must be wed first and now would Jacob toil seven more years and Rachel assuredly would be his. JACOB SERVED THESE SEVEN ADDED YEARS. Rachel became his wife and the mother of twelve sons whose names are written upon the pages of history. We Jews today are descendants of two of the tribes, Judah and Benjamin, and thus the offspring of Jacob and Rachel whose love for one another was so tender and true that their romance is a design for happiness which all who take each other in marriage to this day may well try to emulate.

Now, my friends, many who read this Bible tale stress the duplicity of Laban as its highlight but to me the important lesson is in Jacob's strength of character in letting nothing

divert him from the one thing upon which his mind was fixed. Undoubtedly he brooded, grew bitter against Laban when he found himself cheated but these were moods of the moment. He fought these impulses down and started anew to reach his goal, to make Rachel his wife.

Here, in the life of Jacob, we find the keys to achievement, the "ingredients of success," as applicable in our daily life as in those ancient times. Whatever it is you wish to achieve, that must possess your heart and soul until the moment of accomplishment. Pasteur conceived the idea that infection could be eliminated. He started his experiments resolved that he would find what he was seeking. Now we know how many times he failed only to start all over again until he discovered, among other things, not only the process which bears his name but a cure for rabies. Thomas Edison patented over 1000 devices which we not only use but take for granted as if they existed always. The electric bulb, the camera, the victrola, whatever it was he had first as an idea became a project, then a blueprint, then a discovery because Edison lived as one possessed until he succeeded. Einstein became world famous because of a five and one half-page formula but few realize that before he published his theory of relativity he wrote hundreds and hundreds of pages only to throw them away. Had he permitted any one of these failures to divert him from his quest humanity might have lost its bearings.

Still another factor is dramatically illustrated in the life of Jacob. It is something which robs people of success, a weakness which Jacob eschewed. I refer to the unwillingness or the fear to make new beginnings, to start all over again when a failure strikes. We find this in business, in the schoolroom, in the home,

in communal and national life, indeed in the affairs of the world. How many husbands and wives have ended in the divorce court who could have saved their marriages if they had been willing to make a fresh start. A couple once came to see me. They were about to separate. They were grandparents and had been married nearly forty years. The man was most successful in business, the woman a leader in club work. "We have come to the parting of the ways", they said, "we're getting on each others' nerves." I turned to the man. "I understand you've been bankrupt several times," I said, "but always managed to begin again until today you are rated 1-A." He nodded and smiled. Then to the woman I said: "Your friends tell me that you ran for office a hundred times until you got elected but never stopped trying." She too smiled. Then to both: "You've had a going enterprise in your marriage for forty years. Isn't this worth a fresh start. Why not apply to your marriage the same rules you, sir, applied to your business and you, madam, to your organizations. This time both smiled. Yes, they took stock--they stayed married. I take this instance out of my case book because it points up so decidedly what the story of Jacob emphasizes what nature itself teaches in the day that follows the night and the spring that comes after the winter... there are no real endings, only new beginnings on the road to success. There are disappointments, failures, sacrifices to make and hurts to endure...but this is part of the price we must pay.

It is a pity that the lessons we need in the daily business of living are applied by us most often when we are engaged in the business of dying. In war we take blood, sweat and tears

for granted as the inevitable price we must pay for victory and yet, in our daily quest for happiness and success we cower and carp the moment something stands in the way.

Let us be like Jacob, of a dream possessed. Then we shall have less of doubting and from the dust of the day's long road we will leap to a laughing star!

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THE LIGHTS THAT MUST NEVER FAIL

An Address on "Design for Living," WNEW, Wednesday, 9-9:30 p.m.,
December 10, 1952, by Dr. William F. Rosenblum, Rabbi of
TEMPLE ISRAEL OF THE CITY OF NEW YORK, N. Y.

***** SPONSORED BY THE UNION OF AMERICAN HEBREW CONGREGATIONS *****

Next Friday Night we Jews will kindle the first light in our Chanuko Menorah. The blessings we shall recite are each a sermon in themselves. We thank God for the privilege of commemorating the rededication of our ancient Temple at Jerusalem, for the wondrous victory which our ancestors achieved against the Syrian tyrant and for keeping us alive to these times. In song and prayer we rejoice that our faith had a re-birth over two thousand years ago despite the attempt of Antiochus to destroy us.

Two weeks from tonight our Christian neighbors will have lights in their homes and on their altars also, the Christmas lights and they, in song and supplication will celebrate the birth of their faith.

Though one has a young Jew of Modin, Judah the Maccabee, as the hero of the epic and the other is woven around the birth of a son to a young Jewish mother of Galilee, the feature they have in common, apart from the gift giving, joyous singing and feasting and the emphasis on light which they provide, is occasion to renew our common faith in God and our faith in our fellowmen, a faith which Christian and Jew share.

I take my inspiration for tonight's talk from the blessings to which I have referred. All three are recited the first night of the festival, the first two only the rest of the nights. Let me take them in different order but tell you what they mean to me. We thank God "that he has granted us life, has sustained us and permitted us to reach this time." Here is an expression of dependence that is so much needed in our world when too many of us are prone to substitute for independence such moods as impatience and imperialism. Do you understand what I mean? The feeling that all the things we enjoy are coming to us and that unless we have all that the other person has the fault is not ours but that something is wrong with someone else or everything else; the feeling, too, that everyone should realize "how great I really am" and "the headlines and the spotlight ought to take note of me... and soon." Yes, friends, it's good to be taken down a peg now and then, to come to realize as I believe most of us do when we do a little thinking that we owe a great deal to others and most to the fact that there is a Ruler of the World and there are treasures and resources in His universe which provide the tools with which to forge our lives.

Not only at Chanuko time but at every festive observance, even at such personal rejoicing as the birth of a child, a wedding, any instance of success, we thank God for having lived to enjoy them because we know that in humble acknowledgment of what we owe to Him we ourselves grow nobler in spiritual and moral stature.

The second blessing is one of thanksgiving"to God who performed miracles for our fathers, in days of old, at this season." Here is another expression of man's humility in face of the wonders of history. Who would have thought that the small band of Maccabees who made their stand against Antiochus could have survived, much less achieved so telling a triumph. Looking backward we feel that it took more than arms, for the legions not only outnumbered the Jews but had mighty weapons while the Maccabees had little of equipment and no experience in warfare. It was God who fought on the side of Judah and his heroic band to see that right would prevail and might be crushed. The spirit of God in our ancestors who realized what man must understand in every age if life is to have any purpose. Vital and imperative life must be more than self-preservation. There must be something you prize so highly that you will risk death itself to defend it. With the Maccabees in the little town of Modin it was their Jewish faith. Too many of their neighbors, especially the sleek and well-coffered people of Jerusalem, were more concerned with their goods than with their God. They did not like to see the pagan Zeus defiling their Temple altar but as long as their tills were filled they did not mind too much the emptiness of their souls. To Mattathias and his five sons religion was not a postscript but the very essence of life. They could not breathe pagan air. When the emissary of Antiochus reached Modin, he did not dream that in this quiet place, there was such a surging love of the God of Israel that the edicts of the Emperor meant nothing, the love of the Torah everything. He was soon disillusioned.

It is neither a cheap platitude nor a rhetorical figure...there are somethings we value with our lives and these are the things without which life is one long night, one terrible darkness. For the Jew it has been and always will be his faith in God and his great conviction that, though sorely pressed, though often at the very brink of annihilation, somehow the tide of decision will always turn in his favor and the Jew will not die but live. Let people believe that such can be the wonder in their individual lives today and life itself will be wonderful.

The first blessing seems to be a routine expression of ceremonial thanksgiving but the more I reflect upon it and the more I delve into the world in which our ancients lived the more I see in it a yearning and a resolve as well as a prayer. We thank God for the privilege of kindling lights

because light is the symbol of all the things we need and want so desperately. If you have ever spent a winter in a land like Alaska where the sun hides itself from man for months, you would really understand what one pin-point of physical light can mean, what a difference it makes in your very spirit, in your very outlook as you go about your tasks. And if you had ever lived through years of hiding from the Nazis or the Communists, you would the better appreciate how vital to happiness are the freedoms which here in this country we take so much for granted that most of us stand idly by while evil men prepare to take them from us. Let us make no mistake. There <u>are</u> men and organizations in our very midst who are planning to make it less easy for us to keep our schools as centers of real learning, to maintain our press as centers of real information, and even to maintain our pulpits as centers of fearless preachment of the word of God. They want to divide us into Ghettos and to erect high walls between us, so that they might the more easily take us over when "DER TAG" comes for which they are waiting. In brief, they want to turn back the hands of Time and bring darkness and chaos once more to the earth.

Sometimes in the simple act of kindling lights there will come to us a revelation and a resolve, in the case of Chanuko a new understanding of what the freedom to worship as we desire, the right to speak our minds, the right to follow our pursuits - what these and other spiritual possessions - mean. That is why we render praise to God for the opportunity to light the Chanuko tapers in our Menorahs at this season, for in recalling the heroism of the Maccabees we recapture their spirit, and a renewed determination overwhelms us to put to rout any who would rob us of our God-given and history-hallowed freedoms...freedoms that must never perish from this earth.

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. . . . . .David J. Wise,Radio
Director

TO BE OR NOT TO BE.....A MARTYR

An Address Delivered on "DESIGN FOR LIVING", Station WNEW, New York,
On Wednesday Evening, December 17, 1952, 9:00-9:30 p.m., by
Dr. William F. Rosenblum, Rabbi of TEMPLE ISRAEL OF THE
CITY OF NEW YORK, West 91 St., Manhattan

******** SPONSORED BY THE UNION OF AMERICAN HEBREW CONGREGATIONS ********

The story of Chanukah is not related in the Bible but in the Books of the Maccabees. Few tales are more moving than that of the mother and her seven sons. Brought before Seleucus or Antiochus Epiphanes the sons refused to abjure their faith. Each in turn was tortured and put to death before the eyes of their mother. Picture the scene as Hannah was compelled to witness the martyrdom of her children. At last only her youngest remained but neither she nor he would forsake the faith of their fathers, choosing death in their faith than life without it.

It is difficult for us in this country and in this age to have a real conception of what makes men willing to endure such sacrifice for an ideal. We live in comparative quiet and peace, most of us. The wars in which we are engaged are being fought in other places. The men who fell on the battlefields are brought back to us in flagdraped silence or laid to rest on distant stolls in foreign lands. Their loved ones here mourn them in still dignity, shedding their tears in the solitude of their own homes. By and large, too, we have been spared the sight of the shocked and the wounded. They are housed in hospitals and sanitaria away from the busy centers. True, their families know the heartache and heartbreak but these, too, in quiet courage, live with their anguish and their pain and smile alike when they visit their shattered kin or when they greet their neighbors.

Yes, most of us get our ideas of martyrdom from the annals of the past or from a Joan of Arc enacted on the stage which, to us, is just theatre! But make no mistake, we live in a time when in many places men are called upon to choose between surrender of their ideals and suffering for them. And there are still some who hold principles and beliefs so priceless that they will neither compromise nor surrender.

What the tyrant was trying to enforce then through his campaign of murder and massacre finds its counterpart in what the dictators red and black are attempting to foist upon their people and upon the world today and what some fanatics and crackpots are trying to impinge upon our own land. For the moment most of us feel that only racketeers and psychotics are making the attempt but experience has taught some of us that all too often, when we let down our guard, those insignificants whom we do not take seriously today may be the ones who will despoil us of our rights and our freedom tomorrow.

My friends, we cannot remain insensitive to efforts that are being made now in one place after another to establish thought control here...there is no despotism more cruel and more deadly than that which seeks to get hold of men's minds and use them just as one uses clay. The attempt may be as simple and as seemingly unimportant as to keep one book from a public library shelf or from the bookseller's counter; it may be as serious and sinister as legislating what may and may not be published. It may be as inane as criticizing a teacher's clothes in some country hamlet or it may be as serious as insisting in a metropolitan community that teachers impart only those texts to <u>all</u> their pupils which the parents of <u>some</u> of the pupils regard as sound

and decent and refrain from mention of any idea which has not passed their self-instituted Board of Censorship.

In the field of religion it may be the endeavor on the part of the more extreme observers to compel all the patients in a Jewish hospital to follow orthodox dietary laws on the outworn claim that those customs were personally given by God to Moses and that whoever prefers a different menu is guilty of sin. Strange indeed it must appear to many of us that in this twentieth century anyone should believe that what we mortals eat is a matter of concern to God, a matter of tenet rather than taste but in the very spirit of freedom which I uphold, I define the right of those who have such inclinations to follow them; but for any group to try to force upon all Jews their dietetic liking is a species of thought control which has no place in our society. Similarly, it is out of keeping in a democratic society for any one religious sect to try to compel all the people to practice their way of life and to avow their concept of God as the only key to salvation. This is a type of spiritual fascism which must be resisted. It is one thing to persuade others to believe as you do, it is another to rob them of the right to believe as they will.

And let me bring this problem right down to you -- your own personal lives. It is a great temptation to impose your ideas on other people; but this is one of the irritations which causes trouble between friends, between members of a family, between associates in business, between people, between nations. To exchange ideas, to talk things over is healthy. The habit some people have of trying to force their ideas on others, often with the specious claim that such is the only way to have harmony and peace breeds trouble and strife.

Take the question of what a person shall do or be. The old notion was "like father like son," and there are still parents who feel that their children should follow in their professions or take up their business. All too often they use every pressure to accomplish their aim, making their children disgruntled and disinterested in their daily work. These parents are exercising thought control; they have no faith in the power of background, of the intelligence of their own children. Many men left to themselves go into the professions of their elders of their own volition because they develop a liking for them or feel themselves certain to be happy in such a future.

One of the worst forms of thought control arises when parents use all manner of device and guile to have their children make the kind of marriages they the parents want. Such unions frequently end in the divorce court.

A few years ago the parents of a young man I knew well asked me to make their son see that the girl he wanted to marry was not <u>the</u> right one for him. "She's a lovely girl," they said, "but we have always had other plans for him." I do not say that parents should not concern themselves with the marriage plans and happiness of their children. Far from it, but here was a plain example of people having charted the life of someone else, in this case, their own son, without any standard but what <u>they</u> thought best for him which, in their instance is what they, because of family tradition, economic and social ideas, thought would be best for him.

There was a time when all teachers were required to do was to transfer to their pupils the facts and the ideas that a curriculum specified to be the thoughts that students should entertain. Today the real teacher trains his pupils to think for themselves having faith that what school and college will teach will produce healthy, integrated citizens of the community. The results are not one hundred percent perfect but we have a much finer citizenship here

than in all those countries where pupils are so many containers to be filled with capsule ideologies.

Friends, I can see the inquiry in your eyes as real as if I were in your homes with you. "Do you want to tell us", you are asking, "that we too must be willing to face martyrdom for our freedoms and our faith in this twentieth century? Is that why you chose the story of the woman and her seven sons?" No, friends, what I am trying to stress is that if each one of us eschews any form of dictatorship over others in our personal lives, in our relationships with people in our homes, in our occupations, in our communities we will help to create a climate in which no form of tyranny will be unable to flourish. Every age gets the kind of civilization it deserves. Let us make martyrs of no one and we will be able to live and enjoy the things which give life its zest and its meaning.

This, my friends, at any rate, is what occurs to me today as I read of yesterday's Jewish woman and her seven sons!

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.....David J. Wise, Radio Director

Rosh Hashanah Sermon

By RABBI D. H. WICE
Rodeph Shalom, Philadelphia, September 20, 1952

Countless experiences beat in upon us each day of our lives. Some we remember for they shape our destinies; others we choose to forget or permit to sink into our subconscious minds. So it is with the world's experiences. Events which may have seemed of great moment at the time are soon forgotten, while others half noticed come to plague or bless us in a later day.

Each of us has had his own quota of personal experiences during the past year. These transcend even the world-shaking events, but a few bits of current history will affect all of us for many a year to come:

The "cold war" between East and West, and the struggle between the concepts of democracy and totalitarianism are all too real in Korea and touch our very souls.

The political conventions moved on to the stage of our national scene and faded from our television sets, leaving us two worthy candidates for an hour of destiny. (Believe me, we shall not turn this pulpit into a political forum. Even were I to make a suggestion to you in the matter of voting, you would not heed, for each must be true to his own convictions and insights.)

The economic struggle has been very real for each of us, and perhaps most important of all is that inflation has gone on unchecked and affects each of our lives in the great struggle for existence.

For us, as Jews, uppermost in our minds is the continued heroic battle of our brethren in Israel to achieve self-sufficiency and to build a democratic island in a sea of medieval feudalism.

Each of us must sift from the past those events and experiences which have enduring meaning for us. Today I would share with you a few of my own:

1. WORLD PEACE

I was privileged to attend the National Convention of World Federalists held here in Philadelphia. The clear thinking, courageous Norman Cousins, elected to the presidency, spoke of a "billion people today in the world shopping for a revolution." Russia did not create these revolutions! Misery and war, hunger and hopelessness did! But Russia exploits them, running up her flag as the best revolution.

I was also privileged to hear Justice William O. Douglas of our Supreme Court, and to read some of his writings. He pointed out the value of Point 4 in our Foreign Policy, the assistance we have rendered the deprived, yet free peoples of the world, with food, machinery, and skills to aid them become self-sufficient, and to raise their standard of living. But he feels that the only answer for the billion peoples still shopping for a revolution is to offer them the American revolution, the concept of a people controlling their own destinies, raising their own standard of living because they believe in the dignity of man and in human worth. All of this can be achieved through international law, for law is man's best view of truth, codified. We must destroy the evils that cheapen life and bring wars. Only this is the way to peace. *I believe in man's ability to make a peaceful world by his eternal struggle to eradicate the causes of war, to replace hunger with plenty, fear with security, and despair with hope.*

2. JEWISH SELF-RESPECT

Last spring an event took place in a section of the Bronx which caused great tension and apprehension in the relationship between Jews and Catholics. The Firemen's section of the Knights of Columbus, motivated by religious zeal, distributed 11,000 placards, stating: "This store will be closed on Good Friday from 12 noon until 3 o'clock, in memory of the death of Christ." The Jewish merchants in that area refused to display these cards. It was not that they did not wish to close their stores, for by coincidence Good Friday occurred on the Second Day of Passover, when most of their stores were closed, anyhow. They were bewildered and confused by the demand to avow religious concepts they did not share with their Catholic neighbors. We are grateful that there were no untoward incidents, no riots, no physical violence, and we can only hope and pray that the national defense agencies and the groups in that area will find a way to explain the Jewish reaction to the Catholics, and the Catholic religious conviction to the Jews. What is important, as I see it, is that the Catholics worked cooperatively with their religious leaders, and whether we like what they did or not, America will always understand even the misguided zeal if it is religiously motivated.

By contrast we find two interesting events in the Jewish life of many communities across the country. For one reason or another department stores are selecting one or more evenings during the week to remain open for the convenience of customers. It happened that in Birmingham, Alabama, the Retail Merchants Association selected Friday evening. The Rabbis begged their congregants not to permit the Sabbath eve to be the evening chosen for the open store. Their pleas were unheeded, but when the Protestant Ministers of the community went before the authorities and made the same plea, stating that unless the Jewish Sabbath was honored, respected and protected, what assurance did they have that merchants would not then violate the Christian Sabbath? It was the *principle* for which they fought, and they achieved their purpose. I think the Jews of Birmingham learned a lesson which is important, but they did not grow in self-respect as did the Jews of St. Paul, Minnesota, where the following episode took place during the past year:

Symphony concerts were scheduled for Friday evening. One who has not lived in the small communities in the West cannot appreciate what this means where only a few concerts and a handful of theatrical productions, are scheduled

(Continued on Page 6)

ROSH HASHANAH SERMON

(Continued from Page 5)

each year to meet the cultural hungers of a community. I know that when I lived in Omaha, Nebraska, I could not have hoped to plan a congregational function on one of these evenings. In St. Paul the Rabbi appealed to the committee in charge, pointing out these facts and asked if the concerts could not be changed from Friday evening. He asked his congregants to write and request the same. (The Rabbi was criticized by his own members. Laymen so often leave their leaders "on a limb," as for example in the matter of the separation of Church and State and religion in the public schools, forgetting the spiritual partnership so necessary between leader and congregant, of which I spoke on Rosh Hashanah eve.) But the committee understood the problem, altered some of the dates already scheduled which could be changed, and promised cooperation in the future. How Jews *can* grow in stature, in self-respect, and in dignity in the American way if they would but implement their religious convictions!

3. GERMANY

The Jews of the world have been perplexed by the problem of post-war Germany. At the moment the Israeli government has accepted 715 millions of dollars from the Bonn government of West Germnay, as reparations and in demnity, to be paid in materials and service over the next twelve years, and an additional sum of 107 millions of dollars to be paid to Jewish organizations representing individuals and groups in other parts of the world who suffered under the Nazis. Yet this action of the Israeli government is being attacked and government agencies are being picketed by those who would not "traffic" with Germany.

Believe me I, too, have an ambivalent feeling towards Germany. How long shall we bear the grudge? Shall we who seek God's forgiveness for our errors, never forgive the errors of others? And yet how can we forget the martyrdom of our brethren? How can we touch the hand that is stained with blood? I have found an answer for myself in the action taken during this past year by Martin Buber, noted Jewish philosopher and scholar, professor at the Hebrew University, a small Jew who looks like a prophet, with the head and beard of a lion, the burning eyes of a mystic. The University of Hamburg established a prize for the furtherance of supernatural feeling and humanitarian striving in the spirit of Goethe. The Goethe prize was awarded to Martin Buber. Should he accept it? He, too, must have been torn. He accepted it and issued the following statement: "I recognized immediately that here is an expression of a genuine inner struggle in the life of a people. That such a struggle existed in the German people even at the time of Hitler, though it did not then come to public knowledge, is witnessed not only by many brave acts for the protection of Jewish life and property, but also by a series of actual martyrdoms of which I have no knowledge. Now this struggle has become a public one which is being fought out between humanity and antihumanity in the public opinion of Germany itself. How unsparing the self-criticism practiced on the side of humanity is, may be witnessed by the following excerpt from a letter of a leading German theologian, which is only one of many statements of this kind that I have received: 'The monstrous blood guilt of my people toward Israel lies on me daily as a heavy burden. That only by an unaccountable miracle I escaped the death that threatened me because of my attitude, does not alter this in any way. (I am sure that Professor Buber is here quoting from Pastor Maas whom I met in Oxford, England, in 1946, at the first International Conference of Christians and Jews. At that time he spoke as the first German to attend an international gathering following the Nazi regime. He beat his breast, saying: 'Chatanu'—"we sinned!" I possess the manuscript of that address which he gave me at that time). 'Under these circumstances the question which the award of the prize and the motivation for the award posed for me, was simply this: whether through an intransigeant refusal I should declare to the fighters for humanity that I cast them together with their extreme adversaries and even with the mass murderers themselves, and thereby reject them, or whether I should, 'through accepting,' recognize and strengthen them in their fight. I have chosen this second way and have elucidated my reason for so doing by emphasizing two things in my answer to the University of Hamburg: First, that the new humanity arising out of the anti-human chaos must prove itself in the inner struggle of each people in which it arises, and, second, that I see in the University of Hamburg's act of awarding the prize a manifestation which is more than personal, and a symbolic confession and accept it as such."

To me, Martin Buber's acceptance of the Goethe prize reveals a true nobility of character which grew out of his own deepest religious insights and convictions. It required a Buber possessing the wisdom and insights of our prophetic faith to resolve this conflict in our attitude towards the evils of the world. For me this has been a rich experience. *Despite retrogression, depravity and hatreds, I believe in man's potential nobility of character, heart and soul.*

Yes, I believe in man's ability to make a peaceful world, in man's ability, through self-respect, to fulfill his own role. I believe in man's potential nobility!

4. ARTHUR COMPTON

And now finally I would share one more experience of the past year. It was my privilege on a winter's night to be one of a small group who heard the great scientist and Nobel prize winner, Arthur Compton, speak at the University of Pennsylvania, under the joint auspiees of the University and the Phi Beta Kappa Society. For an hour he gave a moving summary of science's insight concerning the universe in which we live. He spoke of the millions of years that have gone into the making of the world we know, of man's part of nature, building slowly upon these accumulated growths of the past. In my own notes taken at the lecture the word "problem" occurred many times. When later I obtained a copy of Professor Compton's address, I discovered not problems but *challenges*, which in itself taught me a great lesson. When one has the perspective of knowledge and time, and feels the interrelatedness of the universe and the unity of the God of the universe, he is not so much baffled by problems as he is challenged to continue to grow, to reach out, to fulfill himself. This must have been the insight of that ancient sage of our people who, when asked how tall was Adam, said: "He was just a human being with his feet upon the ground, but his heart and his head were in the heavens." I come then to my final conviction. *I believe that man can grow. Child of dust, product of the long centuries of evolution, he is not yet complete, but he can continue the process towards perfection.*

I believe with Justice Douglas and Norman Cousins, that man can destroy the evils that cheapen life, and build a world of peace. I believe we Jews can grow in self-respect and be better citizens and better human beings for it. I believe with Martin Buber in man's potential nobility. I believe with Arthur Compton that man can grow. I conclude with the question each of us must ask himself: How long will God forgive our half trying? How long will God forgive our denying our potential for peace, for love, for growth? Amen.

THE MATERIALS OF WHICH YOU ARE MADE

An Address on "Design for Living", Station WNEW
9-9:30 p.m., Wednesday, May 28, 1952
by
Rabbi Judah Cahn,
Temple Israel of Lawrence, Long Island, N.Y.

**** SPONSORED BY THE UNION OF AMERICAN HEBREW CONGREGATIONS ****

Somewhere many years ago I read a little item in a magazine to which I gave great consideration. The item pointed out that a bar of iron ordinarily worth about five dollars could be made into horse-shoes which would be worth about ten dollars. However, if that iron bar was turned into pins or needles, it would be worth a great deal more. Carrying the thought a step further, it pointed out that if the iron bar were turned into fine balance wheels for watches, it would be exceedingly valuable.

It appeared to me then and now that this truth about a bar of iron applies equally well to human beings. For example, there are those of us who, throughout our lives, resemble that original bar of iron. We accept life as it comes to us. We do little to improve ourselves and if we are allowed to pass uneventful and placid lives, we are happy and content to do so. Now, of course, these people are of great value to society. Like iron bars in a building, they are the structural supports upon which we build our social order. And, again, like the iron bar which is hidden in the ornamental structure of the building, these people are neither famous or news-worthy, but they play a vital role in life without which nothing else could exist. They are the strength and support of the social order.

But then there are those people who are transformed into the horse shoes of our parable. These are the individuals who suddenly, and through no particular merit of their own, are struck by good fortune. They acquire wealth or position through the accident of being in the right place at the right time. Basically they are of the same material and quality as the ordinary iron bar from which they come. It's just that a stroke of fate has turned them into horseshoes. They add no more to the life of the community than do the others and they do little, if anything, with their newly won possessions for the benefit or the happiness of others. However, one definite change does seem to take place in almost every instance. On the day that good fortune strikes, these people are prone to say to their friends,"Oh, wasn't I lucky." By the following day, they begin to forget how their fortunes were acquired and attribute their success to wisdom and forethought. By the day after that one, they are convinced that they were really quite clever and wise, and claim to be authorities in their particular lines of endeavor. And within a short time they claim to be authorities on all questions. And, of course, because nothing succeeds like success they are given positions in life and in society which they neither deserve nor are capable of filling. For underneath it all they are still the old bars of iron who have changed their shape but not their quality.

Now, we come to the pins and needles in our story. These are the sharp fellows in life. Undoubtedly they too started with an initial stroke of good fortune. But these are men who make the most of their opportunities. They not only change the form of the bar but also the ingredients. They add a kind of alloy to the iron. This alloy is in the form of a superficial finess or a suave behavior. And as the needle is sleek and shiny so these men too are sleek and shiny. These are the shrewd men, the cynics of whom it is said that they know the price of everything, but the value of nothing. Like the needle too they're narrow and hard in their conduct and in their thinking. And above all, like the needle, there's always a string attached when they do anything. Whatever they do for others is done with an eye toward self-gain. They always ask the questions, "What good will I derive from this?" Or, "What's in it for me?" If the answers serve their purpose and there is something to be gained personally and selfishly, they act. Thus, these needles in society often attach themselves to worthy groups and frequently do excellent work. Unfortunately, however, there is another way in which they resemble the needle. They're temporary fastenings. When a tailor or dressmaker fits a garment, he pins the garment together at the seams to secure the correct fitting and then when all is well, he sews the permanent fastening. But before the fastening is permanently sewed, the garment could not stand the strain of wear. The slightest pressure would cause the pins or needles to fall out and the garment would fall to pieces. So it is with these people to whom I refer as the needles in society. They stay with a cause which is worthy and good only as long as they can do so without pressure upon them; a pressure which demands the subjection of their egos or the need for action which would be of help or advantage to others, but not to themselves. These are the men who will give a contribution to charity only when they can do so with a gesture and when the world publically acknowledges their generosity. Their philanthropy becomes a form of publicity. When there is a loss of public glory, there is a loss of interest.

But fortunately, there is yet another type of man. Men who are fortunate and who are quite willing to admit that part of their success is due to a happy series of fortunate events. These men, too, add alloys to the metals which made up the original bar of iron. They are clever. They are astute and successful. But they go one step further. They add to the bar of iron the alloys of responsibility and understanding. They become the materials of which balance wheels are made. Now, a balance wheel of a watch is a wonderful device. Though it is the most important part of the mechanism, it is hidden in the works of the watch. Yet everyone knows of its presence and appreciates its value. These men who are the balance wheels of society accept posts of responsibility and leadership. They undertake their trust with a sense of dedication and with the belief that they are part of the community and not above it or superior to it. They know, that although without the balance wheel the rest of the mechanism is useless, yet it is equally true that without the rest of the mechanism, the balance wheel is useless.

Every type of watch requires a balance wheel; whether it be the Big Ben or the smallest watch. And the most expensive diamond encrusted watch needs a balance wheel as surely as an inexpensive child's watch. So, too, in every community there are great projects and lesser ones. There are tasks which bring fame and honor to the doer and there are tasks which must be done quietly and without any claim to glory. But all of these activities great and small, important and unimportant, need leaders, the balance wheels, men who will give of themselves and of their means for the happiness and the welfare of the community.

Now I know, Dear Friends, that each of the persons listening to this broadcast is trying to classify his neighbor into one of the categories which I have described. But my purpose tonight is not to have you judge your neighbor, but to judge yourself. In which group do you belong? Are you the bar, the horseshoe, the needle or the balance wheel?

THE PROMISED LAND OF INNER SECURITY

Address on "Design for Living", Station WNEW, New York
Wednesday, May 21, 1952, 9-9:30 p.m,EST

By Rabbi Judah Cahn of TEMPLE ISRAEL OF LAWRENCE, Long Island,N.Y.

****** SPONSORED BY THE UNION OF AMERICAN HEBREW CONGREGATIONS *******

Our Rabbis tell us that when Moses led Israel out of Egypt, he could have brought them directly to the Promised Land in about four days, if he had taken a direct route. Instead of doing this, he led them through the desert for forty years. Some of the wanderers died without ever reaching the Promised Land. Our Rabbis, in explaining the reason for this act on the part of Moses, tell us that Moses desired a new generation to grow up - a generation which had not lived in slavery or had known the whip of bondage. Only a psychologically secure generation could establish a nation of free men in the Promised Land.

Psychological security, or, as I prefer to call it, inner-security is one of the most precious possessions which man can possess. All of us seek the Promised Land of a happy life on this earth. We seek a soul-satisfying state of living which will give us the most precious of all human attributes, an inner-strength and anchorage. But as in the ancient story of the desert generation, inner-security cannot be achieved or reached quickly or directly. It is a long and sometimes painful road which leads us finally, if ever, to this goal.

Let me mention three important elements which go into the creation of this inner-security.

First, there is the ability to accept ourselves for what we are. There is no one in this world who is a completely happy person. All of us must suffer from some inadequacies and short-comings. We cannot all be handsome or beautiful. We cannot all be talented or wealthy. The question is whether we spend our time bemoaning the

things we lack or whether we are willing to rejoice in the things we possess. The first step, then, toward achieving inner-security is an acceptance of what we are and a resolution to make the most of what we are. If we can adjust our thinking in this fashion, we are on the road to the achievement of happiness or, at least, that degree of happiness to which we are entitled.

The second step on the road to inner-security is to understand ourselves. Many people confuse wisdom and learning. But we know only too well that the world is full of learned fools. Wisdom cannot be secured via the shortcut of school books. There are many individuals who possess high academic degrees who have not learned to live happily with themselves and with others. They are learned, but they are not wise. Wisdom is gained through slow growth; by considering our sorrows and our joys; by weighing our successes and our failures. The difficult and painful procedure of learning to understand oneself is the price we must pay if we wish to gain wisdom. We often complain that we don't get along with our family or friends. We bemoan the fact that people don't understand us. But, perhaps, the secret of being understood by others is first to understand ourselves. What motivates our behaviour? Why do some of us live in a constant state of apology? Why do we boast the way we do? Why do we have prejudices? Why do we develop resentments to people and ideas? It is not enough to merely accept such behaviour. We must take the second step. We must try to understand the reasons for it.

Thus, the first step was to accept ourselves. The second step, to understand ourselves and now, the third and perhaps the most important one, to respect ourselves. You know that there are many people who believe in love at first sight. Whether or not there is such a thing is a moot question. We do know, however, that there is

at least mutual attraction at first sight. We know, too, that there is such a thing as dislike at first sight, and very frequently indifference at first sight. However, there is one thing which we do know does not exist and that is; namely, respect at first sight. Respect is something which we all desire but which cannot be granted in an unearned fashion. To be respected by those whom we respect is perhaps one of the great goals in all of life. Despite the fact that we all want to be respected, so many of us fail to achieve this because the one person from whom we must have respect before we can demand it of others does not have it for us. That one person is, of course, yourself. Until we learn to respect ourselves, we cannot demand respect from others. This doesn't mean to be satisfied with oneself or to lose ambition. Perhaps we can best explain it by the use of an example which may be familiar to some of you. A man finds that he has an organic weakness. His heart is poor. Now, there are certain possible results from this. One man may say, "I am inadequate. Therefore, I am lost. I refuse to try to do what other men can do. I am irrevocably handicapped. My fate is to sit back in a corner and envy those who are stronger tham I am, who are not bound by chains of physical disability." The second man recognizes his limitation. He realizes that he cannot ski or race or row a boat. He cannot do many things which other men can do who are completely well. But he can think and he can write and he can talk; he can love and be loved. He can be kind and gentle; he can do a thousand and one things despite the handicap. So, despite his own physical inadequacy, he decides to do the things which are still possible for him and to do them with all his heart. This is self-respect - to recognize our inadequacy, but never to stop living because of it or to try to make a virtue of it, but to accept it and develop those aspects of our life

which are complete and adequate.

These are the three steps, then, which we must take to arrive in the Promised Land of inner-security. To accept ourselves as we are. To understand ourselves and to respect ourselves. Intellectually, I am sure that all of us can accept what I have just said just as Moses could have announced to the People of Israel that they were no longer slaves. The people would have accepted this fact intellectually, but that did not stop them from thinking as slaves and acting as slaves. In other words, the emotional acceptance was the more difficult and was the reason for the forty years of wandering. So it is with the process of achieving inner-security. We can admit that which we lack. We can understand it. We can respect it with our minds. But we do not accept it with our hearts. This is the process which takes the symbolic forty years. Some of us fall in the wilderness and never reach the Promised Land, but there are others who struggle through the tortures which are part of this wandering and who finally achieve the Promised Land of inner-security.

HEALTHY MINDEDNESS

Delivered on "DESIGN FOR LIVING", WNEW, NYC, by Rabbi Isaiah Zeldin, Assistant Dean of the HEBREW UNION SCHOOL OF EDUCATION AND SACRED MUSIC, NYC, and Rabbi of Temple Beth Sholom of Bayside, Flushing, L.I.,N.Y.
on Wednesday, April 16, '52,9 p.m.

In Jewish tradition, there was a man called Nachum of Gamzo. He received his name because whatever happened to him he would say, "Gamzo Letova, this also is for good." Once, when Nachum was supposed to deliver a bag of gold to the emperor, he chanced to lodge overnight at an inn. During the night some thieves stole the gold and filled the sacks with sand instead. When Nachum arose the following morning and realized what had happened, he exclaimed, "Gamzo Letova, this also is for good."

He proceeded to the emperor's palace with his bags of sand, and arriving in the palace placed the open sand bags before the emperor. The emperor was about to drive Nachum away when some assassins appeared in the King's chamber. Nachum swiftly reached into the bags and threw handfuls of sand into the eyes of the assassins blinding them until the guards were summoned. The emperor then turned to Nachum, thanked him for saving his life and ordered that the sacks be filled with gold so that Nachum would be rewarded for his good deed. Thereupon all the people called him, Nachum, the man of Gamzo, for he always said, "This also is for good."

From the above story two views may be taken One is the view which says,"this also is for good, whatever happens we have no control over it. We should accept everything with resignation, for there is nothing we can do about it." This first view is a fatalistic view and one of despair. It was certainly not the purpose of the story to teach this fatalistic viewpoint.

The second view is one which says, "whatever happens this also is for good. Let us make the best of the situation." The second view is a view of action. It essays the situation as difficult as it might seem, and instead of despairing over it, decides to make the most of it. Here activity follows even after a disaster may occur. Here there is no simple resignation to fate, but rather the working out of one's own fate depending upon the given circumstances.

Most of us in our everyday lives react to tragedy and to disaster in one of these two ways. Either we so resign ourselves to the situation, we say that our lot is most unfortunate and we brood and mourn and pine and languish away a good part of our lives bemoaning our fate. Or, we take the second view which accepts what has befallen us, but turns it around for good. Even tragedy and disaster do not make us despair but rather do we start from the tragic occasion and continue to build from there.

The first view, the one of resignation followed by lack of action can only lead to frustration. In his most recent book the psychiatrist, Eric Fromm, puts forth the thesis that lack of action and frustration on the part of a man, only brings to the fore his destructive powers. When a man so bemoans his fate that he decides he can do nothing to alter his lot, when he sets no goals for himself, or does nothing to fulfill his goals, then all the energy that would be spent in <u>constructive</u> endeavors are now let loose for destructive purposes. The fatalist, the man who says, I was born to be such and such-- my lot is unfortunate and I can do nothing about it-- this man uses his energies for destructive purposes and often for self-destruction.

On the other hand, the man who sees tragedy and misfortune, but emerges from them with head high and spirit uplifted, who goes on to create things even after suffering set-backs, such a man triumphs over his fate and in good measure makes of his life what he wants it to be. He constantly creates goals for himself and works toward the fulfillment of these goals, for he knows that if they are to be fulfilled, it will be <u>he</u> and not his fate who fulfills the goals. Once his goals are achieved he establishes new goals. He is constantly moving forward. He is constantly creative and has no energy left for destructive purposes. When set-backs occur to such a man he takes them in stride saying, "This also is for good. I will have to make the most of this situation and emerge from this set-back--- strengthened."

The man of action who always sets new goals for himself is a happy man. He rejoices in his lot even when his lot falls in less fortunate places. He sees the negative side of life but more than balances it with the positive and beautiful side of life. Living to him is always moving ahead, always doing things, always making his lot better. If he is wise, his goals are not simply financial ones, although financial security should be on of his aims. His highest objectives should rather be spiritual and moral, to make of himself a better person; to make of his spirit or soul an aspiring, hopeful, optimistic, cooperative, and intelligent spirit. He should try to realize his intellectual capacities to their fullest extent, to acquire a considerable degree of culture, and above all to live a decent life amongst his fellow-men.

Having thus acquired decency, culture, and morality, he should then try to teach these to his children and his children's children, for in the final analysis, whether a man's name is perpetuated for good on this earth will depend upon whether he himself was able to become a man of faith and decency and goodness, and whether he was able to teach these to his children. No tragedy, no disaster, no set-back for such a man can be more than a temporary set-back, for he has still to achieve his goals, and his life's purpose is not fulfilled until he has made considerable headway towards achieving these goals.

Much has been written in the last few years about peace of mind and peace of soul. I rather prefer the term, healthy mindedness to either peace of soul or peace of mind, for healthy mindedness does not mean complete peace. There are times when a person should be disturbed in both mind and soul. Recurring wars should disturb us; labor-management unrest should disturb us; discrimination, poverty, crime, corruption in government should disturb us, and give us no peace until we have corrected these wrongs. But without having peace of mind or soul, the healthy-minded person can still be happy by lending his efforts to right the wrongs; by not despairing over the evil that is in the world but by always moving ahead and making the world a better place in which to live. The man who can see all the evil that is all around us and can resolve to do what he can to reduce that evil--that man is the man who has a right to say, even in the event of tragedy, "This also is for good. From this thing also I will continue to work for the good."

AMEN

THE SABBATH DAY AND YOU

Delivered on "DESIGN FOR LIVING", WNEW, NYC, by Rabbi Max Schenck, Congregation Shaari Zedek, Brooklyn, N.Y. on Wednesday, April 23, 1952, at 9 p.m.

Thank you. The inspiration for the words I am provileged to address to you, my unseen listeners of every race and creed, I owe largely to a notable and wonderful book called: "The Sabbath: Its Meaning for Modern Man", by Abraham J. Heschel, Associate Professor of Jewish Ethics and Mysticism at the Jewish Theological Seminary of America.

The ten commandments of the Old Testament have become a part of the basic teaching and essence of the religious faith of Western Civilization, as well as the heritage of great masses of humanity everywhere.

The fourth of these commandments bids us to "Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work: But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any manner of work, thou nor thy son, nor thy daughter, nor thy man-servant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy man-servant and thy maid-servant may rest as well as thou." Thus man, servant and beast are enjoined to rest!

God created the world in six days and rested on the seventh day. He also created man in His image, in the image of God created He him. Even as God worked and labored and created the physical universe about us, as well as man whom he placed in it to have dominion over it, so is man dignified with the dignity of labor. Man shares in the thrill of discovery, of creation, of building and of wresting from nature its secrets and its resources for his own use and that of his fellow-man, through the blessing of labor. And in emulating God's example, after the six days of toil, man rests on the seventh day.

What is man? the psalmist poses his question. Man is body and soul, matter and spirit. He partakes of two worlds, the physical and temporal as well as the spiritual and divine or eternal. Man is composed of heaven and earth.

And because man is just this he is commanded to work and not to work or rest. Both are part of God's covenant with man. Man cannot be happy in complete idleness nor in a slavery of continuous labor without rest. Let me illustrate this point with some examples from the great personalities of my people and religion.

Rabbi Shimeon ben Yohai had nothing but contempt for the affairs of this mundane world. He repudiated worldliness because he thirsted for the treasuees of eternity. He felt that people wasted their time and their lives in the pursuit

of this temporary material life, and neglected the way of life which led to eternity. The only thing that mattered was the study of the spiritual treasures of the Torah or Bible - the Holy scriptures - all else was inquity.

The opposite view was taken by an older contemporary, the distinguished heretic Elisha ben Abuyah. He was charmed with the worldly culture of Hellenism-of the Greeks. He would visit the schools and try to entice the students away from the study of the Torah and urge them to dedicate their energies to some more practical occupation, to labour in the material world as carpenters, masons or fisherman.

The renunciation of the world on the one hand and the infatuation with it on the other represented extremism which found few partisans among their contemporaries. The Saintly Rabbi Judah ben Ilai advised that the ideal path was midway. He likens life unto two roads: one of fire and one of ice. "If you walk in the one, you will be burned, and if in the other, you will be frozen. What shall one do? Walk in the middle."

My religion emphasises the golden rule of the middle way, of a balance between extremes, of moderation as a way of life.

All work and no play makes Jack a dull boy. All play and no work makes Jack a lazy and unproductive and useless creature.

All work and no rest makes slavery and slaves, it destroys the divine in us, it kills the creative spirit, and makes us clods of clay. No work leads to degeneration, boredom and laziness. My religion has taught me to strike a happy medium between these two extremes.

As the Master of the Universe, blessed be He, combined work with rest, so He decreed the best way for man-a program of work and rest.

In the machine age in which we live, man has become a slave to the material things which occupy space and which he has created with his own hands and skill. He is occupied with wresting a living from nature and the machine, in order to keep body and soul together. He is racked with nervous tensions and fears. Suspicion, hatred, worry and the quest for pleasure beset his every step. He has become a victim of the very instrument which he has created to bring him ease, comfort and happiness. That peace of mind and soul which he calls happiness eludes him, because he looks for it in the wrong places. Man does not live by bread alone!

Man needs but follow God's example. To rest one day a week; not only a physical surcease from his labor but also a spiritual rest for his soul and mind.

What is this day of rest, this Sabbath day which I earnestly recommend to you? "It is one day a week set apart for freedom, a day on which we would not use the instruments which have so easily been turned into weapons of destruction,

a day for being with ourselves. Let me repeat, a day for being with ourselves. A day on which we do NOT run away from ourselves seeking escape through physical sports, activities and pictures. A time of armistice in the economic struggle with our fellow man and the forces of nature. To be able to do without the things we own and which rather own us. To be completely independent in spirit; to break the shackles that tie us down the other six days of the week. The Seventh day is to be a day of armistice in our struggle for existence, a truce in all conflicts, personal and social, peace between man and man, man and nature, peace within man. The seventh day is the exodus from tension-and when in human history has man been more subject to tensions than today!

The Sabbath day-the supreme day of rest every seventh day-calls to YOU, to every man, to create about him an island of quiet and stillness, of detachment from things, from instruments and practical affairs. It is a day that should be spent in charm, grace, peace and great love, in joy, delight and rest.

It is a day for the exercise not of the body-which we keep in perpetual motion the rest of the week, but of the spirit and the soul of man. Let man pray and meditate in his house of prayer, in the company of his fellow man, and think thoughts that unite him with God. Let him read the holy scriptures of his faith, the great thoughts of the thinkers of mankind, the great classics of all time, and listen to the great music of the masters. Genuine and real relaxation is found in meditation,and in the cultivation of the things of the spirit which clear the mind and ennoble the heart and soul.

Yes, YOU need what only the Sabbath-a day of rest- can give you-tranquility, serenity, repose and peace.

HOW TO LIVE A RICHER AND FULLER LIFE

Delivered on "DESIGN FOR LIVING," Station WNEW, NYC, by
Rabbi Isaiah Zeldin, Assistant Dean of the HEBREW
UNION SCHOOL OF SACRED MUSIC, NYC, and Rabbi of
TEMPLE BETH SHOLOM OF BAYSIDE, Flushing, NY

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This past Sabbath I wondered at the unhappiness in the lives of some of the people with whom I come into contact. There are those with domestic discord, constant struggles between husband and wife or between parents and children. There are those with employment entanglements, whose inability to get along with fellow employees or, if they were employers, whose constant moving in areas of conflict made them candidates for the ulcer squad. There are some people who quarrel with their neighbors or with their local merchants, and realize afterwards that the issue was insignificant and not worthy of the energy expended in the argument.

All these areas of discord I thought about this past Sabbath and searched my own experiences trying to recall when I too stirred up unpleasantness where it was wholly unnecessary. And I asked myself: "Why do people, myself included, often go out of their way to make themselves unhappy?" The days and months and years of a person's life roll by all too quickly, there are so many things yet to be done, so many goals yet to be reached - why be deterred and distracted by frustrating, quarrelsome experiences?

Then I remembered a beautiful Rabbinic interpretation that sought to teach that life had two elements within itself, two purposes interwoven so that they really were one.

The Rabbis say: "Why does the Bible begin by stating: 'In the beginning God created heaven and earth. And the earth was void and desolate' etc.? Why does the Bible first mention heaven before earth and then go on to speak about earth before heaven? This is to teach us that neither heaven nor earth is more important but both are equal in value."

Heaven to the sages of old meant God and conscience and what we call the spiritual interests of life. And earth meant livelihood, family, possessions and what we call the material interests in life. Neither has priority; neither is more important. The full life must have both - the spiritual and the material - and on a par with each other.

A great deal of the discord and strife and pettiness in our existence comes from our lack of a sense of values. We often fail to grasp the spiritual or even to search for it, and the momentary material problems assume gargantuan proportions - and we feel ourselves wronged in an important matter, whereas actually the matter was momentary and temporary and wholly unimportant.

What causes some people to be unable to enjoy in life their daily experiences and relationships? What makes husband and wife disagree constantly, or parents and their children always to misunderstand each other, or employer and employee

struggle for concession or nation and nation war one against the other to prove itself right?

I sincerely believe that the fundamental lack in human relationships that causes conflict is that lack of mutuality. Mutuality in family life means living in a give and take relationship. I tell a couple that I am about to join in matrimony that marriage is a 50-50 proposition. The wife will only receive from the husband the love she gives him. The husband will only receive from the wife the consideration he gives her. Mutuality doesn't mean that the give and take relationship should be measured with a score card - I did something for you, now it is your turn to do something for me - this is carrying it to the ridiculous - it does mean, however, complete trust, and a constant willingness to consider the feelings, rights, yes and sometimes even the caprices of the other party.

This willingness to see the next fellow's viewpoint, and the desire to meet him half way is also the basis of healthy friendships - and is the cornerstone of good relationships between parents and children, and brother and sister. I emphasize the desire to meet the other person half way as the meaning of mutuality - going the entire way yourself is just as bad as not going even part of the way.

Mutuality excludes the saint. If by a saint we mean someone who is always doing something for the other fellow. Personally, I rule the saint out as a follower of the golden rule. The golden rule reads: "Thou Shalt Love Thy Neighbor as Thyself" - A person must first begin by having regard for his own person, by respecting and caring for his own being. And only then is he in a position to love his neighbors also.

But the so-called saint, which to me is an Anomoly, is nevertheless in the great minority. Most people do begin by loving themselves - and unfortunately too many of them end just there. Most of us like to be takers and are unwilling to be givers. Even when we speak of mutuality we mean that the next fellow hasn't given us our due share - or at least so we think. The one who mentions mutuality but always referring to what is owed him or should have been coming his way - such a one, and unfortunately the world has too many such ones, such a one abuses the meaning of mutuality and rather persistently cries out that he was wronged - he didn't derive what he should have gotten.

When mutuality unfortunately always refers to something your wife owes you, or the respect your children should have given to you, or the homage your neighbor should have paid you, or the consideration your employer or your employee should have offered you, or the rights some other nation should have yielded to your nation - when you are always the one who is wronged, then mutuality has really flown out the window of your own mind.

If on the other hand, mutuality is something you owe the next fellow, not all of the time but more or less 50 per cent of the time, then you have learnt to live happily - and ever after your life will be fuller. Think of this when next your Sabbath comes around.

BRINGING GOD INTO OUR LIVES

An Address on "DESIGN FOR LIVING" Radio Program, Station WNEW,
N.Y.C., Wednesday, March 19, 1952 by Rabbi Jacob Polish
of THE HEBREW TABERNACLE OF WASHINGTON HEIGHTS,
NY, NY

***** SPONSORED BY THE UNION OF AMERICAN HEBREW CONGREGATIONS *****

Dear Friends:

One of the most difficult and trying experiences which a Rabbi must face is that of standing by the side of a grief stricken family that has come to bear one of its loved ones to his final resting place. The enormity of the tragedy has a numbing and almost paralyzing effect. They can only think in terms of the terrible void that has been created in their lives, and therefore they feel that an injustice has been done them. Out of the depth, they seem to cry out in protest in their moment of anguish, "Where, oh where, is G'd?" Many similar experiences have taught the Rabbi that in almost every crisis or crossroad in life when the individual seems utterly powerless to cope with the situation which confronts him, he takes refuge in lifting his voice in protest and crying out, "Where is G'd?"

It is of worth to note that in the Bible which enumerates the various commandments by which man shall live and not die, there are actually more negative commandments than positive ones. We are not only told what we must do, but of equal importance we are warned against what we must not do. Even in the ten commandments, we find both positive and negative decrees. It seems to me that one of the greatest mistakes men make with regard to their attitude to G'd is to believe that all they have to do is call and He will answer. They approach G'd only on a positive basis, namely that He is all powerful, all wise, and ever present, and therefore they fully expect him to do their bidding when they raise their voice in prayer. What most people do not or will not understand is that there are also some negative aspects pertaining to our approach to G'd. There are certain things that we simply can not do nor have we any right to expect G'd to do them for us. It is of these negative aspects that I would speak to you tonight in the hope that they might give some answer to those who cry out almost in anger, "Where is G'd?"

The first of my series of "DON'TS" is: Do not expect G'd to be created in your image and to do your bidding. G'd, having created you in His image has ordained that it is for you to attempt to imitate His divine qualities, and to do His bidding. How frequently have we seen people who try to created a G'd to conform to their own patterns and to sanction their own misdeeds. They have become so accustomed to giving orders in their daily lives that they try to tell G'd what to do and to make of Him so to speak an "errand boy" to carry out their desires. Such an attitude is not only sacrilegious but is idolatrous, for it denies both the wisdom and the power of the G'd of Israel. We have long since learned that we can put no trust nor find any comfort in those images which are the work of our own hands.

Don't expect G'd to set aside either the moral or physical law in order to help you from your difficulties. If you violate them, whether consciously or unconsciously, you must be prepared to accept the consequences. G'd has established certain unalterable principles both in the physical and the moral world, and these are basic ingredients to the existence of our world. To ask Him to set these principles aside for our sake is to ask him to alter the very course of the universe. Man knows that there are certain physical conditions under which it is impossible for him to live. There are likewise certain moral situations which exact the same toll. To deliberately violate these divinely ordained laws is to live outside of the established rules of life.

Don't take the easy way out of your difficulties by putting the blame on G'd's shoulder. This is a lazy man's technique. It would take too much character to admit that we have brought upon our own ills, and that we personally are responsible for most of our difficulties. It is far better for our ego to place the blame on G'd. According to the Midrash, man is a co-worker with G'd in the never ending wonder of creation. Therefore man must assume his share of the burdens and cares of the world. He must openly confess his responsibilities in many of the ills that have befallen our society. Can we properly blame G'd for warfare which has as its breeding ground the hatred in the souls of men, and even with regard to pestilence and famine, if men really cared to shoulder their responsibilities in these matters instead of sloughing them off as acts of G'd, could we not prevent or cure these by diverting those funds which are spent to devise instruments of death and destruction into channels which would bring healing and blessing to mankind? No, man can not easily absolve himself of his responsibilities by placing them at the Divine doorstep.

Don't pray to G'd for the downfall and destruction of others who are perhaps as worthy in His sight as you. G'd can not be approached as a politician. To G'd every human being and every life is important. To attempt to bring about the downfall of an individual because of some personal caprice or whim by enlisting the aid of G'd is to make a hallow mockery of religion and G'dliness.

Don't indulge in bargaining with the Almighty. How often I have heard people say that if only G'd does this or that, I will give to charity or will go to the Synagogue every week or will devote my life to worthy things. Even though this may be a most sincere promise and comes from the depth of your being, to expect G'd to enter into such a bargain merely because He wishes to win you to a life of righteousness is to regard Him as one regards the average business man. You can not make a deal with G'd to set aside the divine plan. Those who serve Him with the view of attaining tangible reward are frequently doomed to disappointment and disillusionment. Be not like those servants who serve the Lord in order to obtain reward, but rather be like those servants who serve Him without view of reward and renumeration. Only through such wholehearted and unselfish service can man reach his highest stature.

Don't use G'd as you would a Holy Day garment, putting it on for certain set and specific occasions and taking it off when it is no longer needed. How frequently we find those who call upon G'd only in their distress and in their difficulties. When their lives seem

to be in order and their course is smooth, they are completely out of touch with G'd or His House of Prayer, but when they find that the waves of adversity encompass them, they rush to their House of Prayer, calling upon the aid of G'd and expecting that their prayers will be answered forthrightly and to their satisfaction. One must establish the ability to call upon G'd. "The Lord is nigh unto them who call upon Him -- who call upon Him in truth." One would never expect to take a musical instrument in hand and to play upon it with the technique of an artist. Why then, shall we expect after years of absenting ourselves from the House of G'd or even uttering a prayer to the Almighty, that our contact with Him will be complete and our spirits will go soaring as if on wings of eagles?

Don't think that prayers are the only means by which you can communicate your thoughts to G'd. Your actions are also a means of approaching the throne of the most High. Indeed, these actions must be in consonance with your prayers if the words of your mouth are to be effective. He who prays most fervently but goes on his way to oppress and to exploit -- it is accounted to him as though he had never uttered a single word. Such action indicates that man believes that he can deceive G'd by his pious utterances. G'd not only judges you for what you say, but even more important, for what you do.

Don't regard G'd as only being a source of comfort at time of death. Judaism vehemently protests against any such concept, and yet every day, we see more and more evidence of our co-religionists adopting precisely such a view. G'd is a G'd of life; He permeates our every being. He is to be found in the home, in the school, in the playground, on the battlefield, in the factory. No part of our life is exclusive of G'd. We, who open our hearts to Him, can not lock Him out from any aspect of our existence. Wherever the footsteps of man are found, there you will also find G'd.

And finally, merely because our prayers have not been fully answered or our dreams fully realized, don't be hasty to abandon faith in G'd. "Hanistorim L'Adonoi." "The hidden things belong to G'd." It is impossible for us to see the entire Divine pattern with human eyes. We are too feeble to comprehend all of the wonders of G'd's creation. Every now and then a tiny door is opened which gives us but a glimpse into that which but yesterday was beyond our understanding. Only time and unshakable faith can enable us to live richly and meaningfully. To abandon faith or to attempt to make of G'd what we would have Him be, is to surrender the beauty of living and to live a life of loneliness and frustration.

A story is told of a traveler, accompanied by his wife and two young children, who were sailing to a distant shore. Aboard the ship the wife fell victim to a fever and died. A terrible storm wrecked the ship and cast the traveler and his two children on an uninhabited island. Weary and exhausted, the traveler placing a child on each side of him, lay down to sleep. When he awakened, to his dismay he found that his children had died. He lifted his eyes in anguish heavenward and spoke, "Ribono Shel Olom" - "Master of the Universe, Thou hast done much to test me and to try to cause me to abandon my faith. My wife is dead and now these, my two children.

But know for a certainty that despite all that Thou hast brought upon me or art likely to bring upon me, I shall not despair and shall not abandon faith." With these words, he buried his children and set out in search of human habitation.

Such is the faith that we need today, for only with such faith can man live and thrive.

THE LIGHT THAT BREAKS THROUGH

An Address on "DESIGN FOR LIVING" Radio Program, Station WNEW, N.Y.C., Wednesday, March 26, 1952 by Rabbi Jacob Polish of THE HEBREW TABERNACLE OF WASHINGTON HEIGHTS, NY, NY

**** SPONSORED BY THE UNION OF AMERICAN HEBREW CONGREGATIONS ****

Almost from the very beginning of man's consciousness, he has been troubled by the perplexing problem of the clash between good and evil in this world. "Why," he asks himself, "in a world that was created in perfection is there so much that is imperfect?" "Why, in a world that was meant to be good, is there so much evil and so much hatred?" Related to these questions is the ever present puzzle recurring in virtually every religious and moral literature, "Why do the wicked prosper and innocent suffer?"

It is precisely around these questions that many religions build their theologies and thinkers of all ages spun their philosophies. There are no easy answers nor simple solutions to these questions. It is further of interest to note what effect they had upon those who attempted to grapple with them. Some there were who after delving into the subject of good and evil became confirmed pessimists. Everything was black. Evil held sway in the world and there was little hope for the triumph of righteousness. Some Greek philosophers went so far as to advise men "to eat, drink and be merry, for tomorrow you die," and while this attitude may seem carefree and gay on the surface, it is nevertheless born of a deep seated pessimism and mistrust of the future.

We Jews, in dealing with the problem of good and evil, have always exercised a much greater optimism, and it is this optimism in the inherent goodness of man and in his future that, in my opinion, has kept us alive when by all the laws of history, we should have long ago disappeared. What people had a better right to grow bitter and suspicious? What people has experienced the pain and tragedy which comes in the wake of hatred? What people had a better right to despair of good and become morbidly pessimistic? And yet, miracle of miracles, we did not follow the set pattern. We steadfastly refused to accept the evidence which history had brought forth to prove that evil holds sway, and that there is no reward for the righteous. Throughout all of our long and sometimes tragic and bitter experience, we have unfalteringly clung to a cautious optimism.

Our sacred literature reveals these recurrently optimistic refrains. First, man is born good and perfect. He is without sin, and by his own actions, does he win for himself salvation. Second, we recognize and experience the triumph of evil for the moment -- but we also see good, and for the sake of the good and the righteous, the world exists. And third, man is marching toward a goal and a destiny which we call the Acharis Hayamim -- the end of days, and it is in his power to bring it closer to him -- a day when justice will be enshrined and righteousness will triumph over evil. Permit me to give you a few examples of what I mean.

In the story of Noah and the flood, we read that evil was so rampant in the world that G'd, having regretted that He created it, was determined to wipe it out. But Noah was a Tzadik, a righteous man, and so Noah was saved. Perhaps the generation which follows will be a more worthy one, and so for the sake of a Noah and the probability of a better generation, the world is worth saving. In one of the most beautiful stories in our Bible, we read how G'd is bent upon destroying the two cities of Sodom and Gemorrah because they were laden with guilt and sin. But Abraham, the prototype of the Jewish people, does a most daring thing. He questions the justice of G'd's decree against the two cities and says, "Will you destroy the righteous with the wicked? Perhaps there are fifty righteous men. Perhaps forty or thirty." Here again we find the refrain -- "Yes, we know that there is evil and ugliness all around us, but we are not blinded to the fact that there is also goodness and beauty, and for the sake of these, the world is worth saving." Where, in the philosophies of the world can such an attitude be matched? This undying optimism in the worthwhileness of life is most beautifully illustrated in the legend that has grown up among our people that in every generation, "Lamed Vav Tzadikim" -- thirty-six righteous men roam the face of the world unnoticed and unrecognized. Their garb is that of simple peasants, and no matter how much sin and how much hatred there is abroad in the world, for the sake of these thirty-six righteous men, the world is saved and is worthy of being saved. This type of thinking has so eaten its way into our people's consciousness, that it literally affects our every mood and action.

Did you ever notice with what love and joy a family greets the birth of an infant? This is not the ordinary joy which accompanies any such event. There must be something extra, something of which perhaps we are unaware, but which is nevertheless present. It is akin, in a sense, to that same joy and excitement which accompanies the news of the birth of a son to a princess of an empire. The reason for the celebration goes beyond that of the birth of an individual. Here, in this infant, lies the destiny of an entire nation, for some day perhaps, he will be the king and ruler. In much the same manner, we rejoice within the Jewish family circle when a child is born, for we regard every man and woman as being capable of bringing about that Messianic Era for which we hope and pray, and so when a child is born, quite unconsciously perhaps, we feel that this may be the one who will help bringus salvation. This may be the one who is destined to bring healing to a sick and suffering mankind. Here is the optimism which has brought light to the dark roads on which our people have traveled.

My dear friends: Now more than ever before does the world need the cautious optimism which Judaism espouses. We are a sorely disillusioned people. We are disappointed in many of those things in which we formerly put our trust. The g'ds which we have shaped with our own hands and which were to bring us peace and security have failed us, and now lie broken at our feet. We are a frightened and terrified people, for we have perfected the very means of our destruction. Everywhere voices are raised saying, "What's the use? The world is full of wickedness; evil is abroad." Philosophies of pessimism and despair are springing up at an astonishing and frightening rate. People turn to one another with puzzled looks as if to ask, "Is the world worth preserving? Is mankind deserving

of life?" In a world such as this, the Jew stands as a tower of strength if he will but play his traditional role of being a light unto the nations. In the midst of terror and furor, we dare say that as long as there are thirty-six righteous men in the world, the world is worth saving. As Abraham pleaded for Sodom and Gemorrah, we Jews plead for the world. We devoutly believe in the Archaris Hayamin -- the end of days -- when man will rise to his full stature and the dreams of the prophets will be realized; "when nation will no longer lift up sword against nation nor learn the art of war any more."

Such is the optimism which a sick and weary world desperately needs today. It has kept us alive; now it shall keep the world alive.

TRANSFORMING CREED INTO DEED

An Address on "DESIGN FOR LIVING" Radio Program,
Station WNEW, N.Y.C., Wednesday, March 5, 1952
by
Rabbi Jacob Polish,
The Hebrew Tabernacle Of Washington Heights,
New York City 32, New York

***** SPONSORED BY THE UNION OF AMERICAN HEBREW CONGREGATIONS *****

Our religion demands of us that our deeds be in consonance with the creed which we espouse. Throughout our history runs a refrain, couched perhaps in different words, but expressing unmistakenly the sentiment that "your actions must be the highest expression of that in which you believe." When the sacred law was given to Israel at Mt. Sinai, and they were asked if they were prepared to become the guardians of the Torah and the keepers of the Law, the answer was very clear. "Naase V'nishma." "We will do and we will hearken." Not, mind you, "We will listen, and we will study, and we will observe," but first and foremost, "We will do."

In a most appropriate phrase, we read the words, "Lo Hamidrash Ikar Elah Hamaaseh." "The word is not all important, but rather the deed." Who, having listened to the reading of the Haftorah on the Day of Atonement, can ever forget the scorching indictment spoken by Isaiah against those who go through the motions of observance, but who in practice defile the very image of God; who seek the Lord daily, but walk not in His ways. Listen to the words of the phrophet, "Wilt thou call this a fast, and an acceptable day to the Lord? Is not this the fast that I have chosen to loose the fetters of wickedness, to undo the bands of the yoke, and to let the oppressed go free and that ye break every yoke? Is it not to deal thy bread to the hungry and that thou bring the poor that are cast out to thy house?"

This attitude of placing deed on the level with creed has a special significance for those of us who adhere to Reform Judaism. The early founders of our movement emphasized this singular phrophetic message of Judaism and urged that in order to be true to our heritage we must be in the forefront of the battle for truth and righteousness. Wherever man was being oppressed or the light of liberty was being snuffed out, there the faithful Jew must raise the protesting voice. And even though such an act might be at the expense of his well-being and security, almost against his will, he is compelled to experience that same burning in his bones which Jeremiah felt when he tried to hold his peace. He must speak out, for that is his mission and his purpose in life.

Though the prophetic voice was heard most clearly and distinctly in Biblical days, it is by no means silenced even in our own time. The prophetic spirit manifests itself even now when the world so desperately needs brave voices that will cry aloud in the wilderness. Who are those possessed of such spirit and such fearlessness? Time permits me to make brief mention of but a few.

One such individual was the late, beloved Rabbi Edward Israel of Baltimore. He was not content with merely reading the prayers of his Services and hoping that by some magic formula, these prayers would

have the effect of changing the social scene. Nor did he regard his activities as being confined to the four walls of his Synagogue. He went out among the people and saw much of the injustice of the existing labor conditions. He saw people grown old before their time and weary from overwork. He saw the desecration of the divine image because of the arduous labor. He regarded it his religious duty not only to pray for the betterment of mankind, but to work for it, and as a result of his unceasing activities and unfailing devotion to the cause of the betterment of labor conditions, today many of the working class rise up and call his memory blessed.

It was during the dark, bleak days when Hitler ascended to power in Germany that the world seemed to be divided into two camps; one regarded him as a savior and the other as a threat to civilization. Even ministers of great governments came to do homage to him and to appeal to his sense of "sweet reasonableness" in order to make a deal with him. We all recall with a sense of shame and chagrin how we deluded ourselves into thinking that we had attained peace in our time. It was precisely at that time that a voice thundered with indignation, warning the peoples of the world that no deals could nor should be made with this mad ruler. The voice was that of Rabbi Stephen S.Wise. He prophesied from the pulpit and from the lecture platform that that mad fury which was being directed against the Jews must inevitably consume the world, for hatred can not be circumscribed. He was called meddler and politician, but like the prophets of old, he was not deterred from his course. How tragically true he spoke only history can attest. Again, here was a man who spoke out fearlessly because he believed that the result of prayer must be action.

Rabbi Joshua Liebman, who was taken from this earth in the very prime of his career, was another one of those prophetic spirits who could not agree that religion belonged only in the Synagogue. To him religion permeated every aspect of life. In a very real sense, he fulfilled the prophecy of Amos, "Shall two walk together unless it had been predetermined?" In his masterful book, "Peace of Mind" he demonstrated clearly that religion and the new science of psychiatry far from being antagonistic toward each other could actually be complementary and of immeasurable service to mankind. He did not permit prejudice or fear to shackle his mind. To him it was the highest expression of religion to be of service to mankind, and so he trod his bold new path.

Who will ever forget that momentous session of the United Nations when the question of the validity of the right of the Jewish state to be born was being debated. The outcome of the debate was by no means certain; much opposition had presented itself. And then the historic moment arrived. For the first time in modern history, a Jew was permitted to speak in the Counnil of Nations in behalf of his people. A voice was heard pleading for the righting of ancient wrongs and for the return of the homeless wanderer. That voice was the voice of Rabbi Abba Hillel Silver. He too, like those whom I mentioned before, left the confines of the Synagogue and spoke out for justice and righteousness both in the council chambers and in the market places, for he knew that the man of religion does not withdraw from the scene of conflict and battle, but instead, girded with faith, rushes in to meet the challenge.

These men, all of them members of the reform rabbinate, exemplify the spirit of our movement. Not only creed, but deed. Not only the talk of justice, but the doing of righteous acts. And precisely because of this conviction, Israel as well as the peoples of the world have reason to be grateful to our religious faith. Today, when we are asked on all sides to contributed to various causes for the betterment of our fellow Jews as well as mankind, can we do better than to pause and consider the request of the Union of American Hebrew Congregations for our support? Truly a movement that can produce such men who have affected the lives of so many people must merit our support and our esteem. The word is not all important, but the deed. The espousal of loyalty to our movement is appreciated, but even greater is the manifestation of that loyalty by your support.

A story is told of a Rabbi who having been shown the imposing defenses of Rome by his friend, a Roman general, reciprocated by taking the general on a tour of the city of Jerusalem. The general was amazed at the absence of any evidence of a defense system. No arms, no walls -- incredible. "Where are your defenses?" he asked. At that moment voices of students at their studies could be heard. "These are our defenders and our defenses," answered the Rabbi. In these perilous times, it would be well for all of us to consider the strengthening of our spiritual bulwarks, for in the final analysis, they are our only real and lasting hope.

WHAT GOOD IS GOOD WILL?

An Address on "DESIGN FOR LIVING" Radio Program,
Station WNEW, New York, Wednesday, February 20, 1952, at 9 P. M.
By Rabbi A. Goldman, Temple Emanu-El, Yonkers, New York
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It has always struck me as strange that the good in life we take for granted. The wrong, the evil, we assume is the strange and the unexpected. But actually the reverse is true. Evil is natural; good is supernatural. Evil is present everywhere; the good has to be achieved by dint of hard effort. If we were to start with this premise tonight, we might be better able to understand some of the achievements for which men of good-will have been striving. It is only since yesterday in the timetable of civilization that war has been considered an evil; for generations men have thought of it as the noble way of life. It is only since yesterday that slavery has become an evil; an affront to the human conscience. And it is only yesterday that it was ever thought possible that the three major religions of the western world Judaism, Catholicism and Protestantism, ought to be able to get along together. We need not remind ourselves of the religious wars and crusades of another day, or of the conflicts that go on even now to tell us that the struggle for understanding has been a slow process indeed.

Strange, is it not, that here in America, we seem to take for granted that the religious ought to become neighborly, without abusing their basic integrity. We seem to forget that even our present achievements in good-will are the result of the slow process of the ages and the levelling off processes of democratization. It was only yesterday that the three religious groups had to fight discriminatory practices throughout the length and breadth of this country. One can think of the treatment the Irish Catholic received in New England; the hostility against the Protestant and the nondescript gentlemen's agreements that are covenanted against the Jew.

It certainly cannot be gainsaid that religious and group tensions have run high in this country. They are running high even now. But there has always been that ability of democracy to take the strain and stresses peoples have placed upon it and still keep its head above the muddy waters. If there are tensions now we can at least feel comforted that they have been brought into the open and when the heat will diminish light will take its place and once again we shall find the proper balances among ourselves. Good-will, then, is a continuing effort. It will not be achieved by the hearty hale adolescent manner of back-slapping; but it will be realized only as we keep our perspective beyond the tensions of the moment.

We in Reform Judaism feel a rightful pride in the continuing struggle our group has made for better understanding. Not that in any way we assume a sense of superiority over other religious groups in our fold for the work that has been done--for any such attitude on our part would only invalidate our efforts for inter-faith, inter-cultural, interracial understanding. Through the circumstances of history we were -- in a sense -- first upon the scene. Reform Judaism is the child of the period of enlightenment of two hundred years ago. When the first barriers were swept away in European countries and the full rights of citizenship were granted to the Jew, Reform arose to meet the challenges of the new status offered to the Jew. In some respects it made its mistakes, but in others Reform attained a perspective that is especially necessary in our day. Reform Judaism realized on the dawn of a new day that there were possibilities for expanding social horizons with the promise of freedom. It emphasized, therefore, the universalistic message of Judaism. It took to heart the words of the ancient prophets who held out the dreams of mankind united and redeemed.

Turn to me and be saved
all ends of the earth!
For I am God and there is no other-
...truth has gone out of my mouth..
that to me every knee shall bow
every tongue shall swear
Saying, Only in the Lord are righteousness and
strength Isaiah 45:22ff.

With this lofty ideal Reform created its conception of the mission of Israel: to be a light unto the nations. Not to seek conversion but common consecration to the truth; common dedication to the cause of justice and righteousness everywhere. Reform had also to learn slowly that the utopian age is not achieved overnight or merely by a word. Good-will, it began to realize, is more than pious mouthings: good-will is only possible when ignorance is overcome, fear banished, and bodies satisfied. Good-will is more than a gathering or a religious service, it is constant work in the community. Therefore, when the National Conference of Christians and Jews was founded in the 1920's among its earliest dynamic figures were Reform Rabbis who realized that the American dream could not be fulfilled if we are torn and divided. They realized that the time had come for us to discover our agreements not our disagreements. And this in itself was a revolutionary change in the minds of religious peoples everywhere.

Reform took a further step in adopting the program that is known as the Jewish Chautauqua Society. Sermons, preaching on good-will is not enough. Good-will is a function for the teacher. With this desire to teach, to educate unknowing minds, to bring to them

the best information about Judaism, Reform has been sending its Rabbis to hundreds of colleges throughout this country to teach, inform the non-Jewish student of the history, meaning and customs of Judaism. This is not a propaganda program, as propaganda is unfortunately understood. It is a teaching program. It respects the minds of its audience and meets them on the level of the college mind. It brings the fruit of scholarship, Christian and Jewish to meet the test of scrutiny and investigation. Having had the experience of being a representative of the Chautauqua Society I can attest from that experience the importance of these experiments in good-will which open the doors for better understanding between Christians and Jews. Today at the Hebrew Union College in Cincinnati, Christian students who are preparing for the ministry are taking courses in order to better acquaint themselves with the Jewish background of Christianity. Each of these students has been given the benefit of the insights of some of the greatest scholars in our country.

Because of the high-level approach to good-will which Reform adopted, Professor MacIver in a recent report to the American Jewish community recommended that the Union of American Hebrew Congregations, the parent today of all Reform Synagogues, assume the stewardship for intercommunity relations. Whether or not this recommendation will be accepted is not important--it is merely another attestation to the work that Reform through its institutions has done for America and the cause of good-will. It is appropriate then that a salute be given to the men and women who are endeavoring to carry on a successful fund-raising campaign for the Hebrew Union College, Jewish Institute of Religion and the Union of American Hebrew Congregations.

A further and more hopeful sign for good-will is a recent important study made by Rabbi Henry E. Kagan of Temple Sinai in Mt. Vernon, N. Y. After some devoted years of study and research Rabbi Kagan has just brought out his book: "Changing the Attitude of Christian toward Jew," published by the Columbia University Press. Rabbi Kagan does not speak of miracles, but he does show that with the development of modern technique for group understanding it is possible to break down barriers that have been created by hearsay, rumor, fear and misunderstanding. Thus good-will has advanced from the early techniques of mass-meetings to the more solid ground of class discussions. And all of this would not be possible were not America ready for the kind of good-will that will bring peace between her peoples and religions. Looking back we can realize that something good and something great is going on in our country in spite of the headline evidences to the contrary. Whether it be Philadelphia, Boston or anywhere else the American people know that any form of"ism"that will cause her children to close their minds and hearts is contrary to her nature. Group tensions and group suspicions may flare up, but if we retain our perspective and look among ourselves for a moment we shall realize that the necessary universal work of individual and group understanding must go on, in spite of our disagreements

> For I dipt into the future, far as human eye can see
> Saw the vision of the world, and all the wonder that would be
> Saw the heavens fill with commerce, argosies of magic sails
> Pilots of the purple twilight dropping down with costly bales..

Heard the heavns filled with shouting, and there rained
a ghastly dew
From the nation's airy navies grappling in the central
blue
Far along the world wide whisper of the south wind
rushing warm
With the standards of the peoples plunging through
the thunder storm
Till the war drum throbbed no longer, and the battle
flags were hurled
In the parliament of man -- the federation of the world.

Also: God is on Our Side

Feb

LINCOLN, COME BACK TO US

Address on "Design for Living" Radio Program, Station WNEW,
Wednesday Evening, February 13, at 9 p. m.
By Rabbi A. Goldman, Temple Emanu-El, Yonkers, New York
*****SPONSORED BY THE UNION OF AMERICAN HEBREW CONGREGATIONS ********

The month of February is becoming an all important month in America's calendar. It is a month of growing tradition which is lending color and expression to our American lives. And this is the meaning of every tradition that it must symbolize and dramatize the ideals of a people, or religion, or nation. Within this month, we have observed Race Relations Sunday, Brotherhood week, which we now observe, and the birthdays of the two American immortals, Washington and Lincoln. About and from these two great men the ideals of a democratic society are being fostered, for they essentially gave to this country the tone and feeling for the worthwhileness of the democratic way of living.

It is unfortunate in our day that the word politician is no longer a term of respect. Its connotations are usually of the cigar smoking ward heeler, or the smooth, convincing, conniving individual who is ready to make bargains for self interest, or for the interest of some group whose prejudices or desires he represents. For favors done and for favors received, this is part of our concept of the politician. And sometimes we can well understand why the best men of our nation shy away from the responsibilities which should normally and must be theirs. We are no longer shocked by the racketeering and grafting which goes on, we have learned to accept it as part of the role of being a politician, and so we close our eyes and shut our ears for we neither want to hear nor see too much, and all the time we know what is going on and what is involved. And yet Lincoln, too, was a politician, for he could not be otherwise to have become president of these United States. And Lincoln knew that in

dealing with men with various faults and weaknesses, there were times when compromise and yes, even when favors had to be given. He was all too human to live within air tight compartments of political logic, for neither government nor society are made by logic, but by human interaction and human interplay.

And yet there were times when Lincoln knew that issues grave and important could not be side-stepped; where he had to rise above partisan politics and see the Union, not as a divided house but as a unified nation. He knew too that there was an issue facing this country which was not grounded upon economics or politics or sectional interest but upon a basic interpretation of morality which could no longer be overlooked. True, he attempted to appease, he sought ways of avoiding war, even when men in his own cabinet hated him for his compromising ways, for they represented certain interests who were beating the drums of war. But not for these, nor for others, did Lincoln call the North into battle-it was for a greater idea and a far greater vision of what America meant and what the state of the union must fulfill in its application of democratic content. Then he had to be true to his great political creed, for then he knew that no nation could be half free or half slave -- freedom and its logic meant universal, whole and complete liberty for all who resided within the borders of this land.

Lincoln, come back, rebuke us for our sins
The sin of greed, of blatant pride and hate
Our earth goes blindly to a helpless fate
Unless for us a new, kind world begins.
Renew our dreams -- who dreamed a world made free;
Give us new hope for world-wide liberty.
Lincoln, come back, rebuke us for our sins.

Lincoln was and still remains a man of mystery. Innumerable are the articles which have been written about his personality and many are the insights which poets, novelists, and biographers have handed down to us. In our present day world with all of its fears and tensions, when the strain of war is yet with us, and the world still reduced to a shambles, when uncertainty is rife and anxiety is preponderant there is need for us, as individuals and as a nation, to take a leaf out of his book of life and apply it to ourselves. The picture of Lincoln is in a sense, a misleading one. His face is furrowed by care; one sees the wounds and pains of a nation writ across his brow; the eyes are deep and anxious and the first glance is a portrait of a man of sorrows. Yes, Lincoln was a man of sorrow and he knew great pain in his lifetime but there was another quality which is often overlooked in appraising his life, it was his ability to laugh, his keen and generous sense of humor which buoyed him up when the clouds grew ever darker. We need that sense of laughter today, we need that life-giving, soul-warming laughter which springs from the depths of our being and gives us a sense of balance in an overwhelming world.

This was Lincoln's great asset and it was the secret of his soul. For no man can carry the burden of life without lightening it by laughter. It was the same trait that gave Roosevelt his dynamic buoyancy and his ability to see things in a new perspective, when he, too, as war president felt the sorrows of an entire nation. And we Jews, who have certainly felt the bitterness of life knew the secret of survival, for only a laughing people can survive. We have always had moments of joy in our life, our holidays and gay feelings have given us that necessary leverage which all individuals must have

for meeting the problems of life. And I wonder if there is not a real tinge of envy when we usually characterize our Negro brethren as a carefree, laughing race of men. For the Negro has given of his genius to us, to teach us that men must have a sense of spontaneity and that men can only feel true brotherhood when they rejoice with one another.

And yet Lincoln was a lonely but compassionate man. For in his heart he was a citizen of the world who saw a mankind that would not be rent by hatreds and divisiveness. He wanted America to be that kind of a country where brotherhood would be not merely a word but an actuality. And he had faith in this America because he came from the people. His supreme faith was in the decency of the common man and it was upon this faith he undertook the burden of war. For Lincoln could not accept the idea that one man was inferior to another; the aristocracy of class or intellect were equally repugnant to him; his inner convictions could never lead him to classify by emotional distortion his fellow man by the mere calling of names or by surrogating the power of status. Whether white or brown or black; whether poor or rich, whether learned or uncouth, whether backwoodsmen or sophisticated urbanite, he was man, and as man he was a partner in a common venture. And therefore it was to Lincoln's great credit that he never indulged in recriminations against the South. Never in his statements or letters is there a word of hate against those who opposed him, for Lincoln was far more concerned with binding and with building than with hating and humiliating. It was truly characteristic of the essential humility which made him so beloved that when once attending a reception, a member of the clergy said: "The Lord is on our side." To which he answered: "I am not at all concerned about that, for we know that the Lord is always on the

right. But it is my constant anxiety and prayer that I and the nation should be on the Lord's side." The South and the North invoked the same God; in war men have always said that God is on their side, but seldom have they ever paid to the words of caution which Lincoln advised..that we must be on the Lord's side. For this is humility of a truly religious man; in the name of religion he does not wreak pain upon human beings; he knows that fanaticism of any sort, whether it be religious or national, is in itself an evil; and when man loses that essential humility whereby he arrogates God unto himself and leaves out all others, then he opens the door to the underground of sadistic hates which can only destroy innocent millions. Perhaps this little statement by Lincoln ought to be made required reading for all would be demagogues and bigots; perhaps they would benefit by knowing something about his great humanity.

As Moses of old, Lincoln stood upon the heights gazing wistfully into the promised land. Perhaps there is a Divine justice that never permits us to cross over the threshold of our dreams and visions. Lincoln and Roosevelt both stood at the gates of a new world and life did not permit them to enter. The injunction of the Rabbis of old is a wise maxim: it is not for you to complete the task; you are not free to lay it aside. This is a world of unfinished tasks. Lincoln saw but the vistas; it was for later generations to complete his efforts. The task is incomplete and we are not free to neglect it. There is much work to do for bettering of our democracy; we are not yet free to turn our backs upon a sorrowing world; the responsibility of peace is ours; the creation of a society where men can live like brothers is our task; race prejudice is far from overcome; brotherhood is but a vision not an actuality.

The memory of Lincoln is with us to guide us, his immortal words must become enshrined in our hearts: With malice toward none, with charity for all; with firmness in the right, as God gives us to see the right--let us strive on to finish the work we are in....

Amen

Cushion: My Country 'Tis of Thee.

SEARCHING FOR THE BLUEBIRD

Address on "DESIGN FOR LIVING" Radio Program
Station WNEW, Wednesday, January 30, 1952, 9-9:30 pm

By Rabbi Harold I. Saperstein, TEMPLE EMANUEL OF LYNBROOK, Ross Plaza, Long Island, New York

**********SPONSORED BY THE UNION OF AMERICAN HEBREW CONGREGATIONS**********

A few moments ago our Choir sang the words of the Psalmist - "May the words of my mouth and the meditations of my heart be acceptable in Thy sight, O Lord." If one could read your minds, if one could sense the prayers which each of you utter in the solitude of your own hearts, what a multitude of desires and yearnings they would reveal. Some would pray for success and some for love - some for health and some for wealth- rich and poor, old and young, each would have his prayer. But if we were to seek the common denominator of them all - it would be this - a prayer for life fulfillment. As we move forward along life's brief path - between the great unknown from which we have emerged and the great unknown into which we must all enter - whatever it is that we may ask for - behind our prayer is that search for the secret of making life meaningful and complete.

How few people there are who have been able to discover it. Most people suffer from fear, frustration or boredom - or often a combination of them. Did you ever stop to study the faces of the people opposite you in the subway - or rushing by on a crowded city street. Strained, anxious, discontented - how few show the serenity that comes with understanding of life - undisturbed by its superficial perplexities, unblinded by its surface distractions,

Sometimes it happens that in an age like ours when science with all its vaunted discoveries still stands impotent before the ultimate mystery of human happiness, when logic adds up on paper but doesm't make sense in life - the intuitive insight of poets and artists may throw

a beam down the darkness of our path. I thought of that recently when, glancing over my bookshelves, my eye rested upon Maurice Maeterlinck's "The Blue Bird." Each of us has certain books which have played a special role in his life - sometimes because of intrinsic merit - but also because they answer a deep-felt need. To them we may return again and again to find in them ever new insights.

The "Blue Bird" was such a book for me. There are some who maintain that this exquisite poetic fantasy was written solely as a fairy tale for the amusement of children. Whether or not this is true, in it I think we can find an illuminating allegory dealing with our problem, delving into the very roots of life, into what the book calls "the ultimate secret of things and of happiness."

All of you must be familiar with the book - or the play which has been produced in many nations and many languages - or the motion picture which has appeared in both silent and sound versions: -

A little boy and girl, you will recall, go to sleep, and in their dreams set forth on the search for the bluebird, symbol of happiness. First they go to the Land of Memory, where they find their departed grandparents and their little dog who had died. There too they find a bluebird and when the hour comes to depart they take him with them. But, as the land of memory disappears, they look into the cage and see that the bird has turned black.

How many there are who seek life's fulfillment in the past! They are unable to reconcile themselves to the fact that life goes on, and with it come inevitable changes. Tender ties must be broken. Old familiar things must disappear. The land of memory is sacred ground - but those who turn there as a substitute for life find that their blue bird is not blue at all; it is really black.

Then the children go to the enchanted garden of Night's Palace, ineffable and dreamlike where, flying from moonbeam to moonbeam, innumerable fairy-like bluebirds fill the air. Joyfully they fill their arms with the flying birds. But as the dawn breaks they find that the birds in their arms are already dead for they are unable to live in broad daylight.

And we think of the men and women who endeavor to escape reality by building up a dream-world of illusion and fancy. And to this dream world, where all is beautiful, they flee for refuge when the going in life gets too hard. But it is only to find that the problems of life are never solved by running away from them. The bluebirds with which they filled their arms in the enchanted garden fall dead in the cold light of reality.

Later the children find themselves in the Palace of Pleasures. Here they meet the luxuries, the luxury of being rich, the luxury of knowing nothing, and many others. "We do not have the bluebird you seek," they say, "but we have things which are much better. Stay with us." The invitation is tempting, but on closer inspection their charm disappears. And in their place comes the joys, creatures of angelic beauty and sweetness - the joy of being well, the joy of understanding, the joy of love. But even in their midst the Blue Bird is not to be found.

To all of us how enticing are the luxuries in the Palace of Pleasure! It is so easy to accept their cheap substitutes for real happiness. But their deception becomes apparent on close inspection. Far more genuine are the joys. But even they are not enough. For they still do not teach the great lesson that we must see beyond ourselves.

Finally our children arrive at the Kingdom of the Future.

where are kept the little children waiting to be born. Each is to add something to the world - one will invent the machine which flies in the air like a bird - another to improve the growth of flowers - another to wipe out injustice from the earth. And here they find the bird again. But, alas, when their journey is over, its color has changed to pink.

How symbolic of the eternal optimism of humanity! There in the unborn future, we see the cherished object of our quests and hopes. Always before us, ever beckoning us onward, is the bluebird. But we find that it is blue only in the distance. When brought into the present it usually loses its color.

Our story ends as the children awaken. And into their home comes a neighbor whose daughter is ill, her heart set on the bird that the little boy owns. Eager to make the sick child happy, he hands over his bird and notes with amazement that it is blue - not altogether blue, it is true, but blue enough. "Why that's the blue-bird we were looking for," he shouts, "we went so far and he was here all the time."

The message of the play is thus simply this - that we can never gain the bluebird unless we are ready to give it away. It is only when we forget ourselves - when we forget our own happiness and strive to bring happiness to others - that life becomes complete. Seneca, the Roman philosopher, has put it: "Thou must live for another if thou dost wish to live for thyself." And the gentle Rabbi Hillel expressed it also when he said, "If I am not for myself, who will be for me, but if I am only for myself, what am I?"

The time to search for the Bluebird is now - and the place is where you are. You may find it in service to some great cause - a cause conceived not as a channel for honor or recognition but as a

means of man's betterment and an expression of God's will. But you need not seek for it only in the high places of life. It can be found also in simple human relationships, in those little acts of unselfishness and thoughtfulness which cost so little but mean so much. A hand stretched out in friendship and helpfulness, a word of encouragement when it is needed, how important these can be. By the strange paradox of life, it is only when we forget ourselves that we truly find ourselves. It is those who go forth, giving of themselves in devotion to a worthy cause, in unselfishness to their loved ones, in service to their fellow-men who have found the bluebird. For out of such things emerges the secret of life's fulfillment.

YOU AND YOUR CHARACTER
Address on "DESIGN FOR LIVING" Radio Program,
Station WNEW, Wednesday Evening, January 23, 1952

By Rabbi Harold I. Saperstein,
TEMPLE EMANUEL OF LYNBROOK, Ross Plaza, Lynbrook, L.I., N.Y.

***** SPONSORED BY THE UNION OF AMERICAN HEBREW CONGREGATIONS *****

Herbert Spencer, himself one of the most educated men of modern times, once said, "Not education, but character, is man's greatest need and greatest safeguard." Tonight I'd like to try to give you a formula for the development of character. Before I do so, I'd like to make sure that we don't confuse character and personality. We might make this simple differentiation: Personality is how we react outwardly; character how we react inwardly. Personality is what we are in the eyes of our fellowmen. Character is what we are in the eyes of God.

Sometimes these two may be almost the same. often they are very much different. Samuel Clemens, for instance, better known as Mark Twain, author of "Tom Sawyer" and "Huckelberry Finn," is famous as the great American humorist. In 1898 when a business in which he was interested went bankrupt he went on a lecture tour to pay off his debts. Wherever he came he had audiences rolling in the aisles. Here certainly was a man who saw the funny side of life. Yet when we read his "Autobiography" we find glimpses of his real character. We discover that, at heart he was a sad man, and that he hated the necessity of giving these humorous lectures.

There are people who have noble characters but deficient personalities, or, in reverse, fine personalities but inferior characters. Take a man like Absolom, son of David, whose story is told in the Bible. Here was a person of such physical attractiveness and external charm that the Bible uses the phrase, "he stole the hearts of the people." Yet he did not hesitate, spurred by ambition, to take advantage of his father's trust to conspire against him.

While personality may influence popularity, true worth is measured by character. And the first ingredient in my formula for character is "Be Thyself." We might as well, for try as we may we can never really escape from ourselves. Wherever we go we bring ourselves with us. There is nothing more contemptible than the person who pretends to be something that he isn't.

Aesop has an interesting fable to express this idea. It seems that once a donkey found a lion's skin which some hunters had hung up to dry. For a long time this donkey had been harboring the desire to revenge himself on the world for all the unpleasant things he had suffered. Here was his chance at last. He pulled the skin over his body and headed for home. Wherever he went animals and men fled in fear of

their lives. It all pleased the donkey very much. Only the fox refused to be frightened. Something in the ungainly movements of this lion made him suspicious, and he stood his ground. The donkey was greatly annoyed. He was already beginning to feel that he must be pretty important to have so many creatures afraid of him. And so he decided to roar like a lion, confident that this would strike terror in the heart of the fox. But the roar turned out to be only a loud bray which revealed the donkey for what he was. The workmen returned, pulled off the lion's skin and gave the donkey the beating of his life.

The fourflusher who tries to win respect not for what he is -- but for what he pretends to be -- is always shown up in the end. For in the pinches his true nature asserts itself, and his pretended roar turns out to be only the braying of a donkey.

If "Be Yourself" is our first ingredient, the second follows naturally -- "Know Yourself." Those words were inscribed over the door of one of the ancient Greek Temples and they might well be inscribed over the door of each of our homes as well. Deceiving others is bad enough. Deceiving oneself is worse. The trouble is that it is so easy to do. Most of what we call thinking is not real reasoning. It is rationalization. In other words, we don't try to find the truth. Instead we find excuses to justify the things we want to do, and reasons to justify the things we want to think. The person who doesn't want to give for a philanthropic cause can always convince himself that there is something wrong with the cause. The man who doesn't get the promotion he wants can always talk himself into believing that the boss had it in for him.

Yet while we bury our real reasons under our good reasons, they never remain completely dormant. They live on in the subconscious. The late Rabbi Liebman in his book "Peace of Mind" has a chapter called "Love Thyself Properly." He points out how important it is for mental health that we pierce through the veil of illusion and see ourselves as we really are -- both our shortcomings and our potentialities. Only when we understand ourselves and know ourselves can we start on the road to improve ourselves.

And that brings us to our third ingredient for character. We must be ourselves and know ourselves -- and finally we must master ourselves. Much of what we are was fixed at birth by the way in which the chromosomes which make up our cells are combined. That basic foundation we inherited from our parents. A large part of what we are is the result of our early environment, beginning with infancy and continuing through our formative years. Our parents, our neighborhood, our school, our religious training -- all these influences help mold the attitudes and characteristics which make us what we are.

But character is not limited to what is born in man and what is fashioned in him. These merely present the raw materials. Character is ultimately determined by what he does with these materials. Man is in large part what he makes of himself.

We are all in large part creatures of habit. A good portion of our lives is controlled by habit and it is an economical thing for nervous energy that it is. For most of us the routine of life -- bathing, dressing, working -- are taken care of without too much conscious thought. We are spared the mental strain of making decisions. Habit can thus serve as a well-trained servant to make life simpler. Bad habits on the other hand can make life as uncomfortable as bad servants can. Mark Twain once said about bad habits that you can't throw one out of the upstairs window. You have to coax it downstairs step by step. And even then it occasionally gets away from you and runs upstairs again. I repeat we are creatures of habit. But we must never forget that we are the ones who can determine what habits we shall develop. It is not any harder to develop habits which will contribute to a fuller and richer life than to develop those which are at best valueless and, at worst, destructive. An ancient rabbi said, "Who is the hero? He who conquers himself."

I love to watch children working with plastic clay. It seems to give them a sense of mastery as they shape the material to their wills by the pressure of their hands. I think that may be why the work of the potter is so often mentioned in the Bible. Let us always keep in mind the fact that we ourselves are the potters who can mold the pliant clay of our characters.

And so if you are looking for a formula for character, here it is. First, be thyself. Second, know thyself. Third, master thyself. When these three are intermingled, character emerges. There is much that happens in life over which we have no control. But in a very real sense the words of Henley's poem are true for all of us, "I am the master of my fate, I am the captain of my soul."

# # #

FIGHTING OUR FEARS

Address on "DESIGN FOR LIVING" Radio Program
Station WNEW, Wednesday evening, January 16, 1952

By Rabbi Harold I. Saperstein,
TEMPLE EMANUEL OF LYNBROOK, Ross Plaza, Lynbrook, L.I., N.Y.

********** SPONSORED BY THE UNION OF AMERICAN HEBREW CONGREGATIONS **********

Lewis Browne, in his somewhat cynical study of the world's Religions, which he called "This Believing World" began with these words, "In the beginning there was fear. And fear was in the heart of man and fear controlled man. At every moment it whelmed over him leaving him no moment of peace. With the soughing of the wind it swept through him -- with the crashing of the thunder and the growling of lurking beasts. All the days of man were gray with fear because his universe seemed charged with danger."

We have come a long way from those primitive days. Only on rare occasions, such as those we have recently seen when the storm of the seas and the blizzard of the mountain peaks rendered helpless man's mightiest ships and railroads, are we any longer the slaves of nature. In such circumstances man's fundamental courage is again put to the test. In larger degree, however, we have become nature's masters. But we have not overcome our fears; we have merely changed them. Our world is still filled with fear -- the fear of war, the fear of new ideas, the fear of people who are different, the fear of the unknown. And our life is still filled with fear -- not physical fear so much as psychic fear. Despite the immeasurable material advances our civilization has made, its people are more than ever insecure, troubled and afraid.

Our first task then, if our lives are to be meaningful, is to conquer our fears. Tonight I would like to point out some of the weapons we might use.

The first is the weapon of knowledge. Fear is often based on ignorance and superstition. Accurate knowledge may not remove evil or danger. But when we know exactly what we have to face, we are prepared to draw the necessary strength from our own inner resources. From the war years, I recall the case of a young soldier overseas. During his absence from home his mother had died. His family tried to shield him from the sorrowful news. For a period of months they managed to evade his questions. The boy feared the worst but could get no answer. The uncertainty had brought him to the verge of emotional collapse. Finally the family at home who, out of sincere concern, were unintentionally torturing him, decided to break the news. They entrusted me, as his chaplain, with the task. I'll never forget the sense of release that settled upon him after I had gently brought him the sad tidings, and his tears of grief washed away the tension of his soul. At last he knew and what he knew he had strength to bear. It was the unknown to which he was unequal.

And sometimes we find that if we seek the facts the fears themselves prove groundless. There is an old folktale of a group of people making a pilgrimage to Jerusalem. Suddenly from the head of the procession came the cry "There is a lion on the road." The leaders turned in panic and started running back. Others followed their example. One intrepid pilgrim decided to see for himself. Cautiously he moved forward. And soon he saw that indeed there was a lion on the road ahead but the lion was chained.

Our second weapon for fighting our fears is the weapon of love. Fear is essentially a selfish and self-centered thing. We can overcome it if there are those who are more precious to us than ourselves. When her children are imperilled

mother becomes suffused with superhuman courage and strength. True we may feel deep and profound concern for the welfare of our loved ones -- but not the fear that stunts and paralyzes life.

Sir Walter Scott in his Waverly Novels gives an example of how love for his chieftain enabled a humble Scotch clansman to face death without a tremor. The chieftain had been condemned to die. And one of his followers addresses the court-- "If the honorable court," he said "will let our chieftain go, then I will bring any six of the best of his clan who will be willing to give themselves up in his stead and you may begin with me the very first man." There was a ripple of laughter throughout the court and the clansman turned to the spectators -- "If the Saxon gentlemen are laughing because a poor man like me thinks my life or any six of us is worth that of our chief, they may be right -- but if they laugh because they think I would not keep my word and come back to redeem him -- they ken neither the heart of a Highlandman nor the honor of a gentleman."

The third weapon is that of consecration -- consecration to a cause greater than one's self and more precious than life itself. The Pilgrims faced the dangers and hardships of life in a new and unknown continent because they were convinced that the right to worship God in accordance with conscience was more to be cherished than any wordly ease or security. The Jews of modern Israel achieved the miracle of military victory against enemies who outnumbered them and had every material advantage because they were sustained by the thought that they were fulfilling an historic role, realizing the prayers and dreams of their people's past and building a haven for their people's future.

Today New York City stands ready to extend its official welcome to Captain Carlsen, heroic skipper of the ill-fated Flying Enterprise. When questioned by reporters why he decided to stick by the ship, the captain answered prosaically that he had examined the ship after the passengers had got off safely and had come to the conclusion that he could bring it to port. But behind his simple words lies the age-old tradition of the sea, of the attachment and responsibilities of a captain to his vessel. This tradition was strong enough to over-ride considerations of personal safety.

And finally, the fourth weapon for fighting fear is the weapon of faith. Isaiah, speaking to the king who is consumed with fear at the approach of the enemy, reminds him --"If ye will not have faith, ye will not be established." And the Psalmist tells us "The Lord is my light and my salvation, whom shall I fear. The Lord is the strength of my life, of whom shall I be afraid." In all ages, Jewish and Christian martyrs have faced death with a psalm of praise to God on their lips. They walked into the valley of shadows without fear because they knew their cause was right and could not die. When we are sustained by the everlasting arms of God, we can face danger, suffering, tragedy. They may bring hardships in their train but the terror is gone from them.

In his great first Inaugural Address, the late President Roosevelt told a nation, confused and insecure, that the only thing we really had to fear was fear itself. He was right in reminding us that fear can be our worst and most destructive enemy. We cannot hope to eliminate fear. Society and life would be impossible without it. No normal human being is completely devoid of it. Many are the fears we have known, and many are those which will arise to afflict us in the future. But while we may be the victims of fear, we can keep ourselves from becoming the slaves of it. Fears that conquer us can paralyze action and crown life with futility. Fears that we conquer can stimulate us to nobler action and a deeper appreciation of life's goodness. Let us be grateful then -- not that there is nothing to fear, but that we have within our hearts and hands the means by which fear can be conquered. Let us bring into our lives truth and love, dedication and faith. Then

shall we rise above our fears. Then shall we follow the words of the poet:

Courage brother, do not stumble
Though the path be dark as night
There's a star to guide the humble
"Trust in God and do the right."

STRUGGLING WITH LIFE

Address on "DESIGN FOR LIVING" Radio Program,
Station WNEW, Wednesday Evening, January 9, 1952

By Rabbi Harold I. Saperstein of TEMPLE EMANUEL OF LYNBROOK,
Ross Plaza, Lynbrook, Long Island, New York

**********SPONSORED BY THE UNION OF AMERICAN HEBREW CONGREGATIONS**********

David Pinsky, in his book "The Generations of Noah Edom" places on the lips of the old grandmother, brooding over the tragedies of her family, the story of two little angel twins, one of whom was called Joy, and the other Grief. They swore to each other that, as they were born together, so would they live together never to be parted from each other for long. Their vow was never broken, for from that time on wherever Joy is there also is Grief. Wherever Grief is there also is Joy.

How true that fable seems! Joy and Grief, darkness and light, each is inconceivable without the other. Both play their parts in life. We pray for the fullfilment of all our dreams, for the success of all our endeavors, for an abundance of happiness. But the world isn't made that way. As our common mortal portion we must be prepared to face failure as well as success, to meet sorrow as well as happiness, to bear pain as well as joy. Life sometimes shows a smiling face; but at others it shows a frown. We may emerge from our struggles crowned with the laurel wreath of victory. Just as often, we may have only our wounds to show as our mementos of battle.

Now as long as things go smoothly, the problem of how to face life isn't a very difficult one. But in the time of testing, when things go wrong, we ask ourselves how shall we face the struggle of life, how shall we go on when victory seems beyond our reach. Confronted with this challenge, as everyone will sometimes be, I found guidance for myself in the Biblical legend of Jacob and the Angel. You will recall how Jacob is returning to his native land after many years of self-imposed exile.

Approaching home he sent his family ahead and spent the night in solitude. And the story tells that an angel came and wrestled with him throughout the night. The strength of his opponent was more than a match for him, and Jacob was wounded, his thigh sorely wrenched, but he fought on refusing to yield. Just before morning the angel said "Let me go for the dawn breaketh," but Jacob answered "I will not let thee go except thou bless me." And the angel blessed him there, and Jacob limped away wounded but spiritually triumphant.

On superficial analysis that little legend might seem to be no more than the vestige of an ancient bit of folk-lore. But to those who seek beneath the surface, it tells the universal message, expresses a fundamental human truth. Jacob represents every man, the Universal human being on the journey of life. The angel with whom he wrestled symbolizes the difficulties, the handicaps, the defeats which each of us must sometimes struggle with alone through the night. And the blessing it derived is a blessing of spiritual strength and deeper understanding which comes to us with the dawning of the new day if we see the fight through with tenacious courage, however badly we may be hurt.

Some of the most glorious pages of history are those which tell the stories of men and women who face life in the spirit of Jacob. Do you ever feel despondent and think that life is too much for you embittered by the thought that you have hopelessly failed? I like to think of the story of the young man who was born in the midst of poverty, and from his childhood had to get everything he ever had the hard way. He started on a public career by running for a State Legislature only to be badly beaten. His next experience in life was a business venture which failed so that 17 years of his labor were spent paying off the debts of a shiftless partner. Meanwhile he fell in love with a beautiful young woman, but her

death brought a tragic end to his plans to marry her. He entered politics again, ran for Congress, and was defeated. He failed to get a government appointment he desired. He ran for other offices only to lose again. Superficially examined his life had been one continuous and disastrous failure, and yet today we remember him as perhaps the most beloved American of all times and one of the greatest of our Presidents. His name as you must have guessed was Abraham Lincoln. Experiencing one setback after another he kept growing spiritually. It was out of his own suffering that he acquired the breadth of vision and the depth of understanding which were the essence of his greatness.

Or do you sometimes feel that you're handicapped, that life hasn't given you a fair deal, that you can't win without the good breaks that have passed you by. I like to think of the life of Louis Braille, the 100th anniversary of whose death was commemorated last Sunday. At the age of 3 he lost his sight through a childhood accident. In those days the blind had not yet emerged from the position of degradation in which they were held in medieval times. They were regarded as victims of Divine wrath, but Louis Braille growing up in a world of darkness refused to surrender to hopelessness. He was unwilling to think of himself as a creature set apart. In his diary he wrote:-"I am blind. How can I arrange to see? How is it possible for me to read that which has been set down by the seeing? How is it possible for me, a blind person, to take my place in the world as part of the world?" Grappling with this problem, his inventive mind perfected a writing code through the use of six points which we still call the Braille system. He worked at his system early mornings and far into the night, falling asleep with his tools still about him. Riding himself relentlessly, he became a prey of pulmonary tuberculosis.

Then, while he was away on sick leave, a new director of the institution at which he taught and where his system was being tested, unsympathetic to the new method, eliminated it from the curriculum. But Braille returned and patiently kept on working and teaching until finally he was justified, and then his labors brought the end of his life at the age of 42. As he lay in the infirmary shortly before his death, he said to a friend:- "O unsearchable mystery of the human heart, I am convinced that my mission on earth is filled." Here was a man deprived of sight who rose above his affliction to liberate his afflicted fellow creatures. His system gave a gift of light to those who walk in darkness through the touch of their fingertips. In retrospect it is a great Emancipation Proclamation to end the helplessness and bondage of the blind. Helen Keller, herself a radiant example of one who rose above overwhelming handicaps by spiritual power and mortal strength, is one of those who was benefited by his dedicated labors. She ended a recent tribute to his memory by speaking of the God-like courage and heart of gold with which he built a firm stairway for millions of sense-crippled human beings to climb from hopeless darkness to the mind eternal.

True, men like Lincoln and Braille were especially endowed spirits. Few indeed are those who can rise to the heights that they attained. But the legend of Jacob reminds every one of us that, however great the forces against which we struggle as we wrestle with life, we need not surrender in defeat. We can be masters of our own destinies. We can be like swimmers in the sea who, though buffeted by the waves, strike out bravely never losing sight of their goal. And it is out of the very struggle that blessing comes. Without the resistance of the air, the plane could never rise from the ground. It is the resistance man must overcome that enables him to rise to spiritual heights. "Behold! I have set before thee this day

life and death. Choose life," says the Bible. But is it within the power of any man really to choose life or death? Does this not mean that, while we live, we shall accept life with all it brings, its love and sorrows, its hopes and disappointments, its laughter and its tears. Let us wrestle with life as did Jacob that from the struggle we may emerge strengthened and blessed so that we in our turn may bring blessing to our fellow-men.

Amen.

POINT OF NO RETURN

Address on "DESIGN FOR LIVING" Radio Program
Station WNEW, Wednesday Evening, January 2, 1952

By Rabbi Harold I. Saperstein
of Temple Emanuel of Lynbrook, L.I., N.Y.

****** SPONSORED BY THE UNION OF AMERICAN HEBREW CONGREGATIONS ******

A number of years ago Lord Dunsany wrote an interesting dramatic fantasy with the intriguing title, "If." In its first scene an Englishman John Deane, hurrying to an appointment upon which he has pinned a great deal of hope for his future, misses his train. Just at the moment he reaches the gates, they close in front of him. He forfeits the appointment...but life goes on...he gets married and settles down to a mediocre suburban existence. Through the years however, the thought of that train he had missed keeps rankling in his mind. And often when he feels defeated by the frustration of his daily life, he mutters to himself, "Just think - if only I had been there one second earlier, how different my life would have been; if.....if.....

One day an oriental dealer whom he had befriended gives him a magic crystal which has the power of allowing its owner to change one of the events of his life. "Think back through the years," says the dealer, "is there not some incident you would change if you had the power? With this crystal the years will be yours to relive. In the course of ten hours you will live as in a dream through as many years. But at the end of that time you will find yourself back where you started." Our hero takes the crystal and chooses to find himself back before that gate one second earlier than the previous time. He passes through, takes the train, and makes the appointment as planned. His life takes on new dimensions. He visits faraway lands and has strange adventures. Yet, inexorably the ten years of his dream life bring him around the circle to end up at last exactly in the same place. After ten hours he awakens in his own home. He had taken a glimpse into the unknown world behind the "if." He had turned back the hands of time and relived his years. But at the end of it all, he finds himself no better off than he had been before.

There are a good many people I know for whom that story presents a rather apt analogy. Take attitudes towards the world for instance. We all know the type who keep talking about the good old days. They tell us that progressis only a delusion. They charge that our vaunted scientific advance isn't worth its cost - that it's a sort of Frankenstein - a mechanized creature of great power, but lacking in conscience or humanity. The past on the other hand they depict as a golden age. And they warn us that unless we return to its simpler life all our world is going to come crashing down in ruins.

Now there certainly is good reason for dissatisfaction with the spiritual status of our world. Man seems to be groping blindly for spiritual security. But the old landmarks are no longer visible. And God knows the world we have made is getting out of hand. To use Emerson's phrase, it seems as though "things are in the saddle and ride mankind." We can well wonder whether our ancestors living without so many of the gadgets and comforts we expect almost as our birthright, didn't know more of real security, decency and happiness than we do.

But to think that we can turn the tide of time, is just to indulge in fantasy. We can't walk backwards on the pathway of history. It's a oneway street.

We can't for example evade the perils of a mechanized society by destroying machines. And we can't escape the dangers of atomic power by prohobiting atomic research. It just isn't possible to keep the waters of human aspiration and knowledge flowing only in the same channels our fathers dug. Whether we like it or not change is the order of the world.

Now the same thing is true in respect to our individual lives. How many there are who out of disillusion with the present try to retreat into the past. Obviously, very few of us in our maturer years have been able to realize the hopes and dreams that filled our youthful hearts.

In one of his books Antoine de Saint Exupery tells with power and beauty of his experiences as an air pilot. In one haunting passage he describes his ecstatic thoughts as he rode along in a crowded bus on his way to his first flying assignment. Colored by his youthful enthusiasm, life seemed filled with wonder. He could see no reason for anyone ever to become wearied or old in spirit. But as he looked around he suddenly noted the dull, defeated faces of the men jolting along with him in the bus on their way to work. And he asked himself, "What happened to them? They too must have had visions, hopes, dreams." And suddenly the answer came. "Nothing really happened to them. Life hadn't failed them. They had failed life. They had refused to let anything happen lest it disturb their security. They had raised a rampart against the stars through which the light could not pierce."

I'm afraid it is not quite so simple as that to assign responsibility for the situation. But it is true that there are many of us who get bogged down in the rut of life. And it's understandable that we should sometimes think how wonderful it would be if we could go back, if we could be again as we were when we were young, when hopes were green and the future bright. This desire to relive our days and rectify some of the mistakes we have made is a natural one. The search for the fountain of eternal youth expresses a perennial human motif. But we must beware of making a fetish of it. You all know the typical examples of those who do. The man who never outgrows his collegiate athletic triumphs, the woman who can't bring herself to realize that years must take their toll, the person who refuses to rise above an experience of grief or defeat. Instead they build for themselves a world of illusion...a world of the if: "If only this had not been...if only I could go back and start again...if only I could stop the clock." But like the man in the play they awaken to find themselves exactly where they were, face to face with reality again. For days once past cannot be recalled except in memory. Life isn't like a motion picture projector that can be stopped at will and turned back to a part we particularly liked. Only those who have never grown up emotionally, refuse to recognize that the movement of life is ever forward, never backward.

In plane travel there is a position known as the "point of no return." This is the point beyond which the fuel supply is no longer sufficient to allow return to the starting point. From that point on, regardless of circumstances, the journey must be forward. In life, every moment is a point of no return. Time that is dead cannot be revived. The tide of civilization cannot be reversed.

Does all this mean that the world is doomed, that life is barren of hope? Is there nothing we can do to restore our confidence, to infuse new life into our ideals, to shape our destiny rather than just become enmeshed in it. Yes there is something we can do. One return is always possible, that is the return to God, the return to spiritual values, the return to the sanctity of life. Time marches on...but spirit can move in any direction.

If what we are seeking is escape from reality, to reverse the hands of the clock or the numbers on the calendar, we have possed the point of no return. But if our desire is to rediscover ancient truths, to rebuild the temple of our ideals, to rekindle the flame of the divine in our hearts, the road back is always there. We can't rewrite the story of what has transpired. But in terms of the spirit the book of life is never closed. This season of thenew year should remind us that the pen is in our hands.

Adolescence

ARE WE FAILING OUR CHILDREN?

An Address on "DESIGN FOR LIVING" Radio Program,
Station WNEW, N.Y., Wednesday, February 27, 1952
by
Rabbi Harold A. Goldman,
Temple Emanuel of Yonkers, Yonkers, New York

***** SPONSORED BY THE UNION OF AMERICAN HEBREW CONGREGATIONS *****

As our participation in the DESIGN FOR LIVING program comes to an end tonight, I wish to express my very deep appreciation to the Union of American Hebrew Congregations, who through Mr. David Wise, permitted us to take part in these broadcasts. On behalf of the choir and myself, I also express our sincere thanks to Station WNEW and its staff, to Mr. Mel Leeds, Miss Kay Reed and Mr. Mitchell Katz for their fine cooperation. To you, our unseen radio audience, I am also thankful for the many fine letters we have received, and for the sustained interest you have shown in these programs.

Tonight I close this series with some thoughts about your adolescents and the world they confront. There is a common saying that when our children are young we have little troubles, but as they grow older our troubles grow with them. To some real extent that is true -- but it is also true to say that our children sense their problems growing in proportion with the advance of life. Those of you who have read Mr. Salinger's CATCHER IN THE RYE, Isaac Rosenfeld's PASSAGE HOMEWARD or Albert Moravio's sensitive TWO ADOLESCENTS will share in the recognition that adolescents do not have a bed of roses. Dr. Bernhardt Gottlieb spoke of adolescents as having one foot on the train of maturity and the other dangling over the side of a crib. For adolescence is a period of "sturm und drang," of transitional stress and strain. Consider for a moment what the youngster must face: half in jest and half in earnestness the world tells him that he is ready to become a man. What does this mean to him? It means that he must be ready to enter a world of competition; a world where he must be self-reliant and adequate to the task; a world where he will no longer find the easy excuses of his childhood, for here demand and obligation are placed upon him. He sees his father often as one who has made his place in the world, and he must ask himself whether or not he is prepared to fulfill the hopes that have been placed in him. Can he measure up to Father's standard? Can he be half the man Father is? In our society there is a fierce competitiveness among youth in many areas: Will he be a football hero? Will he be popular? Will the gang accept him? Dimly, he is beginning to make sense of some things and, although he often feels that he has come into some superior phase of omniscience, beneath the facade he creates there is much uncertainty and anxiety.

With this we can begin to understand that adolescence is not always an easy problem and for the tearful fretting parent who comes to the end of his or her patience, there is little if any good advice

except to say, "Be calm, be trusting -- you cannot live your children's lives; you cannot altogether hold on and you cannot altogether let go." Therefore adolescence becomes difficult for most fathers and mothers because the age demands that they be diplomats and guides, not domineering parents who want to play God. Of course, one can well imagine what the protests of the average parent will be, about food and sleep habits, but it might solve a great deal of grief if most parents obtained some real information about the adolescents' needs. They might begin to realize that they are overemphasizing the unimportant while forgetting the truly significant. Recently there appeared a very fine book by Dr. Gallagher entitled UNDERSTANDING YOUR SON'S ADOLESCENCE. In this book you will find many worth-while insights and grief-saving thoughts.

Dr. Gallagher tells us that adolescence is a time that demands much understanding and above all much friendship. It is a time when the average boy is in need of his hero -- usually his father or some other father-figure. It is a time when he seeks to fulfil the internal ideal image of the man he strives to be. And because he is desperately seeking to become a person, the average adolescent has somewhat of a difficult time. He is torn between and betwixt by many of the forces within and without, and in the dangerous passage of his youthful years understanding and friendship alone will guide him through the narrow straits.

Let us look more closely at some of the forces working on him. First, there is a sense of rebellion; secondly, the growing sense of responsibility and thirdly, the need for conformity. These are basically contradictions and yet that is what the adolescent is -- a mass of contradictions, for life is also made up of paradoxes. Rebellion is aimed at his parents and their rules. He feels himself at once grown up, but unsure and uncertain; how else will he express these feelings of growing up unless he challenges the authority above him? He is feeling his way around in an adult society wanting to know how far it will permit him to go, and how free it will actually be for him. He laments that his parents are old-fashioned, they do not understand him, they want to keep him as their little baby. Now it is possible that some of his protestations are correct -- some parents hold on more tightly than necessary. They cannot so swathe him in downy cotton isolated from the realities of the world. And in his rebellion he becomes aware, however, that he must be responsible. He is beginning to realize the meaning of consequences and he senses that he can always fail in the test. Now he becomes also aware of some of his limitations more realistically than ever before. At this age competition is basically high: he may not have the physique, the strength, the capacity -- what meaning does he give to these limitations? Or not having any what does he feel about himself? Responsibility basically frightens him: for in our society success and its opposite, failure, have been given values far beyond their true importance. Therefore, he turns now to another source of comfort and strength: the gang.

Here the rebel becomes a conformist. For acceptance in the gang is the highest desideratum he can find. The gang gives him status; it gives him importance; it makes him wanted and secure; for the gang provides another shield against the fearful individualism he must later encounter.

With these thoughts in mind let us move to another area which is the source of difficulty to many parents. Rebellion against parent often assumes a disguise: rebellion against religion and church. The youth is beginning to think for himself. Many of the childhood thoughts are being tested in the crucible of reality he is experiencing. The ancient legends cannot hold his imagination as when he was a child: he knows the difference now; and he must reorient himself to another understanding. And sometimes he feels let down; he feels that he has been brought up on so-called truths that cannot stand up under the test of science which is becoming important to him; or other forms of knowledge which he is gaining. Religion, also is authority: its shall nots and thou shalts are not always easily acceptable to him. He is becoming aware of the disparity between form and practice; between word and deed, and he has justifiable cause to question whether all that he has been told is mere facade or actuality. And this test will only be answered by the home. What value, for example, is it for a young man to be confirmed into the Jewish faith at the age of thirteen and then be told by his parents that he no longer has to fulfil any obligations to the institution to which only yesterday he gave allegiance? This is true anywhere in any religious culture which teaches him that religion is only a momentary formality and a two-time-a-year affair. Who really then fails the child? It is also true that religions make mistakes in not understanding the problems of these young people and even religion must at times release its hold in order that they mature in their individual unique ways. But the basic point I make is that the adolescent needs integrity, responsibility, even though he is somewhat tremulous about it. Home, school and church must be the agencies in teaching him that.

Dr. Ina May Greer in a recent article entitled: Adolescence: Threshold to Responsibility, made this observation with which I now conclude:

> "Too often, however, the adult representatives of a culture and its institutions -- of our culture and institutions at least -- forget that the specific task of growth is the gaining of maturity and the special responsibility of the adolescent is assuming responsibility for himself and for others. We urge the adolescent toward independence and fill him with ambition and erect for him gleaming goals but forget that independence involves constructive examination of authority and the gradual moving from small responsibilities to larger ones and that the achievement of faith and strength and vision comes from the experiencing of their fruits and the rewards of purposeful, creative experience."

WISE RULES FOR A HAPPY MARRIAGE

Address on "Design for Living" Radio Program, Station WNEW,
Wednesday, February 6, 1952, at 9 p.m.
By Rabbi A. Goldman, Temple Emanu-El, Yonkers, New York

*****SPONSORED BY THE UNION OF AMERICAN HEBREW CONGREGATIONS*****

Every once in a while a Rabbi, priest or minister may have a sad duty to perform when he is asked under certain circumstances to say no to two young people. Picture to yourselves two young people madly in love, determined to make a future together, defiant in the face of opposition, who have come to you for your help. They lay their problem before you; you are sympathetic, understanding and hopeful, but you cannot be helpful. This is a young couple of mixed religious backgrounds, one is Jewish and the other is Christian. You hear the difficulties and obstacles that lie in their path; the refusal of parents to give their blessing; the tearful occasions when a home is splitting in two; the wilfulness of those who believe they have a right to their love without interference from any side; and their unhappiness that what should seem an innocent wonderful relationship must now face the reality of difference and conflicting loyalties.

To the Rabbi who believes that no intermarriage can be entered upon unless there is conversion, or even a promise that the children of this marriage will be reared as Jews, there come some highly uncomfortable moments. Especially is this true when both of the young people determine that they do not want any form of conversion and that they do not want to be obligated to any promise that must be made for their children. When the Rabbi says No - that he cannot officiate at such a marriage - there is usually some consternation that religion should be so bigoted and intolerant and should withhold its blessing from these two people.

Often in such a situation we ask ourselves, are we right? What have we gained? Would it not be better to have been so broadminded

that no question whatsoever would arise? Would not a more permissive attitude have created a more favorable response which sooner or later would bring these people into the fold of one's particular religion? These are questions that run through our minds and we must confess that the answers we give may not always sound plausible or be acceptable to everyone.

In the first place, most students of marriage are agreed that similarities and points of mutuality are very important to the future of a marriage. People within their own faiths find problems of adjusting personality; is it not more of a burden for a marriage when one of the most crucial aspects of life, religion, can become a point of contention or difference? Even those who claim they are without religion cannot escape it. Religion impinges upon us all from all directions. It is evident everywhere, and everywhere men and women are involved in its principles and issues. It is impossible for anyone to live within a vacuum and some sense of identification is more or less forced upon us. The irreligious may make whatever claims they wish but few of them do not observe in one form or another some religious holiday, whether it be Xmas or Passover or Yom Kippur. Memory is not so easily wiped out, and even if they reduce a religious holiday to some secular misconstruction, religion forces its way into the home.

Many of these young people are thinking merely of themselves -- they have not projected their imaginations far enough into the future to realize what must happen when their children begin to encounter society. Any rabbi, priest or minister can attest to the fact that children force their parents to take a step in the direction of some religion. For the child world is basically a world of black and white -- he cannot understand why he must be different from other

children on his block or from those at school. He begins to feel he is missing out on something and before he knows it or wishes it a label is soon placed upon him. And unless the label is presented to him with some measure of self-respect and pride, he becomes confused and ashamed, he begins to think there is something wrong with him. Children can be very curel and how then will these people really protect their children?

Sometimes they say, when he grows up we will let him choose his own religion. That's almost as bad and as unrealistic as saying he will choose his own parents. Religion isn't chosen that easily; it resides too deeply within the emotions and associations of a person to regard it as some commodity one can choose from a stock pile. No one who changes his religion actually forgets his past nor is there any reason for him to do so. We might also ask these people, do they allow the child to choose his neighborhood, his habits, his school, his playmates? Why then is there such irresponsibility when it comes to the matter of religion?

A Rabbi, priest or minister is the guardian of a specific faith. He represents a certain way of life which he holds supremely important. He knows that this way of living can flourish only when there is unity within the home and where this life is lived to its fullest and its highest. The home is the ground that prepares the way to the future---and unless these values are implanted early and purposefully the religious life will be empty and hollow. To demand that a religion be kept alive is not thereby to be narrow or bigoted. No minister, no matter how liberal he may be, wishes to see the demise of his faith; then why should he give sanction to a marriage which will not fulfill its particular responsibility? We cannot argue with the right to be married, for the state allows a marriage to be fully

consumated before any of its officials who are entrusted with that power. We can only argue whether or not we who are religionist must then be so involved.

Certainly we wish these young people well. Certainly we hope that once they have embarked upon their couse life will be good to them. But it would be no measure of our liberalism or broadmindedness to bless them in the words of a faith they neither want nor accept. The day when a mixed marriage destroys a family is over. We can no longer sit upon the mourning benches as if a child has deceased. Such an attitude will gain us little. In a democratic society these are the risks we must take--we cannot create complete ghettos nor do we want them. Where there is freedom of movement freedom of marriage must be expected. And for this we can only honestly say to some extent this freedom will be limited voluntarily as far as certain groups are concerned. Religion cannot always be all things to all men..there are times when it must decide to say no, however grievous that be. Religion, like marriage, is an obligation, a trust which cannot be lightly dismissed. Like nations, it carries on its struggle for survival. No American would want to give up his way of life, why then must the religionist be asked to make the sacrifice, especially for those who want no part of it? If the cry then becomes, as it usually is raised, that religion makes for difference, then we must answer and say that life, nature, nationalism, heredity, environment all make for difference. Is religion responsible for the Colored question? Is it responsible for the varying species that are existent in the world? Economic theory divides nations now as did religion once upon a time. Being different is no sin nor should it be a liability. Being divisive is something else entirely. A mature person is ready to accept difference-- it is only

the small mind that demands conformity. It is often the immature (as sometimes these young people are) who want the world to behave according to their plan and often without regard for the sanctities of life as other people conceive them and hold them.

For these reasons the Rabbi is sometimes forced to say No: only that a greater Yes may endure and survive.

"A NEW DECALOGUE OF FAMILY RELATIONS," A TEN COMMANDMENTS

FOR HUSBANDS AND WIVES---by Dr. Abraham N. Franzblau

1. Thou shalt love and respect thyself as a personality, that thy family and friends may respect thee, and themselves as well.

2. Honor thy marriage and thy mate that thy home may be a bedrock of love and security beneath they children's feet, and a shining beacon to thy friends and they community.

3. Thou shalt not "play God" with thy family nor thy friends, nor even with thyself, setting thyself up as omnipotent, omniscient and infallible in thy household.

4. Thou shalt not judge people according to thine own pattern, nor try to make thy children over in thine own image, nor avenge upon them the sins of thine own father against thee.

5. Thou shalt give thyself, thy spouse, and thy children freedom to grow, but shalt exact responsible behavior as its incorruptible price.

6. Thou shalt not enslave thy children through "smother-love," nor purchase subservience with money or with other goods, or even with sentiments.

7. Thou shalt not create anxiety needlessly in thy house, in thy shop, or in thy community, nor permit tension over trivia to sour the daily bread of thy loved ones.

8. Thou shalt not lash thy wife, thy workers, thy children, or thyself, to achieve the impossible goal of perfection, but shalt patiently foster the goal of partial success day by day.

9. Thou shalt cultivate thy children's conscience as the flower and shield of life's truest values, but shalt free them progressively from the protective prohibitions which thou hast imposed in childhood so that these may not become the prisons of their maturity.

10. Thou shalt not covet the talents, the beauty, the marks, nor the possessions of thy neighbor's children, but shalt accept thine own child for what he is, and help him to be himself.

THE ANSWER TO YOUR PRAYERS
A Talk given on "DESIGN FOR LIVING" on Sunday, April 1, 1951 by Rabbi Edward E. Klein of Stephen Wise Free Synagogue, 30 West 68th St., N.Y.C.

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I think one of the most dramatic and meaningful stories of the Bible concerns Elijah, the fiery prophet who came out of the wilderness to condemn the paganism of King Ahab and his foreign queen, Jezebel. Condemned to death by the queen, wholly without popular support, the dejected prophet returns to the wilderness whence he came. Elijah retires to a cave to rethink his entire mission. Doubts assail him, assurance yields to dark brooding. But then out of the depths of despair, he prays. And the word of the Lord comes to him; but let the Bible speak: "And behold the Lord passed by and a great strong wind rent the mountains and broke in pieces the rocks before the Lord; but the Lord was not in the wind; and after the wind an earthquake, but the Lord was not in the earthquake. And after the earthquake a fire, but the Lord was not in the fire. And after the fire, "Kol D'momo Dako' - a still small voice. And it was so". The Lord answered in the still, small voice within. Courage came to Elijah and he went forth to launch a movment which upset the ruling house of Israel.

Like Elijah, we today are assailed by the winds of pagan doctrine which break in pieces our most precious hopes; but that doctrine is not of the Lord. Like the prophet, we feel the very foundations on which we rest, quaking; civilization facing destruction. But God is not in the earthquake. Like him, we see the fires of fanaticism consume men and institutions; but God is not in the fire. God is not in the rumbling of guns in Korea, God is not in the roaring invective at the United Nations, God is not in the storms of modern living which sweep us from our moorings. "Kol D'momo Dako" - God is in the still small voice that answers prayer, the still small voice that squares our shoulders, motivates, energizes, stimulates us to go forth to resist and battle the evils that surround us still.

That's what we mean by prayer power. No magical incantation that moves

mountains; no mystical palavar with a magnified man to upset the laws of nature. No miraculous intervention to build a new Eden by fiat. Only this: the quietness and confidence, the courage and earnestness to go forth and do.

Prayer is not to be identified with craven begging. We don't pray to get something; we pray to be something. We don't pray for material rewards; we pray for spiritual strength, that we may control the material world. We don't make God our servant; we pray to be His partner in the work of creation. Nor, to take the other extreme, do we regard prayer as merely autosuggestion. It is a two-way circuit -- from man to God, and the answer from God to man. Prayer is communion. Prayer is communication. In prayer we so attune ourselves to the source of Life, that the very breath of new life is breathed into our souls. To use the figure of speech of the philosopher, William James, we are "bays open to the great tides of life." Or to quote Emerson, "Prayer opens windows of the soul" to the sunlight of God's love. In prayer we do not seek to make God act; but rather we seek to understand His purposes.

Now some may say, "I don't feel all this when I pray. I want to feel like a new man or a new woman through prayer, but I just don't." What I've been saying is that prayer is not merely a ritual: if the person praying does not feel something, then he is not praying; he is not fulfilling two basic conditions of prayer.

In the first place, we must feel the need of prayer if prayer is to be a genuine experience. To so many of us, as Wordsworth said," The world is too much with us, getting and spending, we lay waste our powers". If getting and spending are the limits of our life, if we're satisfied with life's routine, then prayer can mean little. But if there is some urge within, some desire to cut through the routine, to push aside the material, to escape the worries for a while, to get to rock bottom and to seek rootage in fundamentals, then prayer can mean something. At the risk of being irreverant, let me quote Henry Ward Beecher: "We pray in the principle that the wine knocks the cork out of the

bottle. There is an inward fermentation and there must be an outward vent." Who in these days of unrest has not felt that inward fermentation? With society becoming more and more complex, human relations endangered, civil liberties threatened, war always on the horizon, rising prices and sinking incomes -- who has not felt the need of pushing problems aside for the moment, and getting down to the eternal verities? We find escape in amusements, and that's good -- but it's only relaxing; it's not inspiring. Opening windows of the soul to God is what I mean -- in the privacy of home or with the congregation at the House of Worship, letting the inspiration of God ventilate the mind.

Here is another condition: we must cultivate a receptivity to prayer. If a relationship to God is worth having, it is worth cultivating. To pray once in a while is to make the experience transitory. To give oneself in prayer only occasionally is to make our relationship to God a casual one. Charles Darwin, toward the end of his life, wrote these remarkable words: "There is a law of atrophy in the spiritual world. If I had to live my life again, I would make it a rule to read some poetry and listen to some music at least once a week, for perhaps the parts of my brain not atrophied would thus have been kept alive through use." If this is true of our sensitivity to music and poetry, it is also true of our relationship to God. Through neglect, we may become callous to God's spirit. If we do not keep alive our contact, the material things of life will crowd it out. That means private prayer and public prayer. It means making every day an intimation of the Divine. It means lifting up one's soul in the privacy of home for inner strength. And it means praying regularly with one's fellow-man at a House of Worship, each reinforcing the other's faith, a congregation of worshipers with united voice affirming their oneness as children of God. These are the conditions for effective prayer: the sense of need, and the cultivation of the habit of prayer.

And prayer works. In this age of anxiety each of us need the strength often, the strength to rise above the tensions, and the strength to build a better

world. Prayer is our adjustment to the great Power of the universe. It is a pipeline to the Fountain of Living Waters. Man prays for power to the Source of Power, and the answer comes when God pours His life into our own. There comes an access of inner power that equips us to face day-to-day problems, the crises of life, life itself, with fortitude, with courage and dedication. There comes the still small voice as it came to Elijah, inspiring us to reconstruct our way of life, to build and rebuild society. There comes the faith that fills the mind, quickens the heart and strengthens the hand to do justice.

AN OPEN LETTER FROM A RABBI TO HIS CHRISTIAN FRIENDS ON THE EVE OF CHRISTMAS, 1952

An Address Delivered on "DESIGN FOR LIVING", Station WNEW, New York, On Wednesday Evening, December 24, 1952, 9:00-9:30 p.m. by Dr. William F. Rosenblum, Rabbi of TEMPLE ISRAEL OF THE CITY OF NEW YORK, West 91st Street, Manhattan

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My dear Christian Friends and Colleagues:

It has always been my custom to send greetings to my Christian friends at this season of the year even as you invariably send cards of greeting to me which I appreciate. I deem it inept and unseemly for Jews to send such cards bearing Christological inscriptions, such as these which refer to the Nativity, but I think it is gracious in a democracy, where brotherhood should be a two-way street, for me and many of my Jewish friends, to express to you, our Christian friends and colleagues, A MERRY CHRISTMAS AND A HAPPY NEW YEAR. On the other hand, I think it must appear grotesque and out of place for Jews, especially those who belong to our synagogues, to send "Merry Christmas" cards to one another. The more general "Season's Greetings" accomplishes the same friendly purpose and does not engender the strange feeling that the Jewish sender is trying to be less Jewish or merely to flatter his non-Jewish friends by imitation which is not always sincere and too often not in good form.

My main purpose in addressing this Open Letter to you tonight is through you, to let all people know how deeply I feel that between our two religions, Christianity and Judaism, all conflict should be settled and a better understanding be developed and preserved, for it is in our hands that the future of civilization really lies. Throughout my years in the rabbinate I have preached that the figure of Jesus the Jew should have become a bond between us rather than a barrier causing strife among us. Know you not that Jesus was a Jew who loved Judaism so deeply he wanted not a jot or tittle of his faith to be destroyed. Jesus, in his sermon on the Mount, was but pleading for the faith Moses revealed at Mount Sinai.

It is folly to believe that we can turn back the hand of Time, that we can undo the history of two thousand years. Our two religions are here to stay but there is no reason why the religion about Jesus should be prostituted into a religion against the religion of Jesus, which is Judaism and which is the very basis of your Christian faith and tradition. Let it not be so misused; and the whole world will be the better for it.

I know full well that many of my Jewish friends are fearful that Judaism will be swallowed up entirely unless we keep ourselves absolutely isolated from converse with any other religion; so there are some among you who do not want your people to have any knowledge of what we Jews believe. Such timid souls, yours as well as mine, are still living in the Dark Ages; and they are rebuilding about their minds the very Ghetto walls which all liberals who love freedom were so glad to see torn down. True, one can sympathize with those of my Jewish friends who are still bewildered and lacerated from the impact of seeing six million of our people massacred and burned by the Nazi beasts almost before their eyes. It is not easy for them to forget, as I tried to impress upon the Pope in a conference we held in Rome just four years ago this month, that the Nazis, as the Communist sadists in Czechoslovakia, before they ever

learned their brown and black and red ideologies, had been mistaught in their childhood years in their Sunday schools to look upon the Jew as perfidious and accursed. These are mental scars which it is hard to erase. Yet isn't it true that Christianity is meant to teach love and not hate. After all, Jesus himself, this Jewish youth of Galilee, which asked the key to Paradise, repeated what he had learned at his mother's knee and what had been implanted in his Jewish training in the synagogue: THOU SHALT LOVE THE LORD THY GOD and THOU SHALT LOVE THY NEIGHBOR AS THYSELF. Here is something upon which our two religions are agreed, agreed that these two Commandments are eternal. How desperately the world needs to obey these two Commandments today, for in them is the only design for salvation. Let there be love of God and of our fellowmen in the world and atom bombs will never fall on our cities nor our youth have to go to distant places to die for freedom. No, my friends, those who preach hatred of the people who gave Jesus to you and to humanity are not Christians at all. They are its worst enemies and the sooner a voice like that of Rome or of the great Protestant Councils makes this clear, the sooner tens of millions who have turned away from God in sheer disgust will return to the Lord.

There are people in both our camps who are afraid of new things. Such people, and you find them in the pulpit as well as in the pew, are wroth that beyond the actual theological implications of your holiday, Christmas has assumed a universal meaning in the minds and and hearts of millions. They are irate, for instance, that the Christmas tree has been taken out of the home into the public square and that there the star which surmounts it has become more emphatically a symbol of good will towards all men than a sign of the birth of the child of Bethlehem. They are sad that because there are so many men dressed as Santa Claus in our stores making it easier for children to have gifts they like, and so many on our streets asking us to help the poor, even the youngest children now know that the whole story of Santa, reindeer and chimney and all, is just a .....story. I am sure that some of you, my good Christian friends, are fearful that in this humanization and popularization of Christmas there is danger that the theology may be forgotten and only the "psychology" and the "sociology" of the festival remain. Does not such a fear show little faith in the power of your basic Christian beliefs to survive? Every religion has it customs and its ceremonials to make them more understandable and more acceptable to the masses. These folkways do not weaken religion; they strengthen it.

Last week, in a mid Western town, a Protestant pastor mourned that because Christmas had become so much a community affair and the stores were crowded with shoppers the holiday was no longer what it used to be. This preacher forgets that trade not only follows the flag but follows the faith. When Christian folk dress up for Easter or when Jews come to the Holy Day worship in their best garb, the calamity boys cry "commercialism" but the truth is that those who worship God want to appear at their best in His presence as well as in the sight of their neighbors. I trust we have long since discarded the notion that religion is the handmaiden of anemic frugality and sad solemnity. Gaiety and God go well together. Christian and Jew can develop true brotherhood when the lights burn bright - the lights of the Christmas Tree and the Chanuko Menorah. Take the joy out of our two religions and the people will turn away from our altars to seek happiness elsewhere.

A few years ago a Baptist church one block away from us, during our Rosh Hashono and Yom Kippur season, placed on its bulletin the legend "A Happy New Year to our Jewish Friends." At Christmas time the bulletin board of my own congregation, Temple Israel, carries the greeting, as it does at this very moment, "Season's Greetings to our Christian Neighbors." Such exchange of brotherhood is now the rule between many churches and synagogues. Does it weaken our respective religions thus to strengthen our human relations? On the contrary, the more we have a family spirit among us and thus attest to the Fatherhood of God, the more people will clamor at our doors to share with us the joy of singing praises to God and to join with us in the proclamation that His is the Glory, the majesty and the Unity.

I pity those whose concept of God is so narrow that they would build more and more fences around the houses in which they worship Him. You, my liberal Christian friends and you, my liberal Jewish friends, join with me, I know, in the wish to keep open house for the people in every sanctuary. And what is even more important, keep OPEN HEART.

Then, to all my Christian friends, A MERRY CHRISTMAS and to ALL my friends A HAPPY NEW YEAR."

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.....David J. Wise, Radio Director

FESTIVAL OF FREEDOM--A PASSOVER ADDRESS

Delivered on "DESIGN FOR LIVING," Station WNEW, NYC, Wednesday April 9, 1952 by Rabbi Isaiah Zeldin, Assistant Dean of the HEBREW UNION SCHOOL OF EDUCATION AND SACRED MUSIC, NYC, and Rabbi of TEMPLE BETH SHOLOM, OF BAYSIDE, Flushing, L.I., New York

********** SPONSORED BY THE UNION OF AMERICAN HEBREW CONGREGATIONS **********

Passover is the oldest festival of freedom in the history of mankind. Yet antiquity alone doesn't always lead to reverence. As a matter of fact, many things have been thrown away simply because they are old. Many ideas have been discarded because they have outlived their usefulness, yet Passover has lived on for 3200 years as a living and meaningful festival for the Jewish people--a festival of freedom.

Why is it necessary in glorious democratic America to celebrate a festival of freedom? Why in these free United States do we still recite at our Passover Seder: "This year we may be slaves, next year we pray that we shall be free"? Are we really in bondage this year? Is there a greater freedom to which we yet can aspire?

During the Passover Seder, we drink four cups of wine. This is to remind us of the four promises God made and fulfilled when Israel went forth from Egypt. God promised: V'hotzesi-and I will bring you out; V'hitzalti, and I will save you; V'goalti-and I will redeem you; V'lokachti - and I will take you. All these promises were fulfilled when the Hebrews exited from Egypt. But in Jewish tradition, some scholars advocated a fifth cup to testify to the final salvation that was yet to come. Even in free democratic America, complete freedom has not yet been achieved. Even here there are four types of servitude that have yet to result in salvation and freedom. Most of us even in America, and I include Protestants and Catholics as well as Jews, have yet to look forward to four freedoms--and Passover is the time to speak of these freedoms, nay to translate them into everyday terminology.

On this eve of Passover we pray for freedom from prejudice. How many Americans Catholic, Protestant and Jew - Negro and White--Chinese or Puerto Rican have fallen victim to prejudice even here in America during the past year? Americans have been killed, houses of worship bombed, individuals barred from employment or residence as victims of prejudice. Servitude to the bigot is unfortunately a daily experience and a real festival of freedom from prejudice has yet to be celebrated.

And what has been the effect of prejudice upon the discriminated? Sometimes it results in bitterness in the heart of the victim of prejudice, sometimes the member of the minority becomes extremely sensitive, but worst of all often the discriminated against fears his status

and attempts to run away from himself. He either hates his color or despises his nationality, or rejects his religious background. (All his life he remains a runaway slave. A slave because he continues to suffer the pangs of prejudice- and runaway for his escape is never complete but is rather constantly in the runaway stage.) Freedom from prejudice and its effects is a basic freedom that we have yet to achieve and the first cup of wine symbolizes our prayer for freedom from prejudice. (1)

The second freedom for which we pray on this Passover eve is freedom from materialism. We have become slaves to an interpretation of life that has robbed us of a proper sense of values. We judge successful, the man who has accumulated material possessions. We pay homage to the big operator and even admire his shady dealings until the law catches up with him. We speak with awe about Mr. So and So who "made a killing" - he squeezed out so many of his competitors. Our goal in life is first wealth- then other things. We worship success in every aspect of our lives. Which is the best college? The one with the best athletic team. What religious institution do we admire? The one that gets the biggest collection plate. Which ideal in life is the finest? The one that brings us the most comfort and luxury the quickest. Honesty, Ethics, and Spirituality have become subservient to what the dollar can buy. (2)

But Passover is the festival of freedom. And the second cup of wine should remind us that we have become obsequious to materialism. We have yet to pray for a spiritual freedom, when the mind and the soul will yet rule over the flesh. When goodness and virtue and righteousness will yield us the happiness of true freedom.

The third freedom for which we pray on this Passover eve is freedom from fear of self-expression. The legal and moral limitation to self-expression has in the past few years even in America been expanded to include unjust, arbitrary and wholesome limitations to self-expression. People in the entertainment world are afraid to express themselves for the channels will be listening. University instructors and professors have their free inquiry threatened. Ministers now fear certain subjects as taboos for sermon topics. Tenants in large developments fear to join social causes because the landlord may not renew the lease. In simple organizational life minority voters are increasingly afraid to voice their opinions. They fear the stigma of being labeled rebels. Heresy hunting is becoming more and more acceptable even in America. The labeled and the accused has to prove his innocence beyond a reasonable doubt in order to be exonerated. The third type of growing enslavement is the enslavement of speech and thought--the fear of being labeled is gradually robbing us of a good deal of our freedom of self-expression and the third cup of wine symbolizes our prayers for freedom of self-expression yet to be achieved in its fullest legal and moral extent. (3)

The fourth freedom for which we pray on this Passover eve is freedom from self-indulgence and the disillusionment that results therefrom. When a man is always concerned with his own wants, his own drives, his own desires, his own pleasures, yea even his own future here in this life and in the after life - when society's needs are ignored, when the rights of the next fellow are overlooked, when group salvation is all but plowed under for individual salvation, then we have moved dangerously close to enslavement by selfishness and greed. And because, in the final analysis individual happiness depends upon the welfare of the group-because an individual is subject to the war or peace, prosperity or depression of the group--constant self-indulgence sooner or later leads to disillusionment--the self-enslavement by the self-indulgent is one of the severest types of slavery. It destroys the individual and will destroy society unless enough people are freed from its tentacles. On Passover eve, as we drink the fourth cup of wine, we pray for freedom from self-indulgence so that true psychological happiness can result.

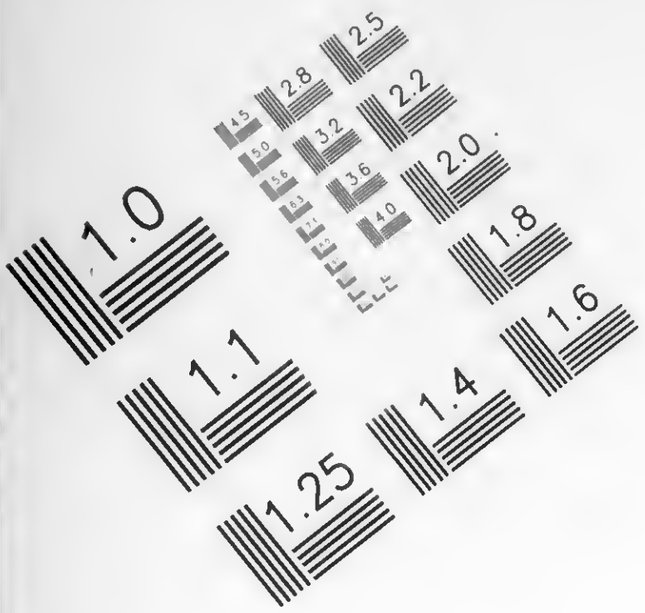
This year we are still slaves. We have yet to be saved from prejudice and its effects, we have yet to be brought out from our materialistic way of life, we have still to be redeemed from those who make us afraid to express ourselves, and we have still to be taken away from our own self-indulgences. For these four freedoms to which we yet aspire, we drink four cups of wine at our Passover Seder. The meticulous amongst us will add a fifth cup of wine following the opinion of some of our sages who say that the Almighty also promised to escort the righteous to the promised land. May those who labor for the four freedoms be judged praiseworthy and righteous so that the Almighty may escort them to the promised era of peace and prosperity and of freedom.

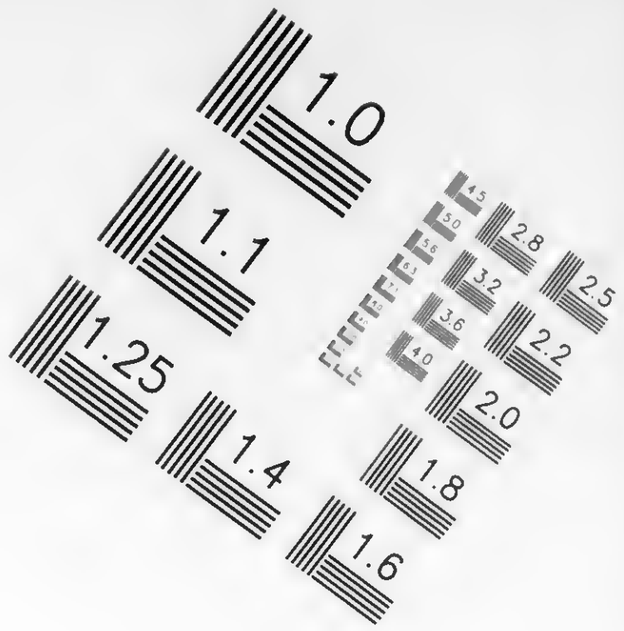
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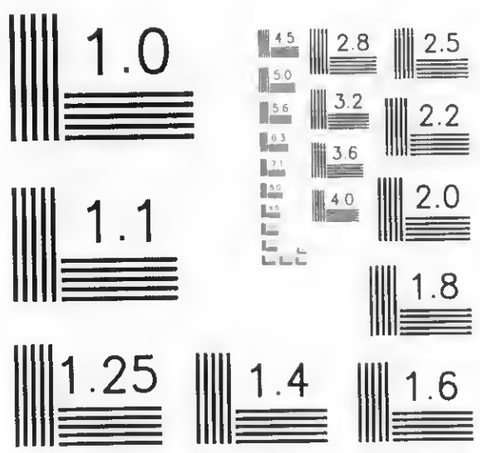
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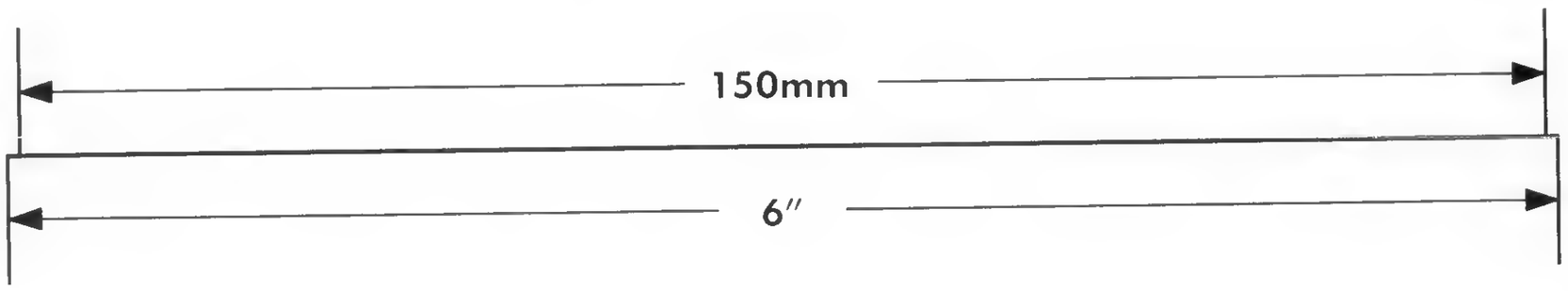
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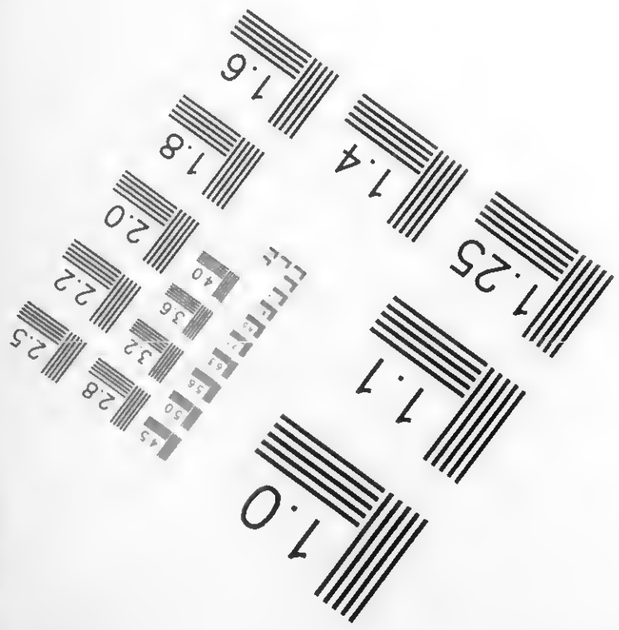
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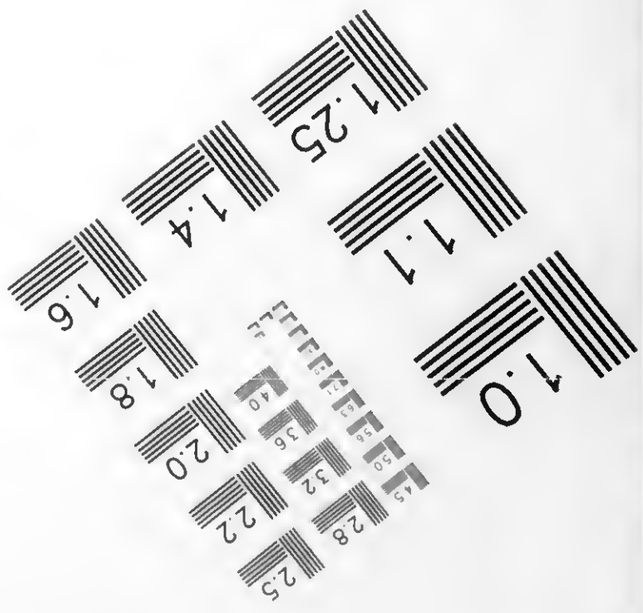




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